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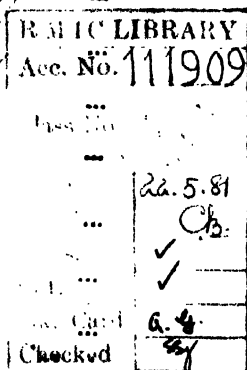
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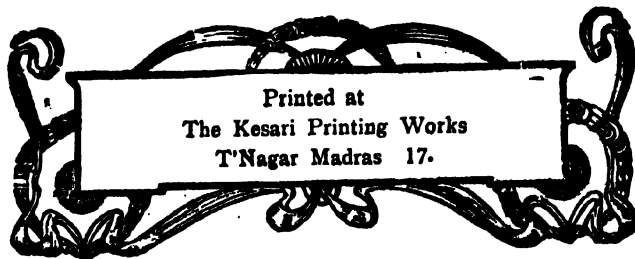


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VOLUME XXXIV



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THE ROLE OF BHAVAS IN THE LIVES OF MYSTICS

By SWAMI SARADANANDA

Swami Saradananda discusses the importance of Bhavas or spiritual attitudes in the lives of religious teachers and concludes that in Sri Ramakrishna we get a synthesis of all Bhavas. The following paragraphs are taken from the Swami's masterly work in Bengali, Sri Ramakrishna Lilaprasanga.—Eds.

Since no divine love or spiritual Bhava can arise and sustain itself without the consciousness of duality—the lover and the beloved, the question is asked as to how the Sadhana of the five Bhavas can ultimately lead one to the supreme superconscious state of absolute unity. Such a Sadhana of divine love ought to tend only towards the deepening of the consciousness of duality instead of its obliteration. But there is another wonderful fact of human psychology, which is not commonly known to the ordinary world: when an idea grows stronger and stronger in the mind, it begins to exclude all opposite kinds of ideas from its field, and ultimately when its hold on the mind reaches its climax through meditation, it becomes all-absorbing and drives away every other thought from the mind. So, when these Bhavas mature into that stage of ripeness where the thought of the beloved fills the entire region of his consciousness to the total exclusion of all other thoughts, in that exalted state of meditation, the previous feeling of duality of the worshipper and the worshipped,—‘I’ and ‘Thou’—and of their respective relations according to the above mentioned five

Bhavas, undergoes a change. Before the glorifying intensification of the consciousness of ‘Thou’ the Beloved, the Worshipped, there fades away the consciousness of ‘I’ the worshipper; in other words, they both get welded together in that intense heat of love, and assume the permanent aspect of an indivisible unity. The great philosophers of India opine that the mind does not perceive the duality of the subject and object, and their mutual relations simultaneously,—in one moment it perceives the subject, and in the next it perceives the object, and *vice versa*. Further, by its quick travel from subject to object and then again from object to subject, it gives rise in his consciousness to the feeling of their mutual relationship. And then it appears to the mind as if it is perceiving them both and their mutual relation simultaneously. Now, when one idea grows strong and exclusive in the mind by its concentration, that fickle wandering of the mind is stopped, and it is able to perceive slowly the above-mentioned fact. So, in meditation, the more the varied mentation of the mind is lessened, the more it becomes clear to it that the same one indivisible Reality is viewed as the

subject or the object from two different standpoints.

It takes an astonishingly long time, even many births, for an individual to reach that ultimate stage of unity through the practices of these Bhavas. Moreover, the religious history of mankind points to another curious fact that in different ages of the religious progress of man, only one or two particular spiritual Bhavas were mostly adopted in the human society, and by the practices of these particular Bhavas alone, the great spiritual teachers of the particular age attained God-realisation, and helped other devotees of their time to do the same. For instance, in the Vedic and Buddhistic ages, the Shanta and Dasya Bhavas were predominant and through the pursuance of the former, the Rishis of the Upanishads attained the supreme consciousness of the absolute Unity; in the Puranic age of the *Ramayana* and the *Mahabharata*, the Shanta, Dasya, and the Pitri (Fatherhood of God) Bhavas were a predominant feature of the religion of the time. In the Tantric age, again, the Motherhood of God and a kind of Madhura Bhava were mostly practised, and lastly, it is in the age of Vaishnavism that the three Bhavas of Sakhya, Vatsalya, and Madhura attained their glorious perfection.

But this full manifestation of all the five Bhavas, and their natural culmination in the realization of the absolute unity, has been the peculiar phenomenon noticeable only in the religious history of India. In religions prevalent outside this land of the Vedas, we find manifestation only of the three kinds of Bhavas, like Shanta, Dasya and Pitri. Though the psalms of Solomon that breathe the fervour of Sakhya and Madhura Bhavas were well known among the Jews, Christians, and Mussalmans, they comprehended them not. They give these psalms a different interpretation altogether. Among the Maho-

medan Sufi sect, the spirit of Sakhya and a kind of Madhura Bhava is much in vogue; still the ordinary Mahomedan considers it quite blasphemous and heretical to worship God in that way. Then again, among the Roman Catholic Christians, the worship of the Madonna is prevalent. Though, this is the exaltation of the Divine Motherhood, the motherhood of God is not so openly avowed in it as in Hinduism. Hence it fails to lead its votaries to the realisation of the absolute Satchidananda. Nor can it make them perceive the expression of Divine Motherhood in every woman. So spiritually speaking, this Matri Bhava of the Roman Catholics could not attain its full natural perfection, as it has attained among the Hindus.

It has been pointed out already that an individual turns away from the external world and becomes immersed on his own self when his mind feels attracted towards God by adopting a particular spiritual Bhava. He gradually becomes unconscious of the outer world on account of his deep absorption in the Ideal. While he is thus engaged in making his mind absorbed, the past accumulated tendencies stand in the way and, by asserting themselves, try to bring it back to the sensuous world. It is on account of this fact that the average man, in whom the past accumulated tendencies are too powerful, becomes scarcely successful in making his mind deeply absorbed even in one particular Bhava, by dint of a life-time struggle. In such cases the man becomes at first disheartened, then he gives up the vain struggle, and ultimately, loses faith in the reality of the object of his attainment and, thinking the enjoyment of the sensuous objects to be the end of life, runs after them again. Therefore, the withdrawal of mind from the external objects, the joys of the realisations of a particular Bhava and the complete absorption in it, are reckoned to be the only signs which indicate clearly that the indivi-

dual is progressing towards the attainment of the goal.

Aspirants engaged in the struggle for making the mind deeply absorbed in one particular Bhava feel the strong opposition from their past accumulated tendencies. None but the persons who have experienced it can realise what an amount of troubles and tribulations an individual has to suffer before his mind becomes fully absorbed in a particular Bhava. They will be utterly bewildered to see and explain the unique achievements of Sri Ramakrishna in attaining deep absorption not only in one spiritual Bhava, but one by one in all of them, in an incredibly short time, and will be forced to conclude that such achievements are not possible by means of human powers and capacities.

Is it because of the incapacity of the general run of men to grasp the subtler truths of the thought-world that the history of Sadhana of the great spiritual heroes, known as incarnations of God, has not been fully recorded? When one goes through it, one finds only the detailed account of finished achievements. Only a meagre account is given of the extraordinary internal struggle in which they were engaged for destroying the past accumulated tendencies root and branch. Or, their struggles have been presented in rhetorical figures and hyperboles, so much so that living at such a distance of time, it has become extremely difficult for us to sift out the truth from these exaggerated descriptions of facts. A few instances will be sufficient to convince the readers of what we mean :

It is found that Lord Krishna engaged himself several times in practising severe austerities with the object of attaining special powers for the spiritual welfare of humanity at large, but no details are found of the stages of the mind through which he

had to pass, except the mention of a few facts that he would be standing on one leg and living on water only and sometimes on nothing, and things like that.

In the case of Lord Buddha a very clear account has been given of how he renounced the worldly life and ushered a new era in the spiritual world, but no such account can be had of the period of his Sadhana. A few incidents have been mentioned from which we can infer the states of his mind, whereas even no such meagre account can be had of other spiritual heroes. With a firm determination for attaining success, he controlled his appetite and seated in one posture for six long years, began to practise meditation and severe austerities. By regulating the breath, he began to practise deep concentration and a kind of meditation, called 'Asphanaka', which finally brought about his Samadhi. But, in describing the struggle he had to undergo in order to eradicate the past accumulated tendencies, the author has introduced in rhetorical figures the story of his struggles with Mara with the aid of events of the objective world.

The life of Jesus is lacking in incidents of the period of his Sadhana. The author mentions only a few incidents of his life till he was twelve years of age, and, all at once, takes the reader to that period of his life when he was baptised by John at his thirtieth year after which he went alone to a desolate desert and began to practise meditation and austerities for forty days. The author then proceeds to describe how he was tempted by Satan and, how, by his firm resolve and complete self-surrender to God, conquered the Devil, and after his return, began to minister to the spiritual needs of men. He was only for three years in the physical body after his return from the desert. Therefore, nothing can be known of the life he led between his twelfth and thirtieth year,

Though the events of the life of Bhagavan Shankara have been fairly and chronologically recorded, yet, in many cases, the history of the development of his mind has to be known only by inference.

Many incidents of the Sadhana period in the life of Sri Chaitanya, the incarnation of Love, can be found recorded, because he flourished only four hundred years ago. But as his sublime love for the Lord, has been described as the love of Radha for Krishna, the ordinary run of men read only the opposite meaning in it. Even when aided by imagination and their spiritual guides, they can comprehend only very little of it. But it must be conceded that the great spiritual hero Sri Chaitanya and his chief disciples have fully described—so far as language can describe, the various stages which appear one by one in the mind of a Sadhaka, from the rudimentary stages of Sakhya, Vatsalya,

and specially Madhura Bhavas till their glorious perfection. Only, they have not given out the last word in spiritual life, that the culminating point of each of those three Bhavas makes the mind of the Sadhaka feel its identity with the Divine object of love and finally merge it in the absolute unity. The extraordinary life of Sri Ramakrishna and the unparalleled record of his Sadhana point out clearly to us the truth that each and every Bhava of all the religious sects of the world finally lead the mind of the Sadhakas to one and the same goal. The whole world will undoubtedly remain indebted to him for ever for the above truth—let alone the other teachings of his life—which we have come to realise through his grace. It has totally changed our angle of spiritual vision and broadened it to such an extent that we have now realised that the seemingly conflicting religions lead ultimately to the same goal.

INDIA'S NEW OPPORTUNITY

Mr. Henry Wallace, former U. S. Secretary, spoke out the hearts of nearly half the world when recently at Manchester, he entered his strong protest against Mr. Truman's anti-communist policy of giving conditional loans to anti-Soviet Governments of Greece and Turkey. He almost ushered into being a new era when he warned the United States of this kind of 'imperialism'. Is it the era of communism or the era of the Common Man? 'A national awakening has occurred in Asia and in other parts of the world', Mr. Wallace reminded his listeners, 'which we used to think of only as Colonies. This new nationalism will turn to communism and look to the Soviet Union as their ally if the United States declares that this is the American Century of power politics rather

than the century of the common man.' And what is the programme of work he envisages for his country's infinite resources? 'It is the task of the countries', he said, 'which have the atom bomb and which have not, like Russia been devastated by war and boycotted in peace, to try a new type of power politics. The one kind of power politics which will work in the modern world is to use power to create a world of prosperity and increase abundance.' If India had a Henry Wallace what will be his advice to India? He will of course exhort us to make India a land of prosperity and abundance. But how? By joining hands with the communist forces outside?

Some in India are vehement that this is an opportunity to join hands with the forces of

communism outside. There had been widespread communist upsurges and outrages both in the south and in the north of India to the extent of compelling the government to summon the help of special ordinances to control them. Those elements that are responsible for these outrages forget that the type of communism which they have imported from the West and which believes in class war and revolution as a prelude to the ushering in of the classless society can never help India. We wonder why they should copy the western pattern of communism when India has enough communist potential which is more radical and honest than that of the West. Centuries before the West dreamt of communism the rishis of India wrote : 'This food that is eaten is the common food of all eaters. He who monopolises this food is never free from evil, for this is general food.' (*Brihadaranyakopaniṣad* 1.5.2.)

While the western type of communism insists on an equal distribution of opportunities, it does not give us an inspiring philosophy that enthrones the individual as the *summum bonum* of society and thus smoothly ensures his share of the sources of happiness. This Vedānta does. Vedānta, the philosophy of life given by India begins and ends with the insistence on the dignity of man as divine, on his essential equality with his brother. Thus Vedānta achieves through peaceful transformation what the western communism fails to achieve. 'Normally speaking, in a country like India with large numbers of people on the verge of starvation and the economic structure cracking up, communism should have a wide appeal. In a sense there is that vague appeal, but the Communist Party cannot take advantage of it because it has cut itself off from the springs of national sentiment and speaks in a language which finds no echo in the hearts of the people. The Communist Party in India is completely divorced from, and is

ignorant of, the national traditions that fill the minds of the people. It believes that communism necessarily, implies a contempt for the past. Hence it remains an energetic but small group with no real roots.' (*Discovery of India*: J. Nehru).

The resurgence of communism that has urged Mr. Wallace to call for a New Deal from America is something of a reminder to the Indian communists to examine themselves. It is an invitation to them to come into their own, to reorientate their pattern to suit an international context, so that India may take her place in the New World Order. India is just stepping into her era of political and economic internationalism. It is expected that she will very soon be shaking off the last vestiges of her political domination. And this emergence would take us a long way into the realm of our economic solutions.

But before she can confidently step into her era of internationalism she has got to settle her accounts at home. Nothing has marred the prospect of a new and free India as the recent Hindu-Muslim clashes which have spread like wild fire throughout North-India. At the same time nothing has thrown up the picture of the new India so vividly as this Hindu-Muslim animosity. From the smoke of burnt houses, from the spilt blood, and from the heaving sighs of violated breasts and bereaved hearts we see an India taking shape. This new India can never more be Hindu or Muslim if it wants to live. It has got to leave behind all denominational affiliations; it must transcend the class-feeling brought about by religious distinctions: it must steer clear of the Naidu-Pillai consciousness or the Syrian Christian or shia-shunni consciousness. The New India must become impersonal in its likes and loves; in short, it must become Vedāntic, Vedāntic in its affections, in its view of the

world, in its attitude to its co religionists, to its neighbours. And to be Vedantic is to be utterly sensitive to the feelings, necessities, claims and faiths of others, is to practise good neighbourliness, for according to Vedanta the whole world animate and inanimate is one, indivisible and homogenous. We Indians have lost this synthetic outlook and fostered separatist tendencies and communal hatred. This India, the Mother of the wisdom of oneness is today torn into shreds by war between community and community, religion and religion. How much of blood has been spilt by our clinging blindly to social distinctions and divisions wrought by religious distinctions and differences, by our medieval approach to politics through religion! The correct approach is through economics. Man is inevitably an economic unit before he is a Hindu, Muslim, Parsi or African. It is here that communism can be brought in to help us, of course, after toning down much of its sordid materialistic emphasis. For communism has a predominantly economic approach to life's problems. Witness for instance, the most significant words of Karl Marx: 'It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness'. Hence, in order not to err in policy, in order not to find itself in the position of idle dreamers, the party in power must not base its activities on abstract 'principles of human reason', but on the concrete conditions of the material life of society, as the determining force of social development; not on the good wishes of "great men", but on the real needs of development of the material life of society. This much of economic emphasis it is very healthy for the New India to imbibe from Marxism. And an economic approach in India as also elsewhere, must necessarily mean the ordering of society according to functional differences. Let a man be known by his professional

name, as professor, doctor or student; let him be known by his quality and function in society and not by his religious denomination. Have not Hindu ancients long ago given us the sound wisdom that a society to be happy and efficient must be ordered according to *guna* (quality) and *karma* (function)? (*Gunakarmavibhagasa*). Here is a method that will blunt the edge of our religious distinctions and differences and will switch us on to a smoother working of society.

An army of problems are pressing on the attention of the national government. India has to be industrialised; but to what extent? India can take to large-scale scientific farming; but how? Again, India has to evolve her foreign policy, establish her healthy relations with other countries on whose cooperation India will have to build her economic internationalism. If she is to achieve these things effectively, India must first have her national mind clear and undivided. The changes that are necessary in our outlook and approach to problems are very pregnantly drawn by Jawaharlal Nehru:

'But for countries like India a different emphasis is necessary, for we have too much of the past about us and have ignored the present. We have to get rid of that narrowing religious outlook, that obsession with the supernatural and metaphysical speculations, that loosening of the mind's discipline in religious ceremonial and mystical emotionalism, which come in the way of our understanding ourselves and the world. We have to come to grips with the present, this life, this world. Some Hindus talk of going back to the Vedas, some Moslems dream of an Islamic theocracy. Idle fancies, for there is no going back to the past; there is no turning back even if this was thought desirable. There is only one-way traffic in Time.'

'India must therefore lessen her religiosity and turn to science. She must get rid of the

THE WAY SRI RAMAKRISHNA HAS SHOWN US

exclusiveness in thought and social habit which has become like a prison to her, stunting her spirit and preventing growth. The day-to-day religion of the orthodox Hindu is more concerned with what to eat and what not to eat, whom to eat with and from whom to keep away, than with spiritual values.

If the spirit of the age demands equality, it must necessarily also demand an economic system which fits in with it and encourages it. The present colonial system in India is the very antithesis of it.

Political change there must be, but economic change is equally necessary. That change will have to be in the direction of a democratically planned collectivism..... A democratic collectivism need not mean the abolition of private property, but it will mean the public ownership of the basic and

major industries. It will mean the co-operative and collective control of the land. In India especially it will be necessary to have, in addition to the big industries, co-operatively controlled small and village industries. Such a system of democratic collectivism will need careful continuous planning and adaptation to the changing needs of people. The aim should be the expansion of the productive capacity of the nation in every possible way at the same time absorbing all the labour power of the nation in some activity or other and preventing unemployment. As far as possible there should be freedom to choose one's occupation. An equalization of income will not result from all this, but there will be a far more equitable sharing and a progressive tendency towards equalization. In any event, the vast differences that exist today will disappear completely, and class distinctions, which are essentially based on differences of income, will begin to fade out.'

THE WAY SRI RAMAKRISHNA HAS SHOWN US¹

By C. RAJAGOPALACHARI

During the nineteenth and twentieth centuries many great men have devoted themselves to explaining our Hindu religion to people. Their particular problem has been to explain the beauties and the truths of Hindu religion at a time when it was rather down in luck. For various reasons Hinduism was in bad luck during the nineteenth century and many people came to save Hinduism from the attacks of modern times. Almost all of them had to put Hinduism into clothes of other religions. They had to invoke the assistance of other religions in order to explain the truths of Hinduism in the nineteenth century. I need hardly take up your time explaining that. It is enough if I say

that the Brahma Samaj put Hinduism, so to say, in Christian bottle in order to make you people drink Hinduism as good medicine. In order to serve Ayurvedic medicine these days, you know they have put it in glass bottles as modern medicines are served. Otherwise, if it is given in the form of pills or *choornams* wrapped in brown paper or palm leaf or plantain bark, you would not accept it. In the same manner Hinduism was served out during the 19th century by many great men, who have been sent down, if I may be permitted to use a Hindu phrase, in order to save Hinduism, and they had to appeal or make use of foreign religions in order to make us understand the truth or the beauty of our

¹. Based on the presidential address delivered by Sri C. Rajagopalachari, Member for Industries at the Birthday Celebration of Sri Ramakrishna at the Ramakrishna Asram, New Delhi.

own religion. Brahma Samaj uses christianity. Other people use some other religion in order to make Hinduism presentable. Theosophy came to help and tried to present Hinduism in terms of modern mysticism and modern science and to some extent in terms of world religion. In fact we had, so to say, to make Rama and Krishna do apprenticeship under Christ in order that people may accept them. I am putting these things in an amusing way: but it was a great thing to do. It was appropriate for the times. Christianity and modern science and what has been loosely called free thought, all these came in to attack Hinduism and therefore, these methods had necessarily to be employed. But the greatness, the uniqueness, if I may say so, of Sree Ramakrishna was this, that he was a cent per cent Hindu. He had nothing to draw from other religions. He found no necessity. He did not adopt that method of presenting our religion and succeeded no less. Of course he did not think of it as a preacher or as an adventurer. I am simply describing what has happened. He was truly a cent per cent Hindu, or if I may use a Northern Indian phraseology, a sixteen anna in the rupee Hindu. That is the uniqueness of Sree Ramakrishna's work and service to us. Even in the sixteen anna Hinduism there is a great deal of difference. He was not one who presented Hinduism as a great logician or scholar. He was not a Vedantist, or a philosopher: that is to say, he did not present himself like that. There are some things which become 19 carat gold without knowing about it, and he was like that. He did not pose as a philosopher or a scholar. He did not go about lecturing on the comparative greatness of Hindu philosophy as against other philosophies. He was a common Hindu. He did not say 'I do not believe in idol worship. I am a Vedantin'. He did not say 'I do not believe in going to temples. I believe only in the Upanishadic form of Hindu religion.' He did not make any statement like

that. He was simply like a blade of grass, like any other blade of grass in this country. We are all Hindus, very common Hindus. We bow down before idols. We perform *poojas* and partake in festivals. We dance and think that if we make sweetmeats on a particular day and offer it to the deity we attain merit—some particular kind of merit. We follow all the common practices, and we are like one another. We are like grass growing everywhere on the soil and there is no distinction between the grass growing in the Himalayas or the Cape Comorin, or if you go still further south, even in Ceylon. It is the same grass everywhere. We are all Hindus in that sense and we are all alike in that sense. Now, Sree Ramakrishna was just one blade of grass like any other blade of grass. There was nothing different about him from the rest and he did not, so to say, assume the air of 'I am not the blade of grass' 'I am a mango tree or I am a cocoanut tree' or something like that. He was like the grass that grows on earth, not distinct from any other grass, but like the rice plant which is also a grass but which yields rice. Sree Ramakrishna was the type of grass which yielded fruit and food in the form of true religion. He was truly a rice plant. May we grow more and more of grass of that variety in our country, and yet more of them.

Then, there is another thing. He did not write himself down. He read no books. Other people wrote down what he thought and what he said, and we have got record of them. There was a previous example of that. But there is not need to search for examples. He did not think of that precedent either. The Hero of the New Testament, the great Jesus Christ, did not write any book. He did not have any printer to publish what he taught. But there were people round about him who did it for him and left a record of what he thought and what he did. Similarly, without knowing i

THE WAY SRI RAMAKRISHNA HAS SHOWN US

and without thinking about it, I am sure Sree Ramakrishna lived a life and thought and said things which people have recorded, people who were with him and who lived in an atmosphere which made them feel that they must record these things for other people and we have these records. I refer to this for this reason. Often people have come to me and asked me for something to help them to become good people. 'I want to become good. What shall I do? What shall I read?' Foreigners have asked me 'what shall I read which will give me an insight into the doctrines of Hinduism', and many of our own people have asked me for something which will enable them to become good, which will enable them to improve in their life, and I have after much thinking, told all of them, both the foreigners who wanted to understand the doctrines of Hinduism and the many Hindu friends and relations who wished to become better men, 'I could not find anything better than this: go and get from the Ramakrishna Mission a book called *Sayings of Sree Ramakrishna*, and whether it is in English, Tamil or any other language you like, read that and you will understand Hinduism and you will become a better man'. I have told them all this. I thought of it today. I did not know then that I would be asked to speak to you today. I had done so unconsciously and without any thought about it. I have seen many books. I have read some of them and understood a few of them. I have tried to read others and understand them, but failed. There are many books on Hinduism, both ancient and modern, books like the *Bhagavad Gita* and the Upanishads. But they would be books for the scholars. You may read them and be benefited. But nothing explains the true core of Hinduism so well as the written records of the sayings of Sree Ramakrishna Paramahansa. In fact if you want a good commentary on the Upanishads or *Bhagavad Gita* I would say to you 'try to read the

Sayings of Sree Ramakrishna'. Do not try to read Shankaracharya's commentaries. You are not learned enough for that. We may not benefit much by that. If you have not much time or leisure, read only the text and keep quiet. Do not argue about it, and you may be benefited. But if you really want an understandable commentary you have to read Sree Ramakrishna's sayings, and you will find that the whole book from page one to the last page is a living commentary of the *Bhagavad Gita* and the Upanishads. There is no need to read anything else.

Why is this? It is because he is so completely representative of Hinduism that unconsciously he becomes a commentary on the doctrines of the great classics of Hinduism, and a record of his sayings becomes the best exposition of the Hinduism we all love. It is the best commentary we have in modern times. I want all of you who are here to remember and also persuade others to remember what I have said and to read this book and not merely attend this anniversary function. Read it, and I need not say, love it. I am not big enough to ask you to do that. I am not a great saint in order to tell you to live this way or that way. But if you read that book I am certain you will improve in life and that is why I recommend you friends, to read that book. It is not a very big book, and you can accomplish the task of reading it from the beginning to end without pretending about it but really read it, and it will do you a lot of good. Tell your friends about it and persuade them to read it. Of course it is not a book which will teach you how to write good English, if it is the English book that you read. It is not meant for the purpose. But it is a book which will teach you how to think properly and how to live properly, and that is what we all wish for in these days. Now I am a politician. Most of the people, I must say, all the people who spoke to you to-day are

politicians including Swami Sidheswarananda himself. Otherwise why should he go to Paris? There is some politics in it. He wants to carry the greatness of India to foreign places and explain it to the people there. He wants to make them understand about the greatness of India. He is therefore a politician. And as for the rest, I need hardly say they are all seasoned, experienced and eminent politicians. Prof. Humayun Kabir may not be a Member of the Legislative Assembly; but he is Secretary to Maulana Abdul Kalam Azad. Now I am also a politician, and we all want to raise India through politics. But though I am a politician, let me tell you, my friends, we are not going to save India through politics. We are not going to make India happy through politics. We are not going to free India through politics. If we have any chance of making India free in the true sense, it is only if we all become good men; and if we want to become good men and women, the only way is to worship Sree Ramakrishna, worship him in the full sense of that English word.

Worship does not mean falling down before an idol with a cocoanut or plantain in your hand. That is only the technical manner of worship as we understand it. The true and correct manner of worship is a mental approach, which is expressed by leaving shoes behind and going with flowers or fruit in your hand to a person or an idea. To approach God with that frame of mind is worship. That is the approach to one from whom you really hope to benefit, the approach of a child to its mother. That is the worshipful attitude, of love and reverence and all such things combined. When you combine respect with love you may get something behind the word worship. Now if you approach Sree Ramakrishna's memory and personality in that frame of mind, that is, if you go to him cleansing yourself of your dust as you go to a temple, leaving behind

your shoes—and after all what do shoes stand for but suspicion, doubt, half-heartedness and such things—if you go to him with loving respect, you can surely live a better life. You should go with loving respect, not fearful respect, not the respect with which you go to a police officer or a judge who dispenses justice rightly. You approach them with fearful respect. They may be angry. The judge may be just, but his decision may go against you. I do not mean respect that way. You should go with loving respect, and if you do that, when you open your book with that attitude, you will have no doubt, you will have no desire to criticise or compare and contrast it with something else. The child approaches its mother not with the thoughts of comparing her with its grandmother. It goes to its mother with full belief and faith, not blindly, but with a purpose. Similarly if you approach Sree Ramakrishna's sayings in a worshipful and loving attitude, then you will see a new meaning and a new practicality in everything that he says.

Do not listen to me merely because this is the first time you are hearing me and are curious about it. What I wish to tell you is something very important and you should all try to understand it in that very way in which I see it. It is this: There is nothing more practical than religion. Do not imagine that religion or philosophy is unpractical and unworldly. If you try to understand religion in that attitude, you will gain nothing from it. You will only become a pedant. You may become a scholar and deliver lectures on the subject to other people. You may draw a salary of Rs. 1,000 or pass some examinations on the subject. But you will not really become a man who serves others, nor would you benefit by it. But if you take it up with the frame of mind that religion is practical and is an easy thing, then alone you will benefit by studying the sayings of Sree

Ramakrishna. I do not want you to read any Mimamsas in order to understand religion. I want you to read the very easily understood sayings of Sree Ramakrishna, which he told to his friends and his disciples and which they understood at once and easily, and which they recorded. There is nothing abstruse in it; and if there was anything abstruse they have left them out. So it is quite easy and capable of common understanding. You read these sayings, and take it from me that they are all practical commonsense, and you will benefit by it. Religion if approached in this way is not abstruse philosophy but a practical way of living which we should and could understand. I will give you one example.

It is commonly said that we should not be jealous of other people, that you should not be envious of other people. But to follow this precept is very difficult. You may be thinking 'It is alright in principle, but how can I help being jealous of others? I could save only one lakh of rupees while the other man has saved ten lakhs. I cannot help being jealous. It is not practicable.' Or you may be thinking 'I have got only one hundred rupees while the other man has got one hundred and fifty rupees and he has got it without the merit which I certainly possess. How can I help not being jealous?' That is the problem of a large number of people. But let me ask you, what do you want to attain? You want to be happy through one hundred rupees or through ten lakhs. Now to be jealous of another man is the most impractical way of being happy. You cannot be happy by that method. Whereas if you read the sayings of Sree Ramakrishna, even if you are drawing only one hundred rupees with dearness allowance etc.,—and to read his sayings you need not be a beggar or a saint or a sanskrit scholar—I say, you will find a way to be happy. That is a surer way of being happy than by trying and trying to get

a salary which some other man is drawing and which you will not get. It will only make you more unhappy if you do that. I have only given you one example. You will find innumerable examples like that in Sree Ramakrishna's sayings. You will find whether you are old or young how practical and easy it is to attain happiness through religion, and that is the reason why I recommend the book to you even though I am a politician: and it is only if we do that, if we follow the way of life as taught by Sree Ramakrishna then and then only can we free India. It is only then can we raise India. Then only can we make India free. We can of course get some Acts passed in the Parliament or in the Constituent Assembly or somewhere else. We can somehow make them agree or deceive them or persuade them in giving you what you want. These are all different processes, and as far as they go they are right: that is how we can live in this world. As explained by Seth Gobind Das it is not through violence but only through persuasion that we can attain happiness in society in this world. Violence cannot bring happiness to us. It is only by acting on men's minds without violence that we can get people to live happily together. That is true. But it is not by persuading others to accept a charter that we will be free. We can be free only if we become good men. That is the only way of living together and being happy. One man can be good some how or other. But when lots of people have got to live together, millions of people, and many of them belonging to different religions and different ways of life if we have to be happy, we can be so only if we Hindus understand true Hinduism and try to follow the plain and simple teachings of Sree Ramakrishna.

There is another thing, another example, which I wish to tell you and illustrate the uniqueness of his message. Nowadays it is

fashionable among so-called educated Hindus to believe and to preach that animal sacrifices are bad and that true Hinduism does not want it, and therefore you should not have it. That is a right and very good feeling. But if you look down upon a Hindu who goes through a form of religion which involves some of these crude practices, then you are not a Hindu in the true sense of the term. If you think that you have risen above the other man and that you are a superior person and you look down upon that man, I say you are not a true Hindu. Never did Sree Ramakrishna do that. He could understand every variety of Hindu life. He could sympathise with every variety of Hindu life. He could enter into the correct feelings of the other man. When, therefore, a peasant in a village in the south goes to the Mariyaman temple, which is but the temple of another form of the very Kali whom you all revere, if he goes there and takes a goat with him—poor man he does not think of the feelings of the goat—and with a sixteen anna worshipful attitude he goes through the form of worship which he was taught by his father and mother or grandfather and grand mother, takes the poor goat's body home as *prasad* from the Mother and eats it, as many others do without going through this form of worship, we have no right to look down upon such a man. He does not go to the temple simply to kill and eat the goat. He could as well do it without going to the temple. He does not eat it as we eat a plantain or a cocoanut. He says 'I must first offer it to the Mother in the temple and then take it home'. That is Hinduism. If anyone says it is not Hinduism and looks down upon such a man, I shall say to him, 'My dear man, you are a fighter, you are a reformer, you are a soldier, but you are not a religious man.' Sree Ramakrishna approached Hinduism in that catholic way. By catholicism I do not mean Roman Catholicism,

but catholicism with a small 'c' and not a capital 'C'. Whether you worship an idol whether you worship a principle, whether you worship God with a cocoanut or a plantain or with food or rice, or with betel leaves or bel leaves, or if you are a Vedantin you remain at home and close your nostrils and restrain your breath and try to achieve superior forms of thought by suppression of your desires or by regulation and so on, or if you are a Vaishnava, you go about dancing in joy, in joy, mind you, not through misery, not through tears as some people try to do by weeping and wailing—you cannot attain God through that, for God is the personification of joy and if you want extra stimulus by going in for that, by getting thirty or more persons to join you in your dancing, by getting the aid of music and noise and stimulating your ecstasy, all this is Hinduism. And if there was one great Saint and Seer who gave us this message without changing Hinduism, without trying to put it into new clothes and without excluding any form of worship such as is known and practised in India, it was Sree Ramakrishna.

So, my dear friends, I am very fond of this great teacher. This is what makes me fond of him. Of course I cannot claim to be his disciple or missionary or anything of that kind, but I take great pleasure in describing him in this simple form. I take great pleasure in describing him to you,—a common man, The Swamis who have devoted their lives to the service of others, to the spreading of the message and gospel of Sree Ramakrishna. know much more about his teachings than I do. But this is what I have learnt from him, and since they were good enough to ask me to preside on this occasion, I must do it in my own way. I am what I am and I have great affection and worshipful regard for Sree Ramakrishna as one of the modern rishis of our country. In the olden days we read in the books of many rishis and our

idea of rishis of those days is that they had long beards and that they used to live in jungles and forests. They were all so powerful that if they said 'Brahma come down', Brahma came down, or 'Vishnu come down' and Vishnu came down. But they have gone into legend now. There is nobody like that in our times. That is our difficulty. If we want to know about them we have to open some book and try to find some illustration and these illustrations have now got into the cinemas and we go and see the cinemas where the various rishis go about in their various dresses. But Sree Ramakrishna was a real rishi of our times. In our own time a rishi came and lived with us. There is no doubt about this. So hereafter too some rishis may come if we are all good people or very bad people. For if we are all good people, any one of us will become a rishi, and if we are all bad people a rishi will come to save us. So there is hope for our country and we have a precedent here.

Sree Ramakrishna was really a great rishi who was actually seen by many, and seen by men whom I have seen and touched. I may tell you, though I do not deserve it, that I am a lucky man in that I have actually seen and touched the great Swami Vivekananda and the great Swami Ramakrishnananda when they came to Madras. I was then a student of the Law College, an impertinent Law College student thinking I was very clever and all that. It was then that Swami Vivekananda came to Madras returning from Chicago and I was in that company when addresses were being drafted, and Swamiji wanted to start a Mutt here and another one there. I was a young man then as most of you now are. When I was a student of the Arts College in the last flicker of the Nineteenth century, the last decade in fact, Max Muller the great sanskrit scholar wrote an article 'A true Mahatma' in the *Nineteenth century*. At that time the theosophists

had a chequered career. Some of them had got into disfavour and doubts were expressed about some of them. The word Mahatma was not in use then. Gandhiji was not yet a Mahatma then. At that time Max Muller wrote an article 'A true Mahatma'. I read that article in the *Nineteenth century*. He wrote about Sree Ramakrishna and he wrote of him as a true Mahatma, and I had just an inkling of Sree Ramakrishna's life even then. But that did not tell me anything. It was only later when Swami Vivekananda came and we all met him and the gospel of service was preached by him and the Sree Ramakrishna Mission was established and his sayings were published that I really saw what it was and what it meant. I tell you, my dear friends, after I had gone through all the politics and seen the troubles of the country and listened to many others about the sufferings in our country I have definitely come to the conclusion that we cannot improve the lot of our country unless we really become good Hindus, that is, unless Hindus become good Hindus, Muslims become good Muslims and Christians become good Christians, we cannot save our country, and to become good Hindus or Muslims or Christians there is no better way than to follow the teachings of Sree Ramakrishna.

You cannot understand another man's religion; that is quite clear, and that was explained very ably by the first speaker Swami Siddheswarananda. He explained very clearly how difficult it is to understand the other man's religion. So it is no use attempting to change his religion. Let us not talk about it. Sometimes changes come on account of various reasons. Most people change on account of circumstances. Do you mean to say that people have changed by persuasion? Some King has changed his religion and so all or many of his subjects too changed their religion. How did England become a Christian country? Some King

became a Christian and so all the people also embraced Christianity. It was not forcible conversion in the modern way, but some force, process or public opinion, and so on. Everybody is a Hindu and so let me also become a Hindu. All this is no use. We cannot understand the other man's religion. But that was not what Sree Ramakrishna did. He wanted to live the other man's religion and to understand the other man's religion. And so in order to understand the truth of the religion of the Muslims he lived like a Muslim, even dressing like one. So I say if you want to understand about Christianity, you cannot understand it by reading the Bible. I promise you that. You will only understand how to criticise Christianity, that is all; even as you cannot understand how I live in my house by looking through a window of the house from the outside. You will see a few things, but you can never understand how I exactly live. You will go with a wrong impression. Similar is the case if you try to understand other people's religions. Unless you live that religion, live in that culture, not one generation but two or more, if you can manage it, until then, I say, you cannot understand the other man's religion. So let us not worry about other people's religions, neither better nor worse. It is no use thinking in this strain. To a Hindu, Hinduism is the best religion; to a Christian, Christianity is the best religion, and to a Muslim, Islam is the best religion. As soon as a Christian hears the name of Jesus it simply transforms him. He becomes a new person altogether. The word Rama means nothing to him. You may tell him that Rama is the name of God, Rama is the name of God many times; the feeling raised in his mind is quite different from that which is raised in your mind. The word Allah raises different feelings in Prof. Humayun Kabir's mind from what it raises in your mind. Therefore, friends, do not compare

and contrast religions. Let us understand and live our own religion and we will be better men and women and that is what Sree Ramakrishna asks us to do. Swami Siddheswarananda gave you his technique very correctly as he is a true disciple of Sree Ramakrishna. He told you his technique of trying to understand their religion and to live among them. That is the best way of making them understand our religion. He was wrong in one respect; in that he tried to explain it in one speech. It should be a series of lectures on the subject. How to understand other people's minds and how to live among them: that is the problem that he is actually solving. We must learn to do that in our own country. We have here in India a job of that kind. Our job is not simply to compliment Swami Siddheswarananda and send him back to Paris. We have to live among men of different religions in our own country and we must try to learn and understand the other man's religion. We must, therefore, fully absorb that understanding which is called tolerance. Tolerance as I tolerate trouble is not real tolerance. I tolerate a lot of trouble; a boy is making noise and I tolerate him. That is not real toleration and understanding. Why does the boy go about making noise while I am trying to sleep? because he is not sleepy and it is his nature to move about and make noise. Therefore he must be allowed to play and make noise while you must try to sleep in spite of that. We must try to understand everybody else around us; that is true toleration. If we understand that, everything follows thereafter. It is when we do not understand that, that all the trouble arises. If we understand that, everything is easy in this country. And you can understand this best by reading Sree Ramakrishna's sayings. Therefore, friends, I recommend you to read his sayings.

ATTAVADA AND ANATTAVADA

By D. P. E. LINGWOOD

The Anatta doctrine is one which has exercised the intelligence and polemical talents of Buddhist philosophers and their critics from the dawn of Buddhism down to the present time. The language of philosophical debate may be politer now, but the difficulties are as keenly felt as ever and the problem as important to us at the present day as it was to the thinkers of Buddhist India many centuries ago. Some have said that the whole structure of Buddhism stands or falls with the Anatta doctrine. Others have relegated it to a secondary place. Sir S. Radhakrishnan thinks that Anattavada is really Attavada. Eminent Buddhist scholars of Sri Lanka have protested that this is a dangerous distortion of Lord Buddha's teaching. The echoes of this clamour of controversy have not yet died away. Writers of essays and articles on Buddhist philosophy continue to find in the Anatta doctrine a perennial fascination. It seems to be a flower which attracts all industrious seekers after the sweetness of the honey of truth. But when one examines the matter more closely he begins to wonder what the fuss is about. When discussion on such a subject is prolonged so interminably he may be excused if he suggests that the terms have not been properly defined. Attavadins and Anattavadins are perhaps not arguing about quite the same thing. The few words which we have to say on the subject may be of assistance to them in settling their differences.

According to the teaching of Lord Buddha there exists in this phenomenal world nothing but five khandhas (Skt. skhandas)—rupa, vedana, sanna, sankhara and vinnana. The entire fabric of existence as we know it is woven of these five strands. "Only the five khandhas arise when aught is arising; only the five khandhas cease when aught is

ceasing." In Buddhist philosophy the transitoriness of things (*anicca*) is one of the three chief characteristics (*lakshanas*) of existence. This is a truth which squares with our experience. The lesson which nature is trying to teach us all our lives is nothing but this. When we see the green leaves on the tree change colour and fall to the ground she is whispering in our ear the mystery of mortality. The trouble is we do not try to understand her speech. Or else she speaks so softly we cannot hear. So next time she speaks a little louder. Perhaps someone we love falls sick and dies, or perhaps dies quite suddenly—without any warning at all; and in the awful hush which follows, when we realize what has happened and begin wondering along what dark path the departed soul now wanders, nature teaches us again in a clear cold voice the terrible lesson of death. But we still refuse to learn. We strive to drown the sound of that relentless voice with laughter, and call for "madder music, redder wine." Then suddenly the blow falls, and we are dragged ignominiously from the scene. At last we have learned our lesson: but now it is too late to apply it. Once again a precious human life has been wasted.

The Buddhist does not think that anything is exempt from this law of change. The same decree by which the spring flowers wither causes the sun to decay and universes to become extinct. In obedience to this law the man becomes a god and the god a man. The Buddhist does not dream that anything or person can escape its operation. For it is an eternal and omnipresent law.

The Attavadin would, however, contend that there is an eternal subject which supports the manifold changes of existence. If inclined to philosophic platitude he would dig up the old adage that only the permanent

can change. Or he might work out his argument along the lines of Shankaracharya's *Adhyasavada*. But whatever argument or method of refutation he adopted, he would share with his brother-Advaitadins the conviction that it is possible for the unchanging to be related to the changing. But is this possible? In Vedantic philosophy changelessness is the criterion of reality. The same reality is said by the Advaitavadin to be non-dual. "They go from death to death who see difference, as it were, in it" says the Upanishad text. It is hardly consistent to maintain that the non-dual is related to anything. Yet this is what the Advaitic criticism of *Anattavada* implies. The Buddhist contention is that relations are possible only between phenomena. It is impossible to connect the phenomenal at any point with the Absolute (or Atman). For then the Absolute would then become a relative thing. This is the inner logic of the cardinal Buddhist doctrine of *Anatta*. It is hard to imagine why an Advaitavadin who has studied and understood the *Ajativada* of Gaudapada and his criticism of the casual relation should not whole-heartedly subscribe to it.

Relation implies confection, and hence impermanence. It is impossible to imagine a phenomenal or related thing existing in splendid isolation unaffected by the changes ceaselessly occurring round it. We have no evidence whatever for such a belief. We cannot hear, see, smell, touch, taste or think of anything which is not impermanent. Experience implies relation, relation implies limitation, and limitation implies change. Either everything is permanent or else everything is changing. There is no other alternative. If one thing can be proved not to change, nothing changes. If one thing can be shown to change, everything changes. Experience points us to the latter alterna-

tive. Life is teaching us this lesson of change all the time.

Wherever in the world the Buddhist looks he cannot see anything permanent or real. If the Real and Permanent in some transcendental sense exists the very definition of the terms precludes the relation implied in predication—hence the Buddha's Ariyan silence, so little understood. The *Khandhavada* of Lord Buddha logically suggests the *Sunyavada* of Bodhisattva Nagarjuna. The real is the unrelated—*sunyata*. Now, therefore, is it possible to make any declaration regarding it? Now is it possible to know it? How may it be enjoyed? The phenomenal cannot in any way be related to the Absolute. It cannot even be said that the one is the manifestation of the other. With reference to the Absolute no affirmation or negation is truer than any other. It is infinite, yet infinitesimal; all, yet nothing; one, and yet many.

This helps to explain the apparent or formal negativity of much of Lord Buddha's teaching. The only affirmation which paradoxically is possible in respect of the Absolute is by the negation of all affirmations. In the *Prajnaparamita* texts the Supreme Reality is defined as *Nishprapancham*—the negation of all the categories of relative existence. This is the limit to which thought and speech can go. Beyond this point lies a realm belonging solely to the yogacarin—the man yoked to spiritual practice.

There is an iciness about the more scholastic portions of the Buddha's teaching which repels many people. But strong souls find it as refreshing and invigorating to the spirit as a cold bath to the body on a winter morning. The Truth, after all, does not seek to please anybody. Religion is adaptation to Reality, not adaptation of Reality. It may dishearten some and astonish others, to hear

that there is no permanent self in man or in things. But if they can recover themselves and examine the matter impartially they will discover that the Anatta doctrine is the keystone of the arch of salvation. Where before they saw only the blackness of despair they will now see the roseate light of hope. For suppose man had in fact a permanent self. Suppose there was something in him not subject to change. What would be the result? He would find it impossible to advance a single step along the path to perfection. He would never be able to get away from the petty something which fate had appointed him to be. Anattavada implies the possibility of endless spiritual evolution. It guarantees the advance of humanity into divinity. It breaks down all the barriers between God and Man. It envelopes the whole world in a cloak of unity and love. To one who has realized the truth of Anatta everything becomes delightfully fluid and free. All the old rigid distinctions resolve themselves into an iridescent play of ever-changing relations. Phenomenal existence is seen as a vast ocean of changes in which there is not anything which is changed. There is life, but nobody lives it; there is suffering, but nobody suffers; and there is liberation, but nobody is liberated. The explanation I have given above may help elucidate these brilliant paradoxes of Buddhaghosha.

On one side, there is change; on the other, changelessness. It is not possible at any point to relate them to each other. I am aware that in uniting the two terms in a common apperception I have derogated from the unrelatedness of reality and left myself with two phenomena—not with phenomena and reality on my hands. But the limitations of thought force us even against our will into such contradictions. It is hoped that the reader will concentrate his attention more on the undertones of intuition than on

the overtones of reason. Consequently it is impossible to pass “from the unreal to the real, from darkness into light, from death to immortality”. This is why spiritual practice in Primitive or Theravada Buddhism is, logically speaking, exclusively negative. It is concerned purely with the cessation of the five khandhas, with the annihilation of desire, with the extinction of ignorance. The Buddha said: “One thing only, O Monks, I teach—pain and the cessation of pain”. In the highest flights of Vedanta we meet with an identical negativity—culminating in the lofty utterance of the arch-Advaitin Gaudapada: “No jiva is ever born. There does not exist any cause which can produce it. This is the highest Truth that nothing is ever born: (Karikas III, 48)” Nothing can be attained. For in the last analysis there is nobody to do the attaining.

Beyond this point it is difficult to go. For we are trying to translate the subtleties and refinements of spiritual experience into the coarse language of thought, which is like trying to square the circle. The principle contention which emerges from this discussion is that Anattavada indirectly implies the doctrine of the non-relational character of reality which is the plinth and foundation not only of Nagarjuna's Sunyavada but Gaudapada's and Shankaracharya's Advaitavada also. The strict phenomenalism of Early Buddhism finds its logical completion in the Absolutism of the great teachers we have mentioned. It is hoped that this discussion has at least made the point at issue quite clear. The subject is subtle in the extreme and slippery as the proverbial eel. We must admit that the Buddha did not encourage such speculations. The important thing is to practise, to practise hard and continually—advice so simple that a child can understand it, but so difficult that even an old man cannot practise it. If the militant Attavadins and Anattavadins of our

day brought their polemical proclivities under control and considered the matter in this light I do not think they would find much reason for their dissensions. In the silence of the heart speaks the voice which

makes all things known. If we withdraw ourselves from the world perhaps eventually we shall be able to understand its teaching and to practise it also. Then all our doubts will be cleared up.

SWAMI VIVEKANANDA AND THE SPIRIT OF THE AGE

By PROF. V. A. TYAGARAJAN, M. A.

In Goethe's *Faust*, Wagner the young student approaches the aged professor and tells him that he would like to gain all knowledge, and by that means try to comprehend the workings of the time-spirit. Mephistopheles who had temporarily taken the place of Faust tells him that the time-spirit is a book set with seven seals, that it is practically impossible for man to understand its ways. But the Devil stands self-condemned as the spirit that ever denies. It is obvious from the play that this attitude of cynicism is not shared by Goethe. The dramatist's point of view comes out in the song of the Earth-spirit in the prologue to the play. The Earth-spirit there says that in the flood of life and in the storm of action, it weaves, in the roaring loom of time the living garment of God. The Earth-spirit itself becomes the manifestation of the time-spirit.

The way to comprehend the workings of the time-spirit is to comprehend the purpose of life. It has been pointed out by Gilbert Cannan in his book *The Release of the Soul* that so long as we keep on moving in a superficial round of activities, moving along the circumference of life, as it were, our activities are scattered and chaotic. But if we put God as the centre of this cart wheel of life, as the hub of this round of existence, we at once begin to see the purpose of life. The wise man is he who travels from the circumference to the centre, and having found the purpose,

comes out again to the circumference, to carry out the same round of activities, having realised their purpose as the unfolding of the will of God. That is why, as Bergson has pointed out, the true mystic is essentially a man of action. He becomes the chosen instrument of the time-spirit, the articulate and concentrated expression of the earth-spirit weaving the living garment of God. The man who renounces all for the sake of God becomes in turn the clearest exponent of the time-spirit and of group consciousness. He becomes, in his own words, the worshipper of the *Virat*. His message thus comes to have a living appeal even for subsequent generations because it comes from the burning fountain of truth.

Generally speaking, our sociological studies are vitiated by two defects — bondage to the printed word, and the absence of field work. We tend to take our ideas ready-made from Comte and Marx. The price paid for such second-hand knowledge is that we never know truth fully. Book learning never entirely rids us of personal predilections. We see only what we wish to see. We tend to take our opinions ready made, as they are presented to us by the community and the environment. In the course of his wanderings as a barefooted monk from Cape-Comorin to Kashmir, Swami Vivekananda came into contact with all kinds of people and knew by first hand experience the extremes of society

—street sweepers, and rulers of States. Such experience would naturally tend to wipe out all pre possessions, all obsessions of the mind. The fact that he was a monk would naturally tend to wipe out all considerations of self, and make for a purely objective attitude. It is because of this objectivity of attitude, broad-based on varied experience, that he becomes a nation-builder. The special contribution of Swami Vivekananda lies in the fact that he directed religion from the pursuit of other-worldly ideals, from being essentially individualistic, along lines of social service, of mass regeneration. He harnessed the religious consciousness along lines of practical utility, and showed to us how to find in the day-to-day service of humanity the fulfilment of the quest eternal. He thus makes the eternal ideals of the ancient seers come down from the pedestal where they were worshipped, gives them life and makes them walk the common ways of men. He regenerates religion by regenerating life. Swami Vivekananda is one of the earliest exponents of the Gandhian ideal of continuous and continuing social service. That is why we speak of him as the exponent of the spirit of the age.

There can be no service without knowledge, and knowledge is of good and evil. It speaks of what is painful, not because it desires to destroy, but because it desires to build. On the one hand he sees the charm of the ideal. On the other, he sees the obstacles in the way. On the one hand the charm of song and peace ineffable, on the other, the grim tragedy of life. And yet both these perceptions come from the same personality. We cannot do better than follow this physician of the age, in his diagnosis of the ills of the body politic, and his solution of the problems of society.

The prime defect of the age, as he sees it, is the neglect of religion. There is no lack of the formality of religion, but somehow its spirit is missing. He complains bitterly

that our religion is in the kitchen, and our God is in the cooking pot. The religious spirit has degenerated and become the spirit of superstition. It says, 'Don't touch me. I am holy.' The result of such side-tracking of religion is that it has produced a reaction of materialism. These are the Scylla and the Charybdis of the religious life. Of these two evils he prefers the atheistical to the superstitious, for the atheist is at least alive. He is opposed to all mystery mongering and, he regards all superstition as signs of weakness. He would like to have religion purified of these black spots, of the dust of ages, and make it a question of conformity to principles rather than to persons and tradition. It may be added that it is because of the absence of the spirit of religion in religion itself that its influence is felt as a disturbing power in other fields of thought — in the political and the economic. Lilies that fester, as Shakespeare has said, smell worse than weeds.

Next to the neglect of religion he would put the neglect of the masses. The people of India have been despising the lower classes for such a long time that they have become the object of contempt for the world. He says elsewhere that we talk Advaita and hate with all our strength. He complains bitterly that our insincerity in India is awful. What he wants is practical Vedanta. Religion speaks of sublime things, but there is a large gap between theory and practice. It has not been translated into social consciousness. In no country, he says, do we find such a docile labouring class as in India. They are the producers of the nation's wealth. And yet in no country do we see men neglected, trampled upon, and left to sleep with cattle. One of the chief defects of Hinduism is that it has accepted inequality as part of its social scheme. The result of it is that our aristocratic past has sadly neglected its democratic substratum. The common men are hypnotised into acquiescence of social injustice.

They have therefore dragged the upper classes also in the wake of their ruin. The slave and the tyrant have dragged each other down, both of them becoming in turn the victims of foreign domination. He demands on behalf of the God within, that this continual neglect of the masses shall stop at once, that the two curses which have fallen on the nation shall be lifted. They are the veil of maya which keeps us bound to helplessness, and the sense of mutual hatred. Faith in oneself, he says, is necessary even before faith in God. Knowing well that religion cannot be preached to a starving humanity, he demands social justice. He would like to see a happy, healthy, well fed humanity, enjoying some of the luxuries of life, even before he preaches religion to them. Without this restoring of the lost manhood, of lost individuality, we build on sand, cheat one another and our schemes crash. That is why he says that without sympathy and love that thinks for all, our political meetings are of no use. What he says is that even before we demand justice at the hand of the Europeans, we must be prepared to behave justly to our own countrymen. He makes the people as a whole responsible for their collective degradation and misery. It is as a result of the neglect of the masses that weakness and want of earnestness have crept in. The neglected masses are steeped in ignorance, and ignorance leads to misery, whether the field be social or spiritual.

The Swami says that true culture is that which can withstand shocks. He does not consider culture to be a mere means to knowledge. In the absence of culture, which puts a restraint upon knowledge and directs it along lines of social good, knowledge itself puts a premium on the anti-social instincts, canalises the mind along lines of self-aggrandisement, and turns man into a savage. When the advantages of culture are not shared equally, when it is misused, when one community uses its

power to shut the doors of knowledge upon the others it brings the foreign conquest in its wake. He lays the blame therefore upon the custodians of culture for the present plight of India. Priest power and foreign domination have alike trodden down the poor. He blames the Kshatriya for bringing in economic inequality and the Brahmin for his spiritual pride and arrogance. It is because of this split in Hindu society that every non-Hindu takes advantage of it to throw in his bundle of fuel into the conflagration. Jealousy which is the vice of every enslaved race is eating up our public life. The seeds of dissension have become characteristic of our present state of society and they have brought in a plentiful crop of evil. In the absence of internal vitality, of social solidarity, weakness grows upon the nation and weakness is death. Swamiji blames the custodians of culture for preaching the wrong type of religion, for telling man that he is degraded. It has brought in its wake a strain of childish helplessness, of womanish dependence, and enslaved the nation to a handful of foreigners. But he does not think that anglicised India can either grasp the problem, or solve it.

It is because of this internal weakness in the component parts of society, of this disparity between theory and practice that the Vedantic ideal of Nishkama-karma remains only an ideal. In practice we see around us nothing but cruelty and callousness. What he wants is a religion which will wipe out the tears of the distressed and show them a path of deliverance. In the absence of the good will which is the cohesive force of society, there is at once a moral and material degeneration. Morally it breeds jealousy and party spirit. It does not teach the leader how to command, or the follower how to obey. A people who are intensely selfish become unfit to combine for a great cause. Social

injustice makes the people lose faith in themselves. It makes them suffer all sorts of indignities to meet the barest needs of the body. The nation lies prostrate like inert matter. It is this body politic which is physically weak and lazy, intellectually narrow and emotionally bound up that he would like to awaken from the magic bond, from the Maya of its own creation with his clarion call of give up being a slave. He demands a healthy dynamic kind of religion which will put spirit in the masses, and asks pointedly that if salvation cannot be attained here, what proof is there of attaining that in the next.

When a nation is on the downward trend everything tends to accelerate its fall. It is the home of false ideals. The plea of Satva he says, in the absence of the spirit of Rajas, of righteous indignation with wrong, of fortitude, dexterity, love of independence and thirst for improvement, has only resulted in plunging the nation into Tamas. Renunciation cannot be the ideal of a land of beggary. He quotes the Gita ideal, yield not to unmanliness, and he points out that in the absence of the spirit of manly activity, it is not merely the spirit which becomes inactive and sensual, but the very blood freezes in our veins. Lethargy is not Satva. It is true that in the absence of Satva, of what is Nitya, energy becomes mere enthusiasm, is easily kindled and easily put out. That is why he preaches the ideal of the Karma yogi, of the purposeful striver who would fain convert spiritual activity into a social asset.

The curse of untouchability, he says, is a symbol of the contraction of the spirit. When the blood does not circulate over the entire body, it is doomed to death. He points out that God is in every Jiva, and that whoever serves Jiva serves God. Religion, he says, must have a purifying effect. The question that is asked is how can they who become impure at the breath of others, purify others.

Swamiji does not wish to identify himself with don't touchism, for it puts God in the cooking pot rather than in the heart or in Heaven.

It is the abundance of his love for India that makes him such an acute critic of our national shortcomings. Intensely interested as he is in the regeneration of India, he feels that India can be saved only by Indians, and that it is the duty of every Indian to be an active participant in this glorious enterprise.

Swamiji speaks in the spirit of a Promethean hero. He desires to make the love of India and of every thing Indian the centre of all creative activity. If we are interested in the salvation of humanity the way to achieve it is to keep our lips closed and our hearts open, to live and to work. What is wanted is that we should have love, sincerity and patience. This makes for a stable character, and character will cleave through the adamant wall of difficulties. He would make the love of India the core of a manly ideal, and, he would build his ideal of a future India on the basis of a heroic manhood which is not depressed by low spirits. His appeal is therefore directed to the discovery and the organisation of a body of self-sacrificing young men who would form the missionaries of culture. Be perfectly steady, unselfish and work on — that is his message to his chosen workers.

Having selected the band of men through whom his ideal is to permeate the people, he lays down the direction of progress. The first efforts, he says, should be directed to the material conditions of living. The East wants just now not more religion, but more bread, and to give religion to a starving man is to give him stone for bread. As there can be no *yoga* without *bhoga*, the first efforts of the nation should be directed to the making of a happy healthy well-fed humanity. He desires that attention should be concentrated on

trade, commerce and agriculture, to the acquisition of that knowledge which gives command over matter, and teaches one how to achieve great results with little means. His ideal of a future India is something like a European society permeated by the true spirit of religion.

His ideal is a state of society in which intellect is harmonised with humanising power. He calculates that, given sincerity, a nation can be transformed in twenty five years. The eternal ideals do not change. Truth does not change. It is man that has to change. He must have a heart deep as the ocean, and broad as the skies. He must cultivate the intensity of the fanatic and the extensivity of the materialist, and steer clear of superstitious orthodoxy, and of a shallow materialistic spirit. The ultimate ideal is a blend of secular and spiritual knowledge. He does not wish to see a future India where the improvements of the material condition of India make India a cheap imitation of Europe. Every country has its special contribution to make to the stock of the world's culture, and it is by being true to its age-long culture, and ideals, that it can live and flourish. The reformer must work along the line of national development, along lines of least resistance. In India life has been following along religious lines, and we cannot alter it, just as we cannot alter the course of the Ganges. If religion has been the source of much dissension, it has also been the source of our survival through the ages. That science is the greatest which makes us know Him who never changes. He would therefore make soul consciousness the common and co-ordinated centre of all schemes of future regeneration. India has been the home of philosophy and ethics. It has taught the transcendental glory of the soul. It has permeated Indian life so completely that even the peasant is something of a philosopher. He would therefore make religion the bond of society and

the basis of political regeneration. The future of India lies not in destroying religion, but in removing from it the parasitic growth of false social values. He will therefore build on the rock of religion rather than on the quick-sands of materialism. He will therefore make religion which has become statical into a dynamic force, remove from it that enervation of sectarianism which tends to obscure the higher ideals, and make use of the power of the spirit to put darkness to flight. The national ideal is not a mistake. The national ideal must release the play of the soul. The Atman, the common heritage of all must make the motherland a worthy place to live in. He points out that it is only soul consciousness that can give us strength and earnestness, and that is why he preaches the ideal of faith in the Atman, of that soul which is the eternal sanction and the infinite reality in all. A conquered race loses faith in itself. But faith in the Atman restores faith in oneself. It teaches one that a man may be weak as a bubble, but he is part of the infinite ocean. Soul consciousness thus gives sincerity of conviction and purity of motive. Swamiji therefore will have no compromise in what is fundamental. To him religion is not a means to well-being. It is well-being itself.

Swami Vivekananda therefore pleads earnestly for the revival of the Vedic ideal, as adapted to the need of the times; he pleads for the Brahmacharya ideal, pleads for the Gita ideal of work. His ideal man is he who is calm, balanced and peaceful amid uproar. He is a man with abundance of Rajas, a man with iron nerves and an intelligent brain. He is the embodiment of knowledge, work, devotion and the power of concentration. He does not talk religion, but he works for the liberation of the race, and thereby finds his ideal of Mukti. Discriminating between the real and the unreal, in dispassionate devoted service he finds the true ideal

of mother worship, and by such service discovers his inborn divinity.

What Swami Vivekananda gives to us is the dynamic message of the Upanishads. They speak to us of physical, mental and intellectual strength in a life of freedom. The appeal of Swami Vivekananda has therefore a two-fold significance to our age. Taking his stand on ultimate ideals he shows to us how we should order our immediate present. His message therefore is of value to the discoverer of soul value, as well as to the social worker. He shows us how to reconcile our immediate needs with ultimate ideals. He has been in some respects in advance of his age. It is only now that we are becoming aware of the social significance of his message. That aspect of his message is likely to be

absorbed in the life of the nation. For the rest, what is eternal in his thought, his message is likely to merge in the general message of the Seers of all ages.

It is through the moving hand of time that we comprehend what is eternal. Swami Vivekananda as the voice of the time-spirit gives to us the eternal message of the Vedas, and that message may be summed up in the following hymn:—

“Through thy sacred grace, O creator of the Universe, we are able to perform our various duties faithfully amidst the turmoils of worldly life. May the Sun and the Moon, the earth and the sea, the sky and the heaven made by Thee, be always favourable to us for achieving greatness.”

THE SECRET OF HAPPINESS

By PROF. B. S. MATHUR, M. A.

As one looks around one notices blood and tears. There is little joy. And so the question is: Why are we unhappy inspite of our ceaseless progress, made possible by science? As an answer to this question, I refer to a thought-provoking utterance of Swami Ramthirtha. In the course of his illuminating and touching lecture at San Francisco, in 1902, he said: “Rama knows of the case of a little child, a small baby that has just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the shadow; it began to crawl to the head of the shadow and the shadow also crawled. The child and the shadow also moved. The child began to cry because he could not catch the head of the shadow”.

And so the child continues crying, and his intelligence, if any, is not able to teach him

what he should do to catch the head of the shadow. Exactly in the same fashion, and with the same result, of crying and gnashing of teeth, we are making advances in the domain of science and are yet far away from our dream of happiness. Why so? The second part of the story will illustrate the point. “In the meantime the mother taking mercy on the child made the child touch his own head, and lo, the head of this shadow was also caught”. The idea is that there was a wrong selection of means to the end. Also there was the case of straying from the right and the central path of wisdom.

For mere asking happiness *in plenty* is and will be with us. We are what we think ourselves to be. Happy thoughts will make us happy. All happiness is inside us, and it can come out, it can be enjoyed to the fullest, ushering in a reign of continued comfort, if there is the right means adopted for

securing it. The Bible has said that the kingdom of heaven is within us. Does it mean that happiness is inside in a concrete sense? A little reflection will dismiss this idea. Happiness is not a concrete thing. There is no positive place for it. I am one with John Stuart Mill when he considers happiness to be a mental state or attitude. He goes further, and states: "Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as means, but as itself an end. Aiming thus at something else, they find happiness by the way. The enjoyments of life (such was my theory) are sufficient to make it a pleasant thing, when they are taken *en passant*, without being made a principal object.....Ask yourself whether you are happy, and you cease to be so". This intelligent analysis of happiness is extremely helpful as it is the outcome of his personal experience of sadness, as described in his AUTOBIOGRAPHY.

I am happy that two great thinkers, one greatly intellectual and the other divinely spiritual, are one in their analysis of happiness. Both spiritual insight and intellectual penetration say that happiness is just a state of mind. And then happiness cannot stand any security. This is very significant. Had not Carlyle said, of course after his reading of the Bible, that blessed is he who has found his work. Now amplify this idea of work, may be for the good of the nation or for the good of the entire humanity. In other words, as already hinted by Mill, happiness comes as a result of social work, work for the uplift of others.

Instantly we jump, quite reasonably, to another point: selfishness must be buried deep down, never to come up-to surface, never to be brought into play, in our dealings with people in society. Here is the secret of happiness. Life, si indeed, beyond raiment

or food. Life is, indeed, for others, and in work. Only work is noble. Only work will take us face to face with happiness.

Edward Gibbon might say with all emphasis that books and friends and health are necessary for happiness. I say these things will be of no value if we have not the necessary and apt attitude to be happy. It was not for nothing that William Shakespeare put these words in the mouth of Antonio in *The Merchant of Venice* :

In sooth I know not why I am sad:

It wearies me : you say it wearies you ;

But how I caught it, found it, or came by it

What stuff 'tis made of, whereof it is
born,

This is said with reference to sadness. The same can be said with reference to happiness. It can come any moment: and also it can go any moment, without a cause. The cause lies inside, hidden within us. This is the secret. Happiness resides inside : there must be some suggestion, some occasion to open an overflowing stream of happiness. Only mental training will provide us with the occasion or the necessary suggestion.

In "Studies In The Middle Way" by Christmas Humphreys there occurs these beautiful poetic lines ;

The falling tide of darkness flows away.

The voice of self is stilled.

I am a child with opened eyes of day,

A vessel yet filled.

These lines have a delicate imagery and behind this they contain a world of wisdom, based on experience and desire to shape a happy future for mankind. The first thing that has to be observed is that darkness and its companions-sorrow, misery, illness and vice, all will depart. They cannot be a permanent possession for us. But they will not go by themselves. There is the theory of *Karma*. Efforts must be made to banish them for ever. Yes, the self has to be killed.

That does not amount to killing of our personality. Here self stands for selfishness. Then our eyes must open. Efforts to eradicate ignorance must immediately be made and thus the vessel will be *filled*. Filled with what? Joy and comfort! The present is full of misery but it will go in the company of efforts. Efforts will remain to shape our achievements and those achievements will indicate the extent of our happiness. And so Christmas Humphreys continues :

The future lies un moulded in my hands.

A path winds out before.

There is no backward way. Behind me
stands

A closed door.

Here the idea is reinforced. A winding path is before us to travel. Travel we must. Else our future will be like our past, a collection of misery and vice. Indeed, man must be a futurist. If one befriends the past to the extent of killing all incentive for action, time will pass but one will remain where one stood, entrenched in grief and vice. That is bad and dismal. That is looking back. Such an attitude must go.

The *only* conclusion is work with a hope for the future. Without hope there is no work, and without work there is no progress. Remember the two lines of Coleridge :

Work without hope draws nectar in a sieve,
And hope without an object cannot live.

So we must have three things; Object, Work and Hope. Then we have *happiness*.

And this happiness will live with us for considerable time. We will be living in an

atmosphere of constant work and devotion. It will be our own and as such it will not leave us. Let us imagine a pool of water. There are no ripples in it. The moment a pebble is thrown into it there will appear numberless ripples. But the ripples have not come from the pebbles. They have been in the pool and they can come any moment the pebble is thrown into it. In the same fashion our happiness is within us and it will be our possession the moment we want it. Little wonder, great sages have said: "Happiness is within us". Let us tap our own mind, heart and head for its complete emergence as a thing of constant meaning.

And then the Negro Poet, Paul Lawrence Dunbar will not lament thus :

A crust of bread and a corner to sleep in,
A minute to laugh and an hour to weep in,
A pint of joy and a pack of trouble,
And never a smile but the tears come double
And this is life.

The poet has realistically described life as it is today, encompassed by sorrow and affliction. But this is not to be the picture of future if right royal attempts are made to reveal the treasure of happiness that is within us. In that state of mind, inclined to be happy in work, a crust of bread and a corner to sleep in will give us constant joy and comfort. The poet will soon realise that joy does not live in external articles of comfort. That will be an apt revelation. There is need for this revelation. Let us try to achieve this revelation and realisation.

THE CHHANDOGYA UPANISHAD.

General Introduction V — SOMA YAGA.

By SWAMI TYAGISANANDA.

We had a glimpse of the spiritual background as well as the spiritual goal of all Vaidika Karma. We have also seen how they are intimately associated with the Pranava at every stage of their performance, so much so that it may even be said that they only prepare the ground for the final realization of the highest Truth, as signified by the Pranava. The Upanayana ritual appears at the very threshold of spiritual life, and in it we see only the germs of the ritual. Its finest and most beautiful efflorescence manifests itself in the highly complicated Soma Yaga. In between these, we have a variety of ritualistic practices, of varying complexity, which the grihasta is expected to perform, to purify his mind, and to make himself fit to understand and practise the purely spiritual sadhanas prescribed by the Upanishads.

These rituals have never been stationary, and have grown with time. Pious orthodox people delight to think that the rituals, as they are current today, are the same as were practised by their ancestors in the Vedic days. We have no desire to unsettle their convictions, but we are constrained to point out that history does not support this contention. The simple Vedic ritual has been gathering volume, like the proverbial snowball, with the addition of many details in course of time. Some of these details have been added by spiritual persons, to make the ritual more effective spiritually, and to make it more expressive of the basic principle of Tyaga and Yoga; but many have been freshly introduced from time to time by the unintelligent priesthood, which have no bearing at all on spiritual life. Many, again, had their origin only in

some accident, and are perpetuated by the unthinking masses, who attributed to them some mysterious efficacy, which they themselves did not know to explain. A superstitious fear of the unknown consequences of omission also helped to perpetuate many of these details. It is not thus possible to find out a spiritual significance for everyone of these numerous details, and it is idle to search for them. The rishis were interested only in the basic principles which are eternally valid and not in particular forms, and they had no objection to new forms being substituted for, and new details being added onto, the old, provided the fundamental essence is not lost sight of, and the spiritual efficacy is not obstructed.

This fact of the change in the forms of spiritual practices, in the course of ages, is recorded even in our own scriptures. Thus, the *Mahabharata* records that the dharmas have been different in different Yugas.

“ अन्ये कृतयुगे धर्माः त्रेतायां द्वापरे ऽ परे
अन्ये कलियुगे धर्मा युगहासारूपतः ” ॥

The *Bhagavata* records this change in XIII-3. 52. where it says that in Kali Yuga people were spiritually benefited by namasankirtana to the same extent as the people of Krita yuga benefited by dhyana, the people of Treta by yagna, or the people of Dwapara by service.

“ कृते यद् व्यायतो विष्णु त्रेतायां यजतो मयैः
द्वापरे परिचर्यायां कलौ तद्वरिकीर्तनात् ” ॥

The *Vishnu Purana* agrees with this, when it says ;

“ ध्यायन् कृते यजन् यज्ञैः त्रेतायां द्वापरेऽर्चयन्
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ”

Manu I. 86. and Santi Parva 232. 28 say that the Krita Yuga specialised in tapas, the Treta in jñanam, the Dwapara in yajna and Kali in dana.

“ तपः परं कृतयुगे ज्ञेयायां ज्ञानमुच्यते

द्रापरे यज्ञमेवाहुः दानमेकं कलौ युगे ” ॥

Parasara also agrees more or less with this. Further, his statement that *Manu Smriti* is suited to Krita Yuga, *Gautama Smriti* for Treta, *Sankhalikhita* for Dwapara and his own for Kali, only shows, in a different way, how different practices are recorded in these texts consistent with the needs of the different Yugas. The *Kularnava Tantra* also recognises this change brought about by time, when it says :

“ कृते श्रुत्युक्त आचारः ज्ञेयायां स्मृतिसम्भवः

द्रापरे तु पुराणोक्तः कलौ आगम सम्मतः ” ॥

According to this, the practices of Krita Yuga are those recorded in the Sruti texts; those of the Treta are recorded in the Smritis, those of the Dwapara in the Puranas, and those of Kali in the Agamas. In spite of the apparent slight differences between these texts, it can be clearly seen that they all agree that the practices obtaining today are not the same as they were in the ancient Vedic days. In fact, the scriptures do make provision for healthy progress. The authority to make such changes however, vested only in spiritual persons or *sishtas* and this wholesome rule ensures that the basic principle of Vaidika Karma is preserved in fact. Thus Manu XII. 108 & 109 says :

“ अनाम्ना तेषु धर्मेषु कथं स्यादिति चेत् भवेत्

यं शिक्षा ब्राह्मणा ब्रूयुः सधर्मः स्या दशङ्कितः ॥

धर्मेणाधिगतो यैस्तु वेदः सपरिवृहणः

ते शिक्षा ब्राह्मणा हेयाः श्रुति प्रत्यक्ष हेतवः ” ॥

Apastamba I. 7. 27. says :

‘ यत्तु आर्याः क्रियमाणं प्रशंसन्ति स धर्मः यद्वर्हन्ते सोऽधर्मः ’

Bodhayana I. 1. 5, describes the *sishta-purushas* who are authorised to make

innovations thus :

“ शिक्षाः खलु विगतमत्सराः निरहङ्काराः कुम्भीधान्या अलोलुपाः दम्भदर्पमोहक्रोधविर्वजिताः ” ॥

Vasishta I. 6. defines *sishtas* as :

“ शिक्षाः पुनरकामात्मा ” ॥

Vana Parva 207. 63. speaks of them as :

“ कामक्रोधौ वशोक्त्वा दम्भं लोभमनाजैवं
धर्ममित्येव सन्तुष्टाः ते शिक्षाः शिष्टसेमताः ” ॥

The *Mahabhashya* defines them as :

“ एतस्मिन्नार्यनिवासे ये ब्राह्मणाः कुम्भीधान्या अलोलुप
अगृह्यमाण कारणाः किञ्चिदन्तरेण कस्याश्चिद्विद्यायाः पारणाः
तत्र भवन्तश्शिक्षाः ” ॥

Gautama IX. 62.

“ यच्च आत्मवन्तो वृद्धाः सम्यग्विनीता दम्भमोहलोभवियुक्ताः
वेदविदः आचक्षते तत्समाचरेत् ” ॥

It specially says in XXVIII. 49.

‘ अनाज्ञाने दशावरैः शिष्टैरुह्वद्विरलुब्धैः प्रशस्तं कार्यम् ’

All these authorities show that any modifications which have not the sanction of spiritual and moral experts cannot be accepted as spiritually beneficial, and that even practices which are not prescribed by the Vedas are fit to be acted upon, if prescribed or approved by people who are *sishtas*. This ensures wholesome change, without prejudice to the basic principles laid down by the ancient *rishis*.

In later days, we see the great Acharyas themselves introducing minor changes to suit their own various systems of philosophy. That is why we find differences in practices between the *Smartas*, *Sri Vaishnavas* *Madhwas* etc. Many of these differences also,

crept in only on the basis of the differences in the interpretation of the words of the texts, and in the attempts to draw out the suggestions and implications of the ancient teachings. To satisfy the conscience of the orthodox, the pious fiction was conveniently propounded and accepted that the innovations have their basis in some forgotten Sakha of the Vedas. But many of the practices, now current, have their authority really only in the Puranas, the Tantras and Smritis. Many of the Vedic rites have practically gone out of vogue. The very classification of rituals as Srauta, Smarta, Grihya, Pouranika, Tantrika etc., is a tacit admission of the innovations made from time to time. The basic principle of Tyaga and Yoga enunciated by the rishis, viz. "देवतोद्देशेन द्रव्य त्यागः" ॥ is however, preserved in many of these later rituals, in spite of variations in form. cf. Sabara's statement in his Bhashya on Jaimini IV. 2. १८. — "पूजा नाम देवतोद्देशेन द्रव्य त्यागात्मकत्वात् याग एव" ॥ It is the presence of this essential principle in a ritual that makes it Vaidika.

Of the various Vedic rituals, the Somayaga requires special treatment here, as many of the teachings of the *Chhandogya Upanishad* are associated with this ritual. Unlike the Grihyagnihotra, which was a relatively simple affair, the Soma Yaga is an elaborate ritual, often involving as many as sixteen priests, five or six fires, several special utensils, the use of all the four Vedas, different materials for offerings and elaborate details of procedure. Many of the elements of this ritual are as old as the Rigveda itself. Thus many of these sixteen priests are mentioned by their names in Rigveda I. 162. 5., II. 1. 2 etc. The names of these sixteen priests as mentioned in Asvalayana - Srauta sutras - IV. 1. 6. and Apastamba - Srauta sutra - X. 1. 9. are :

"होता मैत्रावरुणोऽच्छावाको प्रावस्तुद्वर्युः प्रतिप्रस्थाता नेष्टो जेता ब्रह्मा ब्राह्मणाच्छस्यामीप्रः पोतोद्राता प्रस्तोता प्रतिहर्ता सुब्रह्मण्येति" ॥

Of these the Hotri, Adhvaryu, Udgatri and Brahma are the four principle priests, and the three that follow each of them in the above enumeration, are their assistants. A seventeenth priest called Sadasya, and his three assistants are some times mentioned. Vide: *Bodhayana* II. ३. *Satapatha Brahmana* X 4. 2. 19., however, is against this. Some other attendants are also employed, such as the चमसाध्वर्यु and शमितृ, but they are not Ritviks. Even the later theory that the sacrificed animal goes to heaven can be traced, perhaps, to Rigveda I. 162. 21. and I. 163. 13. Some other details of Soma Yaga are also mentioned by their names in the Rigveda. Thus the Ahava and Pratigara are referred to in III. 53. 3. and the twelve *grahas* in X. 114. 5. Even the words प्रयाज and अनुयाज occur in X. 51. 8 & 9. The three fires are referred to in II. 36. 4., I. 15. 4., V. 11. 2. etc., and the three Savanas in III. 25. 1, 4 & 5. It would thus seem probable that the Soma Yaga might have been in existence at the time of the compilation of the Rigveda. This Soma Yaga the Indians had in common with the ancient Zoroastrians, who even used the same words, such as सोम, होतृ, सवन, यज्ञ, मन्त्र, स्तोम etc., in connection with their ritual, as may be seen in the *Zenda Avesta*.

The Soma sacrifice was a costly affair, involving many costly accessories and innumerable dakshinas or fees to the priests. The *Satapatha Brahmana* IV. 3. 4- states that no priest should officiate at a Soma sacrifice for any thing less than a hundred cows for his fee. But the rigour of this rule seems to have been mitigated a little in later times, as Apastamba III. 1. 5, to III. 7. 5, says that

the dakshina may consist of seven to one thousand cows or the whole of one's wealth. This exorbitant demand on the purse might have been one of the reasons why the Soma sacrifices came to be performed in later days mostly by kings and rich people only, and perhaps this enormous cost might have been the reason why it finally died out.

There are seven forms of Soma sacrifices. viz. Agnistoma, Atyagnistoma, Ukthya (उक्थ्य) Shodashin (षोडशिन), Vajapeya, Atiratra, and Aptoryama (अप्तोर्यामि). Of these, Agnistoma is considered as the Prakriti or model for all other Soma sacrifices which are vikritis or modifications of this. The famous Aswamedha and Rajasuya, which we have heard of in the *Mahabharata* and in the *Ramayana*, are only varieties of Soma Yaga performed only by kings. Of these Aswamedha has a high antiquity being mentioned even in *Rigveda* I. 162 & 163. The Rajasuya is a most complex ceremony extending over a long period (more than two years) and comprising a number of separate ishtis, Soma offerings and animal sacrifices. Vide. *Katyayana* XV. 1. 3. Some of these sacrifices occupy only one day, for example Agnistoma, and therefore, they are called 'एकाह sacrifices'. Those which extend upto twelve days are called Ahinas. Satras are sacrifices that extend more than twelve days.

The most important part of the ritual is the extraction of the juice of a creeper and offering it to the Gods, and the partaking of the remnants by the worshippers. The day on which it is done is called the 'Sutya day'. This offering is done three times a day, — morning, midday and evening — in honour of three deities represented by Aum — Agni, Vayu and Aditya — respectively. These three sessions are technically called Savanas,

known as प्रातः सवन, माध्यदिन सवन, and तृतीय सवन. Like the word Soma itself, both the words Sutya and Savana are derived from the same root 'सु' which means "to press out". A full-blown Soma Sacrifice, like the Jyotistoma, or the Agnistoma, involves many preliminary rites, all of which are done on days previous to the 'Sutya day', and the whole ritual is brought to an end with the concluding, purificatory bath called 'Avabhrita (अवभृत्)'. A brief description of Jyotistoma is given below to enable the reader to understand many of the teachings of the *Chhandogya* which are associated with the Soma sacrifice, and which involve technical terms connected with the Soma Yaga. It will be helpful in understanding how the whole ritual is permeated by Aum, which is the quintessence of all the Vedanta.

The Jyotistoma or Agnistoma is so called because it is performed as a worship of ज्योतिस् or अग्नि. cf. *Aitareya Brahmana* XIV. 5. "स वा एष अग्निग्रेमः तं यदस्तुवन् तस्मादग्निस्तोमः तमग्निस्तोमं सन्तमग्निग्रेम इत्याचक्षते" This Agni is symbolic of the Atman or God. (cf. *Satapatha* I. 4. 2. 11. "ब्रह्म ह्यग्निः" and I. 2. 3. 2. "आत्मा वाऽग्निः" Also *Taittiriya Brahmana* I. 1. 5. "एष वै प्रजापतिर्यदग्निः") and therefore, Agnistoma is in essence only a worship of God. (cf. *Taittiriya Brahmana* I. 3. 4. 24. "आत्मानमेव स्पृणोत्यग्निग्रेमेन") The preparation for the Sutya day takes four days, and various minor rites are performed on those four days. The diksha comes on the first day, which consists mainly of certain practices in self-control and vairagya, which make the sacrificer spiritually minded, and directs his mind from worldly pleasures to God. Only this diksha entitles him to be considered as a Brahmana to what ever caste he may belong. cf. *Aitareya Brahmana* VII. 23. "सहि दीक्षमाण एव ब्राह्मणतामभ्युपैति"

Vide also *Satapatha Brahmana* III. 2. 1. "अथात्रादा जायते ब्राह्मणो योजज्ञाजायते तस्मादपि तं राजन्यं वा वैद्यं वा ब्राह्मण इत्येव मृयात् ब्राह्मणो हि जायते यो यज्ञा जायते" Apastamba X. 11. 5 & 6. "ब्राह्मणो वा एष जायते यो दीक्षते" In some sacrifices, this diksha extends over a year or till he becomes lean. cf. Asvalayana IV. 2. 13. 5., Apastamba X 14 8. and X. 15. 4. The main practices during this diksha are subsistence on mere milk, avoidance of conversation with women, avoidance of excessive hilarity, sleeping on the ground, avoidance of falsehood, observing silence, complete celibacy etc. Jaimini XII. 1. 17. advocates also keeping awake or vigil on the night of the diksha, on the night when Soma is purchased, and on the night before the Sutya day. We thus see how, through this diksha the sacrificer is made fit to approach God through दम, शम, तितिक्षा, वैराग्य, etc. 11909

The next day after the diksha, comes the Prayaniya Isti (प्रायणीयेष्टि), as a special worship consisting of offering of Charu or Payasam to some Gods, the most important of them being Agni, Soma and Savitri who represent the Atman in the three states, and आतिथ्येष्टि or special and ritualistic hospitality to the stalks of the creeper, which are ceremonially received with royal honours. The next day is occupied with two ceremonies called Pravargya (प्रवर्ग्ये) and Upasad (उपसद्). The Pravargya rite is meant to give the sacrificer a spiritual body as it were. cf. *Aitareya Brahmana* IV. 5. "सोऽग्नेर्देवयोऽन्या आहुतिभ्यः सम्भवति ऋक्षयो यजुर्मयः साममयो वेदमयो ब्रह्ममयो मृतमयः etc. The most important item of this ceremony is the drinking of some consecrated hot milk, called घर्म, which is identified with the Sun or God; and with divine life and light. cf. *Aitareya Brahmana* IV. 1. and *Satapatha* XIV. 1 — 4. *Taittiriya Aranyaka*

IV. 1 — 42. and V. 1 — 12. etc. It is laid down that he who performs this ceremony should not eat meat at least for an year. The Upasad consists mainly of an offering of ghee to Agni, Soma and Vishnu, representing the Atman in the three states. The mantras used "यातेऽग्नेऽयश्शया" etc. refer to the destruction of the three fortresses of the Asuras, made of iron, silver, and gold. The commentary on *Satapatha* VII. 4. derives the word Upasad from the root सद्, to shatter, with उप. "उप= उपगतानि सङ्गतानि एतादृशानि पुराणि विशीर्यानि भवन्ति यथा सा उपसद्" cf. *Kausitaki Brahmana* VIII. 8. for the story connected with the scattering of the three castles of the Asuras. The destruction of these castles represents the sacrificer gaining control of the three sariras or the three gunas. cf. Vamadeva's words in *Rigveda* IV. 29. 1. quoted in *Aitareyopanisad* which speaks of his escape from many iron cages. It is on the forth day that the fire is formally lit for the "Soma offering, in the special place prepared for it beforehand, in a separate shed. These ceremonies which are performed on the days previous to the Sutya day thus represent the negative and positive aspects of spiritual practice, which makes the yajamana a proper adhikari for Brahmayajna through Sadhanachatustaya Sampatti.

The Sutya day begins with a morning prayer, called Prataranuvaka (प्रातरनुवाक). This prayer is recited by the Hotri priest, as per directions issued to him by the Adhvaryu priest. It consists of about two thousand verses or nearly one-fifth of the whole of the *Rigveda*. Along with his instructions to the Hotri to recite the Prataranuvaka, the Adhvaryu instructs the Brahma priests to observe silence and meditate. Then after a few more minor rites, the turn of the Udgatri comes to chant the first stotra. In the Agnistoma there are twelve stotras and twelve shastras.

Although both of these are chants, the shastras are recited by the Rigvedic priests, and the stotras by the Samavedic priests. The two are distinguished thus by Sayana : 'अग्रगीतमन्त्रसाध्यास्तुतिश्चास्त्रमग्रगीतमन्त्रसाध्यास्तुतिःस्तोत्रं'. According to this, the difference between the two is that the stotra is always musical, whereas the shastra is not. A shastra is always recited after a stotra. cf. स्तोत्रं मग्रे शस्त्रात् Asvalayana V. 10. 1. The stotra is generally sung in a place called sadas, (सदम्) in the vicinity of a post made of udumbara or fig tree.

The morning savana contains five stotras. The first of these is called Bahishpavamana Stotra, and the other four, Ajyastotras. The Madhyandina savana contains five stotras, of which the first is called Madhyandinopavamana, and the other four, Prishtastotras (प्रष्टस्तोत्र). The Tritisasavana (तृतीय सवन) contains only two stotras, the Arbhavapavamana and the Agnistomasaman or Yajnayajniya stotra. Unlike other stotras, the Bahishpavamana, which forms the first stotra in the ritual, is not sung in the sadas. It is because it is sung outside the sadas, and is meant in honour of the deity, who purifies that it is called Bahishpavamana. Thus Sayana says : " तदेतत् सूक्तत्रयगानसाध्यस्तोत्रं बहिष्यन् मानमित्युच्यते । तत्रावस्थितानां ऋचां पवमानार्थत्वात् बहिस्स खन्धाच्च " ॥ etc. The place where it is sung is called Astava (आस्ताव). vide, Asvalayana V. 3. 16. In all sacrifices, extending over one day, only the Bahishpavamana of the first day is sung outside the sadas. On all other days the Bahishpavamana also is sung in the sadas itself. See Drahyayana IV. 1. 3. and Drahyayana II. 2. 1. अहीन बहिष्यन्मानैः सदसिस्तु वीरन् प्रथमादहनोऽन्यत्र ॥ The very word Pavamana suggests that its function is to purify.

Every stotra consists of a particular number of suktas from the Samaveda. These

suktas consist of a varying number of verses. When they are sung in the sacrifices, the original verses given in the Samaveda sukta are modified, and sometimes the number increased to fifteen, seventeen, twentyone etc. by repetition. This enhancement in the number of verses through such repetition in special groupings is called "stoma". Thus the Bahispavamana is chanted in Trivrit. stoma, the Ajya stotras and Madhyandina-pavamana in Panchadasastoma, the Prishtastotras and the Arbhavapavamana in Saptadasastoma and Yajnayajniya in Ekavimsastoma. vide. Tandy Brahmana XX. 1. 1. This repetition is done in various patterns which are called vishtutis (विष्टुति). The Panchadasastoma, for example, is sung in three such vishtutis. To illustrate, let us take the example of the first Ajyastotra. This ordinarily contains only three verses, but it is raised to fifteen verses in three 'paryayas' (पर्याय) or turns. In each of these 'paryayas' the three verses are increased to five. If we denote the three verses of the original sukta by a, b, c, these three are increased to five in the first paryaya, by repeating the first verse three times. Thus the first group will be represented as a a a b c. In the second paryaya, it is the second verse that is repeated thrice, the group being represented by a b b b c. In the third paryaya it is the third verse that is repeated three times, so that the group will be represented by a b c c c. vide. Tandy Brahmana II. 4. Thus in all, the three paryayas together, the verses of the sukta are increased to fifteen verses. That is why it is called Panchadasastoma. This is only one vishtuti or pattern. In the second vishtuti, the groupings are changed as a a a b c in the first paryaya, a b c in the second paryaya and a b b b c c c in the third paryaya. In the

third vishtuti or pattern, the groupings are still different. They may be represented as a b c in the first paryaya, a b b b c in the second paryaya, and a a a b c c c in the third paryaya, vide. *Tandya Brahmana* II. 5 & 6. All these forms of grouping are strictly prescribed by the texts and are confined to particular stotras in particular rites. No body has a rite to coin new stomas in new vishtutia. It may be noted that although the words stoma and stotra, mean the same thing etymologically, they have different meanings technically. Stotras mean only a musical praise consisting of a set number of Riks sung in particular melodies during particular sacrifices and addressed to particular dieties and are known as Bahishpavamana, Ajya, Prishtā etc., referred to above. But stoma refers only to the particular way of grouping for repeating these Riks, so as to increase their number by repetition in various patterns.

Some times other processes of modifying the number of verses in the sukta are also adopted. One of such is called Pragrathana (प्रग्रथन) Sayana explains it thus: "प्रक्षेपेण ग्रथनं यत्र स प्रगाथः प्रक्षेपेण नाम आत्रातात् ऋक् पाठात् अधिक्यं तच्च पादाभ्यासपुरस्सरं ऋगन्तरसम्पादनेनोपजायते " ॥ He gives Rathantara saman (रथन्तरसामन्) and Brihat saman (बृहत्सामन्) as illustrations. The sukta connected with these samans consist of only two Riks, the first being in Brihat metre and the second in Pankti. These two Riks are to be converted into three to make them a triad or (तृच) as stotras are generally sung only in triads. The first Rik of the sukta text is to be sung as it is. A second Rik is coined by joining together the last pada of the first Rik and the first half of the second Rik. This forms a Rik of kapup metre which consists of three padas with eight, twelve and eight syllables. The Pankti is a metre of forty syllables consisting of four

padas of ten, or five of eight syllables, and the Brihati is a metre of thirty-six syllables consisting of 8+8+12+8. When the last eight syllables of the Brihati of the first Rik is added on to the first twenty syllables of the Pankti, we get twenty-eight syllables, which makes it a verse of Kapup metre. The third Rik is coined by combining the last pada of this Kapup with the second half of the Pankti. As the last pada of Kapup consists of only eight syllables, we get twenty eight syllables, when they are added to the last twenty of the Pankti. These twenty-eight syllables constitute another verse of Kapup. Thus the original sukta consisting of only two Riks of Brihati and Pankti metres is converted in the stotra into a तृच consisting of one Brihati and two Kapups. This process of conversion is known as Pragrathana (प्रग्रथन).

In certain other cases, some other Riks are taken from outside the sukta, as it is given in the Samaveda, and inserted in the suktas. Sometimes they are inserted between two Riks, but generally at the end of the sukta. Thus when the Bahishpavamana stotra is to be sung in Atiratra sacrifice, the texts direct that, instead of singing it in Trivritstoma as in Agnishtoma, it is to be sung in Ekavimsa-stoma. For this purpose the nine verses in the stotra are to be increased to twentyone. For this, four Trichas are imported from outside and inserted after the first three. In Dwadasaha sacrifice some verses from outside are inserted between the second and third suktas of Bahishpavamana. In the Arbhavapavamana of the Atiratra, it is not some Riks that are imported from outside but some Samans, for increasing the number for the purpose of stoma. This is done sometimes by taking away some Samans and reducing the number which is called 'Udvapa'

or by inserting new Samans which is called 'Avapa'. By such processes the various verses of a Sama sukta are adjusted in number and size to the requirements of the stotra, when they are actually sung in the course of various sacrifices.

In singing each verse of the sukta, a particular kind of music is adopted, and such musical patterns, in which each verse is sung are known by special names, as Gayatra saman, Rathantara saman etc. Each of these samans has got a set form, and nobody is authorised to change these forms. When, therefore, a text says that a particular stotra is to be sung in a particular saman, it refers to all those particular aspects of music laid down by the texts as characteristic of that particular variety of Saman. The differences in the various Samans are constituted by the differences in the various musical devices adopted in each, by which the verse is converted into a song. In his commentary on Jaimini 9-2-27. Sabara mentions some of these devices: " सामवेदे सहस्रं गीत्युपायाः । आह । कं इमे गीत्युपाया नाम । उच्यते गीति नाम क्रिया । आभ्यन्तर प्रयत्नजन्या स्वरविशेषाणामभिव्यञ्जिका सामशब्दाभिलभ्या । सा नियतपरिमाणा ऋचि गीयते । तत्सम्पादनार्था ऋगक्षरविकारो विच्छेदो विकर्षणमभ्यासो विरामः स्तोमः इत्येवमादयः सर्वे सामवेदे समाप्रायन्ते" ॥ In his Bhashya on IX-2-35, however, he refers to Saman thus: " ऋक् स्तोम स्वर कालाभ्यास विशिष्टायाः गीतेः सामशब्दो वाचकः " ॥ On VII. 2. 1. again he says: " स स्तोम स्वर कालाभ्यास विकारायां हिङ्कार प्रणव प्रस्ताव उद्गीथ प्रतिहारोपद्रवनिधनवत्यां ऋचि सामशब्दोऽभियुक्तैरुचयैते " ॥ According to the first of these passages there are a thousand means of converting a Rik into a Saman song. The essence of Saman music consists mainly of certain notes produced by internal effort. It is this that deserves

to be called by the name of Saman. It has fixed content and it is based upon a Rik. To convert this Rik into a Saman resort is made to various devices which are known as Vikara, Vislesha, Vikarshana, Abhyasa, Virama, Stobha etc. According to the second passage, the word Saman denotes the whole song including the Rik, Stobha, Swara, Kala and Abhyasa. According to the third passage the word Sama is used to denote a Rik which has been converted into a song with the help of Stobha, Swara, Kala, Abhyasa and Vikara, and which is sung in its various elements, viz, हिङ्कार, प्रणव, प्रस्ताव, उद्गीथ, प्रविहार, उपद्रव and निधन. In these passages there appears to be some difference of opinion as to whether the musical element alone is to be called Saman or the whole song itself including the Rik. The first passage would seem to favour the former view, while the other passages would seem to favour the latter view. Sayana seems to favour the first view, because he speaks of Saman as गानात्मकम्, and describes Saman as music which embellishes the Rik. " साम्नः ऋचं प्रति संस्कारकत्वम् " Again he speaks of it as " खरादिविशेषानुपूर्वीमात्रस्वरूपं ऋगक्षरव्यतिरिक्तं यद्गानं तदेव रथन्तर शब्दार्थः ॥ Rathantara and other names of Saman denote only the music as separate from the Rik on which it is sung. Again he says; " सामान्यवाची सामशब्दः विशेषवाचिनो रथान्तरादिशब्दाश्च गानमात्रे वर्तन्ते न तु गानविशिष्टायां ऋचि " ॥ This passage makes it quite clear that according to Sayana both the general term Saman as well as the special names Rathantara etc. denote only the music and do not include the Rik which is set to music. vide. Jaimini II. 1. 36. " गीतिषु सामाख्या " Also Jaimini IX. 2. 1 & 2. In actual usage, however, the word Saman seems to be sometimes used in one sense, and sometimes in another, in different contexts.

(To be concluded.)

NOTES AND COMMENTS

We have to find ourselves again

As the true inheritor of the message of love and truth given by the great teachers of the East, especially of India, Mahatma Gandhi exhorted the delegates at the Asian Relations conference to re-deliver that message now in this age of democracy, in the age of the awakening of the poorest of the poor.

Stating that the wisdom had come to the West from the East, Mahatma Gandhi said that all the great teachers of the world had belonged to the East. "Zoroaster belonged to the East. He was followed by Buddha, he belonged to the East—to India; Moses belonged to Palestine. Then came Jesus. Then came Mohammad. I omit Krishna, Mahavir and others unknown to the outside world. All the same, I do not know a single person to match these men of Asia and, then what happened? Christianity became disfigured when it went to the West. I am sorry to say it, but that is my view.

"I want you to understand, if you can, that the message of the East, the message of Asia is not to be learnt through European spectacles. If you want to give a message to the West, it must be a message of love and truth. I want you to go away with the thought that Asia has to conquer the West—through love and truth".

Gandhiji then referred to "One World" and said: "Of course, I believe in 'One World'. How can I possibly do otherwise, when I became an inheritor of the message of love that these great unconquerable teachers left for us? You can re-deliver that message now in this age of democracy, in the age of awakening of the poorest of the poor. You can re-deliver this message with greatest

emphasis. Then you will complete the conquest of the West not through vengeance because you have been exploited in the past, but through love.

West Pining for Wisdom

"If all of you put your hearts together and not merely your heads and understand the secret of the messages of all these wise men of the East and if we really become worthy of the great message, you will easily understand that the conquest of the West will be complete and that conquest will be loved by the West itself. The West to-day is pining for wisdom. It is to-day in despair of the multiplication of atom bombs, because the multiplication of atom bombs means but utter destruction not merely of the West but the destruction of the world; as if the prophecy of the Bible is going to be fulfilled and there is to be—heaven forbid—a deluge.

"It is up to you to deliver the whole world, not merely Asia, from that wickedness, from that sin. That is a precious heritage your teachers and my teachers have left to us."

But how can we deliver this message to the West much as the West is in need of it. 'The age-long message of Asia had something of enormous value for humanity, said Jawaharlal Nehru. 'It had something of value for modern civilisation in the West. In spite of all the great advantages of the West, there had been something strangely lacking there and because of that lack they had to come to this pass when with all the good things of the world before them they yet quarrelled and thought in terms of war.'

'It was astonishing that when, with the advantages of science before us, the whole

world could be a happy, prospering, co-operative commonwealth, people should think of wars and of hating each other and of killing each other and devise tremendous engines of war and one people should suppress another. We stood for the UNO because therein lay some hope of world co-operation and world peace and yet the United Nations had not functioned in an obviously united way. They had not set an example of peace and goodwill in their attempts to function together. He hoped that these were only the beginning and that they would survive the struggle and lead to a better and co-operative world.'

'This mighty civilisation of the West, which had done so much in raising human standards, yet somehow occasionally did something which made us sink to the level of the beast, what was it that it was lacking? He did not know. Perhaps it might be that some-

thing of the essential spirit, the old wisdom of Asia might help to provide that lack in Western civilisation. In any event, we of Asia should try first of all to hear our own message because we could not carry that message to others unless we knew it ourselves. During these past ages and past generations, we had forgotten ourselves what we were and what we are. "*We have to find ourselves again and when we have found ourselves, others undoubtedly will find us also.*" We are now in the process of finding ourselves and, therefore, others also in the process of realising that Asia is not merely something on the map, is not merely a place for the rivalry of various imperialisms or a place where there are markets to be exploited but that Asia consists of human beings with dignity, human beings with a long past behind them and human beings who are going to have a great future.'

LETTERS OF MEDIEVAL MYSTICS

By W. H. KOCH

"The Spirit of the Lord fill thee with His grace, Dearest Lady, so that thou mayest be able to live according to His most dear Will. Despise the world and everything it can give thee of pleasures and profit. Have fear and love of God, love His law and His commandments. Choose Christ for thy glorious Bridegroom who shall remain with you all through all eternity. Intend and love a truly spiritual life. Be humble, gentle, and well-ordered in all things. Be moderate in eating, in drinking and in dress. Be merciful, compassionate and charitable towards the poor and all men. Be loyal to God and loyal to thyself in eternal service and in eternal veneration.

Shun and flee from all company that might lead thee away from God to sins and to the world. Shun the occasion to sin and everything that might disturb you all in the service of our Lord. Love to be alone with prayer, with fasting, and with all good works with true insight to the extent of thy capacity. Do not choose a special confessor who might divert thy attention from God. Often it happens that something appears to be spirit and spiritual that later on goes astray deeply into the fleshly as soon as it being attended to too much.

Mark those who draw you away from God and ask gifts and presents of you all; them

you have to shun and from them you have to flee. But all those who direct you away from themselves to God, should be your friends.

As fellow-inmates of your house and servants choose people of good intention, who are honest, fear and love God, are faithful to thee and keep the commandments of God and Holy Church. The Lord be with thee, and thou with Him in eternity. Pray to God for me and for our monastery so that we may remain united in the love of God and in eternal bliss.—Amen.”

“The eternal wisdom of God, our Lord Jesus Christ, give thee a good will. For peace is with them of good will. All those who are endued with good will, obey God and Holy Church, are fit to receive the grace of God. But men of bad will cannot attain either the grace of God or the wisdom flowing from God that teaches all virtues and all truth.

Be simple and wholly guileless and unvarnished in the face of the infallible truth which is God Himself. Follow God in love beyond all things created by Him. Love God for His own sake, for His own eternal honour. Have faith in Him and in His unfathomable goodness and grace. And endeavour to live for no one and to please no one except for Him and Him alone. Dedicate and love yourselves and all men in order to lead them to God with everything you are capable of.

If you discover in any of you the tendency to wish to please men, be it because of the natural beauty which you have from God, because of your hands, your eyes, your face, or some other bodily parts, or be it, because of some knowledge or conversation, in speaking, in conduct, in manners, whereby others may be enticed to love you, or be it finally through careful dress:—whatever of this you may find in yourselves, despise it and persecute it with hatred! For if you yield in this to your tendency with your consent, then your very ground is impure and unchaste, and you will be entangled in heavy sins.

‘ Or also, if thou wishest to please the priest who receives thy confession or any other member of an Order, be it through the spiritual appearance of holiness or through delicate words or through a special manner of confessing well or through humble conduct or neglecting or despising of dress or through some other spiritual means:— If thou, I say, art pleased with thyself in this and knowingly and of thine own free will wishest to please others more than God, then thou art already wrong and deceived. For this is the very ground of spiritual pride, and all actions springing therefrom are heavy sins and occasions for vices of every sort.

In all afflictions and suffering be patient and surrender thy will to the will of God, then Christ will live with thee with His consolation. He will suffer with thee and bear all thy burdens with thee, and no one will be able to burden or charge thee beyond thy strength. Whatever harm anyone may do to thee, be patient and long-suffering and do not take vengeance upon him, neither inwardly nor outwardly, neither with words, nor with works, nor with will; then within thee the spirit of our Lord Jesus Christ and all His saints will live, and also the spirit of all those who loved their enemies unto death. If thou possessest good will and desire to please God in all virtues, then thou hast the Holy Ghost within thee and enjoyest peace inwardly, and thou canst not easily fall into mortal sin. But without venial sins thou wilt not be able to live.”

(The above extracts are taken from two letters by the Dutch mystic Jan van Ruysbroeck to two ladies of the world, both written in the monastery of Groenendael about 1353.)

CORRESPONDENCE

TO THE EDITOR, "VEDANTA KESARI,"

MADRAS.

Sir,

I am somewhat surprised that in the review of Rene Guenon's *Introduction to the Study of the Hindu Doctrines* in the March number of *Vedanta Kesari* your reviewer has made no reference to the author's denunciation of Swami Vivekananda's exposition of Vedanta. M. Guenon says (p. 326) that it was a degenerate Vedanta, allied to Theosophy, that was taught by the Swami. And, what is more, he tells us that "the disciple of the illustrious Ramakrishna" was unfaithful to his Master's teaching. He makes this astonishing statement without producing a shred of evidence. Apparently what irritates M. Guenon is the emphasis which Swami Vivekananda laid on the ethical and theistic as well as the metaphysical aspects of Vedanta, which according to the French savant ought to be purely metaphysical. For he complains that in the hands of the Ramakrishna Mission (the very word Mission is a bugbear to him) "Vedanta has become, like Schopenhauer's conception of it, a sentimental and 'consoling' religion with a strong dose of Protestant 'moralism'."

M. Guenon is like one of those misguided zealots who are often more loyal than the King himself. He seems to be one of those over-enthusiastic admirers of Hindu culture who would brook no signs of life or change in the object of their admiration. To them Hindu culture is a beautiful dead specimen—put in a glass case in a museum of curios—petrified for all time and admirably illustrative of their own specialised and painstaking knowledge. Whereas to Swami Vivekananda and his followers it is part and parcel of their own being—a matter of life and death. To

these Vedanta is not a mere metaphysic, it is a way of life. It is not merely a correct doctrine, but a flaming experience. It is not merely a sound theory but a process of realisation.

No Hindu need ever be told—and least of all the followers of Advaita Vedanta, like Swami Vivekananda—that moralism and theism are only half-way houses on the way to supreme realisation in Jnana. But many Hindus do require to be told that they cannot be religious without being moral and that they cannot acquire supreme knowledge without cherishing the deepest love for all in their hearts. And that was exactly what Swami Vivekananda tried to tell his countrymen. The great patriot monk did not put Vedanta in a glass case. He did not look upon it as a dead specimen. On the other hand all his lectures and addresses were an agonised cry for the application of Vedanta to life—to national as well as individual life. It was not a degenerate Vedanta that the Swami taught, it was a passionate reply to the degenerate Vedanta so common among his countrymen which, in the words of Sri Ramakrishna, soars high into the empyrean of thought but has its eagle eyes on the carrion on the earth below. Nor was it a technical Vedanta that the Swami taught in America or Europe—a Vedanta which meticulously counts the steps of Pitriyana or Devayana or eloquently describes the various lokas or kosas—but a living and growing Vedanta which seeks to assert the eternal values of the spirit amidst the fast changing conditions of the modern world.

Vivekananda College, }
Mylapore, Madras. }

D. S. SARMA,

1-5-47.

REVIEWS AND NOTICES

INDIA CAN LEAD: BY KEWAL MOTWANI: PHOENIX PUBLICATIONS, SRI SAMARTH SADAN 2 CHIRA BAZAR, BOMBAY 2. PRICE RS. TWO. PAGES 91.

'If our civilization is to survive, there is immediate need of shifting our emphasis from the physical sciences to the social sciences', said McDougall two decades ago. Dr. Kewal Motwani had wisely discerned this need as early as McDougall and has been drawing the attention of our people through his masterly books to the study and application of Indian sociological wisdom to our problems.

Dr. Motwani begins by pointing out that the science of sociology which is taking definite shape in recent times in European and American institutions of higher learning had its birth in India some thousands of years ago. Manu's *Dharma Sastra* is probably the earliest record of man's attempt to understand the mystery of social life and devise institutions and mechanisms to guide it along predetermined channels. The evidence is accumulating everyday bearing testimony to the influence exercised by the Manu in both Asia and Europe from ancient times to today. (p. 22). It is a pity that with such sociological potential India's major social institutions such as education, her economic and industrial structures, her social assurance and health services are in a state of utter neglect. How unfortunate it is that sociology is not a subject of study in any of the Indian Universities except Bombay! The University of Bombay started a School of Economics and Sociology in 1922 and Sociology has been offered for M.A. and Ph. D., but strangely enough, without any undergraduate preparation in the subject! The reason for this neglect is to be found in the atmosphere of artificiality and unreality that surrounds our universities and in the type of education which pays no heed to the problem of general well-being of the people. To remedy this state of affairs Dr. Kewal Motwani suggests the creation of institutes devoted to research and training in social sciences and a definite plan for the ministers and departments of Public Welfare to combat population maladjustments, physical and mental deficiencies, and economic maladjustments.

In the last chapter Dr. Motwani lays down the best procedure to fight on all fronts simultaneously.
(1) Training of Sociologists for teaching the subjects in Schools, Colleges and Universities
(2) Training of personnel for Research Institutes

attached to the Departments of Public Welfare in the Provincial Governments, (3) starting of departments of public welfare with special Ministers in charge in all the Provincial Governments, (4) an Indian Academy of Social Sciences and (5) a National Science Foundation. The concluding pages contain very pertinent discussions on the working out of the above programme. Now that a National Government is in the saddle, it is earnestly hoped that it will attend to the crying social needs of the country and implement the suggestions contained in this book.

The book is timely and stimulating. Here is another fruit of Dr. Motwani's ardent love for Indian sociology. It is an eloquent testimony to his zeal for promoting Indian interest in sociology and for crediting India as the real Mother of sociological thought. We wish that those in power would get a little of the enthusiasm of Dr. Motwani.

LAND TENURES IN INDIA: VORA AND CO., PUBLISHERS LTD., 3 ROUND BUILDING, KALBADEVI ROAD, BOMBAY 2. PRICE 2-0-0. PAGES 90.

The Indian Society of Agricultural Economics has reprinted the important portions relating to land tenures from the report of the Famine Enquiry Commission. The descriptions of land tenures in various provinces, the suggestions for reform, the dissenting minute of Sir Manilal B. Nanavati and the questions issued by the commission with an abstract of the answers are all given in this book. As there is an attempt at present in various provinces to make changes in land systems, the book is sure to evince interest.

K. R.

MAHATMA GANDHI: BY B. J. AKKAD, B.A., VORA AND CO., PUBLISHERS LTD., 3, ROUND BUILDING, BOMBAY 2. PRICE 1-8-0. PAGES 91.

The book gives a connected account of the principal events in the life of Mahatma Gandhi. His early life, his struggle in South Africa and the great part he played in the political struggle of our country are described in simple and elegant language. The story ends with his arrest in August 1942. In the narration the author has used many apt quotations from the writings of Gandhiji and others.

K. R.

I, THE BUDDHA: By J. VIJAYATUNGA. HIND KITABS LTD., BOMBAY. PRICE 1.4-0. PAGES 48.

Buddha, the redeemer of mankind from sorrow and suffering—this is the picture Vijayatunga paints with all the artist's sympathy, feeling and imagination. To a humanity war-weary and yet fighting who can bring solace but the Prince of Peace and compassion, the Buddha? An utter lyricism pervades the book as the author identifies himself with the enlightened one.

'I can see no other harmonious progress for human society than this spirit of each belittling his own self in order to think of the welfare and good of the other man'. Here is given the essence of Buddha's message. It is often said that Buddha preached against Atma or self, that he was an Anatmavadi. It is not against self that he preached but against selfishness. 'This, that Selfishness is Grief, was the lesson I learnt in every one of my previous births'. Our life is a life of suffering, dukkha, because of our clinging to life, because of our Tanha or Trishna.

Perhaps the most attractive portion of the book is where the author applies Buddha's teachings to modern foibles. He says that one of the greatest obstacles to the righteous life, which is the main-mast of Buddha's teaching, is a certain untidiness of mind, a certain looseness of thinking, in fact a dishonesty of intention which leads people to speak without purpose or consciousness of the importance of their speech. He condemns modern fashions of platitudes, false promises, superfluous praise or conversational extravagance.

Vijayatunga is a delightful writer and has shown how abstract religious truths can be presented in a poetic and touching way.

DO NOT GO DOWN O SUN! By J. VIJAYATUNGA, HIND KITABS, BOMBAY, PRICE RS. 5. PAGE 93.

This is a collection of short and exquisite poems written in various climes over a period of two decades. Vijayatunga has earned a reputation as a poet of originality even in England and America and has been appreciated by famous English critics as late Lawrence Binyon.

If one word could condense Vijayatunga's poems, it is individuality. We look forward to more such poems from the pen of Vijayatunga.

THE JOURNAL OF ORIENTAL RESEARCH, A QUARTERLY—MARCH, 1946.—MADRAS PUBLISHED BY: THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE, MYLAPORE. ANNUAL SUBS. INLAND RS. 6/-

We heartily congratulate the Kuppaswami Sastri Research Institute for reviving the publication of this valuable journal founded by Mm. Prof. S. Kuppaswami Sastri. Amongst half a dozen interesting and scholarly papers brought together in the March 1946 issue, mention must be made of the one on Dara Shikoh's *Majma-ul-Bahrain* by Dr. V. Raghavan, specially because of the poignant topicality it gathers to itself in the present context of Hindu-Muslim animosity. Dara Shikoh, the eldest and beloved son of the Mogul emperor Shah Jehan was, perhaps, next to Akbar, the brightest figure of Hindu-Muslim unity in Mogul history. He was a deep student of both Hindu and Muslim scriptures and himself translated the *Bhagavadgita* and fifty Upanishads into Persian, thus making it possible for the European countries to translate and understand Indian wisdom. It is indeed tragic to recollect that Dara became a martyr to his love of Hindu wisdom, falling a prey to the evil genius of Aurangzeb who invented in Dara's admiration for Hindism, the apostasy to Islam.

The *Majma Ul-Bahrain*, meaning the mingling of the two Oceans, Hinduism and Islam, is the result of Dara's comparative study of Hinduism and Islam. It is the living testament of his genius for understanding, admiring, and reconciling these two religions after discovering the common grounds in each. What is more interesting is that he prepared a Sanskrit version of it called *Samudra-Sangama-Grantha*. Dr. Raghavan gives a bird's eye view of this monumental work and draws attention to its great significance in these days of Hindu-Muslim conflict. This immortal message of Dara, of mutual love and understanding and co-operation between Hindus and Muslims has an arresting topicality today when the fair face of India is disfigured by mutual misunderstanding and war. Other articles as the Message of the Heliodorus column at Besnagar by K. Balasubrahmanya Ayyar, The Quest of Sita by R. Narayana Iyer and Sillappadikaram by S. Vaipuri Pillai add to the interest and value of the number.

NEWS AND REPORTS

SANKARA-RAMANUJA JAYANTI

The birthdays of Sankara and Ramanuja were celebrated at the Ramakrishna Math, Mylapore on the 25th and 27th April. On the 27th Sunday a public meeting was convened at the Math hall in the evening. Swami Nityabodhananda observed that Sankara's life and philosophy as a practical Advaitin, is of great importance to day to India. Sankara's emphasis on Advaita, the speaker said, as the art of seeing oneness and on Paramartha drishti, the all-comprehensive absolute outlook that has no quarrel with other views but respects them and conserves them all in one synthetic vision is just the thing India is badly in need of today. To steer clear of communal strife and class war that have disfigured India's face, we would have to turn in increasing measure to Sankara's dynamic life and philosophy.

Prof. P. N. Srinivasachariar worked up a fine synthesis between Sankara and Ramanuja. He said that the one sure way of taking the edge off religious differences was the study of comparative religion and so the greatest need of the times was a comparative study of the philosophies of these two Acharyas. The speaker dwelt at length on the various aspects of the teachings of the two Acharyas and observed that the two teachers were complementary and that correctly understood it was not Sankara and Ramanuja, but Sankara-Ramanuja. The function terminated with prayer.

THE RAMAKRISHNA MISSION, SINGAPORE

Report for 1946.

The Mission at Singapore received during the year many distinguished visitors like Pandit Jawaharlal Nehru, Pandit Kunzru, and S. K. Chettur. One of the outstanding activities of the year was the cloth distribution. Between February and December 1946, clothes were distributed to 11,058 men, women and children. The recipients were mostly from the labouring classes.

Since its inauguration in September 1946 the cultural section has proved a success. The lectures organised by it were well attended. The different branches of activity, the orphanages, the Vivekananda Boys' School, Saradamani Girls' School and the Night classes, maintained a creditable record of progress.

The management of the Mission while thanking its supporters and sympathisers for their help and co-operation looks forward to more hearty response to cope with their increasing work.

THE RAMAKRISHNA MISSION SEVASTRAMA AMINABAD, LUCKNOW, Report for 1945.

The charitable Dispensary which forms an important item of work of the Mission centre has both Allopathic and Homoeopathic sections. The total number of cases treated in both the sections was 67,842. The dispensary distributed 9 maunds and 15 seers of milk among 1500 recipients.

The Night School with 61 students on the roll, the Afternoon school, and the Library and reading room were the other activities of the centre.

The centre appeals for funds for the building of the Dispensary, the Night School and the library.

RECEPTION TO DELEGATES OF THE INTER-ASIAN RELATIONS CONFERENCE.

The Ramakrishna Mission, New Delhi accorded a warm reception to the Delegates of the Inter-Asian Relations Conference on the 31st of March. Swami Gangeshananda, President of the centre presented them with an address of welcome. The address elaborated the identity of purpose that inspired the Mission and the conference, the common aspiration to forge a unity between country and country, between race and race, between religion and religion. The delegates spoke on terms of appreciation about the Mission's work, and thanked the Swami for this welcome.

The Vedanta Kesari

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THE ESSENCE OF MADHURA BHAVA

By SWAMI SARADANANDA

Madhura Bhava is a supremely sweet stage in divine love when the devotee looks upon the Lord as the lord of his or her heart and loves Him as a lady loves her paramour. The gopis were the pioneers in this devotional attitude. How this worked up the transformation in the lives of Sri Chaitanya and others is discussed in the following paragraphs. Eds.]

It has been said already that *Madhura-bhava* is the greatest gift of Sri Chaitanya and other Vaishnava teachers and saints to the spiritual world. Without such pioneers of this *bhava*, it could never have been adopted by so many men for attaining God-vision and, thereby, gaining peace and blessedness for ever. It is they who were the first to realise, and to make others realise that the sports and pastimes of Lord Sri Krishna in Brindavan were not for nought. Indeed, but for blessed Sri Krishna Chaitanya's advent, Brindavan would have been regarded a mere forest even today amongst the general mass of men.

The historians of the modern age who try sedulously to chronicle the events only of the objective world after the manner of the Western scholars may say: 'There is no evidence whatsoever which can be adduced to prove that the sports and pastimes of Sri Krishna at Brindavan did actually take place. Therefore, all your joys and tears and *bhavas*, are founded on airy nothing.' To that the great teachers and saints of the Vaishnava sect may reply: What evidence

can you adduce to disprove what we hold to be true on the authority of the Puranas? So long as we are not convinced that your history can reveal the facts of that remote antiquity, we are justified to maintain that your doubts are founded on airy nothing.

Moreover, even if you can ever adduce evidences to disprove it, it will not shake our faith in any way. The eternal *leela* of the Lord in the eternal Brindavan will not be affected in the least. This mysterious *leela* will hold equally true in the realm of the *bhava* in spite of your arguments against it. If you want to see the unique *leela* of the spiritual Radha and spiritual Shyama in the spiritual abode, you should try to free yourself from carnal desires in mind, speech and body and, following Sri Radha, you should learn to serve Her selflessly. It is only then that you will be able to discover that Sri Brindavan, the sanctified place of Sri Hari's *leela*, has been for ever in your own heart, and this *leela* has been going on forever within you.

Those who have not been able to get rid of the dependence on the events of the objec-

tive world by realising the existence of a subjective world and to study purely the growth of a *bhava*, will not be able to feel the reality and enjoy the sweetness of Brindavan *leela*. While speaking with great enthusiasm about this *leela* to his English-educated young disciples, Sri Ramakrishna would discover that it was not palatable to them. Thereupon, he would say, "Just try to see and understand in this *leela* the tremendous attraction which Sri Radha felt for Sri Krishna. When a man feels such a longing for the Lord, he is blessed with His vision. Just try to fancy how the Gopis went mad for Sri Krishna by forsaking their husbands and children, their modesty, their honour and dishonour, their birth and conduct, and by disregarding totally the social and public opinion. If one can forsake all these like the Gopis, he can attain the vision Beatific." He would continue thus,—"So long as there is the least vestige of carnal desires, nobody can appreciate the true spirit of the love of Sri Radha, the embodiment of *Mahabhava*. At the very sight of Sri Krishna the spiritualised form of Existence, Intelligence and Bliss, the Gopis would enjoy a bliss in their heart, which exceeded in its intensity the pleasures of million times of sexual enjoyment, they would be completely unconscious of their bodily existence. Can there be the faintest idea of sexual enjoyment of this trifling body when one enjoys such ineffable joy? The divine lustre radiating from the body of Sri Krishna would touch their body, and through every pore of their skin they would feel a joy greater than that of sexual enjoyment."

Once Swami Vivekananda raised objections against the historicity of this *leela* in the course of a discussion with Sri Ramakrishna and made an attempt to prove its falsity. Thereupon Sri Ramakrishna said to him: "Granted that there lived nobody named Sri Radha and that some *sadhaka*,

passionately attached to the Lord, has conceived Her character. But don't you see that that *sadhaka* in conceiving Her character, became totally absorbed in Her? Therefore, it can be fairly proved that the said *sadhaka* himself became identified with Sri Radha by forgetting his own individuality, and that the *leela* of Brindavan was thus enacted in the objective sense of the word."

Indeed, notwithstanding thousands of objections which can be raised against the *leela* of the Lord in Brindavan, *Madhura Bhava*, first discovered by Sri Chaitanya and other Vaishnava saints and teachers and manifested in and through pure and spotless lives, — will be for ever true in the spiritual world and the qualified *sadhaka* will for ever ascribe the relationship of the husband to the Lord, thinking himself to be His beloved, and thereby attain the blessed vision of the Lord; and the final consummation of this *bhava* will make him realise his unity with the One Absolute Brahman.

Although it is easy and natural for women to ascribe the relation of a husband to the Lord and thus to advance in spiritual life, it appears to be unnatural for men. Therefore, the question naturally arises in the mind why Bhagavan Sri Chaitanya introduced such an unnatural method of *sadhana* in the world. To that we have to reply that all the actions of the life of the incarnation of a particular age are performed specially for the spiritual welfare of the people of that age. The above said path of *sadhana* was also introduced by Bhagavan Sri Chaitanya for this reason. He had in his view the ideal of the spiritual world which the *sadhakas* of his time had been eagerly trying for a long time to realise, and helped them to advance in spiritual life by adopting the *Madhura Bhava*. Otherwise, it cannot be maintained that Sri Gouranga who is an incarnation of the Lord, and therefore eternally free, engaged himself in practice of

this *bhava* and established its highest ideal in human society for his own spiritual welfare. In connection with this, Sri Ramakrishna used to say, "Just as an elephant has two teeth, the external one to attack the enemy, and the internal one to masticate the food and thereby to nourish its own body, so had Lord Gouranga two *bhavas* (external and internal) manifested in him. For the spiritual welfare of all men he would externally adopt the *Madhura Bhava*, but internally, he would be unified with Brahman which is the final perfection of love, and thus, enjoy the divine bliss."

Historians maintain that during the last days of the Buddhistic age there appeared a class of men named Bajracharyas, who preached the following doctrine: When the mind of a man, determined to work out his emancipation, becomes almost freed from the clutches of desires, and advances towards the stage of merging his individuality into the Great Void by the process of meditation, there appears before him a goddess named "Niratma", who baffles his object and unites him with her own body. Though the *sadhaka* at this time has no gross physical body, the instrument of all sensual enjoyments, yet possessed of subtle body as he is, she helps him to enjoy for ever the sum-total of all sensual pleasures. It is no wonder that in course of time their doctrine of the attainment of the uninterrupted bliss of the Bhava-world by foregoing the gross-sensual pleasures, necessarily increased the number of cases of adultery in society. During the age of the blessed Sri Chaitanya's advent, the uneducated masses of the country were following these perverted Buddhistic creeds and were divided into several sects. Amongst the majority of the higher castes, the Tantrik method of worship called Vamachara was perverted; and the prevalent view of the object of such worship of the Mother of the Universe was the attainment of extraordinary

occult powers and sensual gratification. Moreover even the real *sadhakas* of the age could not find out the true path in their search for uninterrupted bliss of the spiritual world with the aid of some *bhava*. The blessed Sri Chaitanya was the first to hold the ideal of unique, unparalleled renunciation and dispassion before them by practising it in his own life. He showed that if a man is able to lead a pure and holy life, he can adore the Lord as his husband, regarding himself to be a Prakriti (woman), and thereby become really capable of enjoying uninterrupted divine bliss. And he taught the general mass of men, incapable of grasping the subtler truths, to repeat the name of the Lord and to sing His name loudly. In this way, through his grace, several perverted Buddhistic sects, straying from the true path and deviating from the ideal, were restored to the true aim of all spiritual practice. Although the perverted Vamacharas opposed him publicly at first, they felt later a strange attraction for the lofty ideal of his unprecedented life. As a result, they tried to become self-denying and proceeded to worship the Mother of the Universe without any ulterior motive and thereby, to attain Her vision. In the course of mentioning the incidents of the extraordinary life of Bhagavan Sri Chaitanya, some biographers have stated clearly that at the time of his advent even the nihilistic Buddha sects expressed their jubilation.

The supreme Atman, Sri Krishna, the spiritual form of existence, intelligence, and bliss, is the one, and only one Purusha and all the gross and subtle objects and beings of the universe are but a part of His Prakriti, the embodiment of *Mahabhava* and therefore his wife. Consequently, if a Jiva can adore Him as his husband with all his heart by leading a pure and holy life, he can attain liberation and uninterrupted divine bliss. This is the sum and substance of *Madhura Bhava* as preached by lord Gouranga. All the *bhavas* are included in *Mahabhava* and

Sri Radha, the chief of the Gopis, is the personification of that *Mahabhava* and each and every one of the other Gopis personify one or two *bhavas*, all comprised under *Mahabhava*. Therefore a *sadhaka*, engaged in spiritual practices, by imitating the *bhavas* of the Gopis of Brindavan, can become capable of completely mastering one of the *bhavas*, and in the long run becomes blessed by getting a glimpse of the supreme bliss which *Mahabhava* gives rise to. The final goal of the *sadhaka* of this path is to be happy in every way in Sri Krishna's happiness, in body, mind and speech, by thus meditating on the *bhavas* of Sri Radha, the personification of *Mahabhava*, and by completely giving up the desire of his own happiness.

The mutual love of a husband and his sweet-heart married according to social customs, cannot have its free and unimpeded course lest the couple should behave in a way which may bring discredit on their caste and family ; or the social and public opinion may go against them.

Such a married couple has to abide by the rules and regulations of social life, and though they make sacrifices for the pleasure of each other, yet they have always to mind the duties and obligations of social and family life. A married woman's love for her beloved is of rigid bonds of social customs. But the course of the love of a woman, unfettered by social usages, is quite different. Overwhelmed by the intensity of love, such a woman often tramples under her feet all the bondages of laws and is ever ready to be united with her lover by foregoing all her social rights. The Vaishnava saints and teachers advise *sadhakas* to ascribe such an all-absorbing relation of love to God and that is why, though Sri Radha, the Queen of Brindavan, was the lawfully wedded wife of Ayan Ghosh, she is said to have sacrificed all for the sake of the love of Sri Krishna.

The teachers of the Vaishnava philosophy have described *Madhura Bhava* as the summation of the other four *bhavas* plus something over and above them. For a woman deeply attached to a man serves her beloved like a slave-girl, feels elated in his joy and depressed in his sorrow, giving him sound advice under all circumstances like a true friend, and is always ready like a mother, wishing for her child's welfare, to nourish his body and mind. Thus, she does good for her beloved and pleases his mind by forgetting herself entirely, so much so, that her mind overflows with surpassing joy.

A woman who can entirely forget her individuality and is always eager for the happiness and welfare of her beloved, has got the loftiest ideal of love, and her love has been specifically named in the scriptures of Bhakti as *samartha*. The other kinds of love, tinged by selfishness, have been classified under *samanjasa* and *sadharani*. A woman whose love belongs to the former category, is equally particular about her own happiness as for her beloved's and a woman of the latter class loves a man simply for her own pleasure.

However, the blessed Sri Chaitanya-taught the *sadhakas* to regulate their lives by practising austere self-denial, and to place themselves in the position of the beloved of Sri Krishna (Sri Radha). By preaching the glory of the name of the Lord he tried to check the prevailing tendency of adultery of the age and do good to the society. As a consequence, his life and teachings showed the stragglers the true path of spirituality, brought the outcastes back to social life, and restored the fallen ones to society by comprising them under the common caste of the devotees of the Lord, and by holding up the pure and lofty ideal of self-denial and renunciation before all sects, he did incalculable good to humanity. Not only did he

accomplish this for the welfare of mankind, but he proved beyond the shadow of a doubt that the pure-hearted *sadhaka* can really experience, by intense meditation of the Lord of the universe, the same physiological and mental changes, known as the 'eight Sattwika changes,' which are manifested in ordinary lovers by the intensity of love and the joys of union. And the *Madhura bhava*, as preached by Sri Chaitanya made rhetoric part and parcel of the theological treatises, and coloured erotic poems with the tinge of lofty spirituality. So much so that they could be helpful for the growth of spirituality of the *sadhakas*, and could be enjoyed by them. And the lower propensities like lust, anger, which must be eradicated in the practice of *Shanta bhava* were transfigured in such a way that they could be ascribed to the Lord, by regarding Him as one of their very near and dear ones, and could thus make their path easy.

Though the practising of *Madhura bhava* by persons belonging to the male sex may seem unnatural and preposterous to the young westernised moderners, the Vedantin can easily find out its proper value. He knows the truth that the ideas of man become by long practice the determined tendencies of his mind and that it is because of these accumulated tendencies that he perceives the variegated universe instead of the One Absolute Brahman, who is without a second. If, through the grace of the Lord,

he can truly feel at this moment that the universe does not exist, then it will vanish the very moment from the eyes and other sense organs. The universe exists for him because he believes that it *exists*. I am possessed of *manhood* because I think myself to be a man, and another is possessed of *womanhood* because she thinks herself to be a woman. It is a matter of daily experience how one thought becomes uppermost in the mind of a man, by eclipsing the opposing ones and ultimately driving them away from the field of consciousness. Therefore, the Vedanta compares the attempt of a *sadhaka* to get the upper hand over the other thoughts and feelings of his mind by attributing the *Madhura Bhava* to God and by eradicating them gradually, with the efforts of a man who tries to take away a thorn stuck in his foot with the help of another. Of all ideas in the mind of a person the most deep-rooted is this, that he or she has a body, and this is the root of all other ideas and tendencies. And because of this body that person belongs either to male or female sex. It is needless to say that he can reach a stage beyond all *bhavas* by easily getting rid of the idea that he belongs to the male sex, when he can forget that he belongs to the male sex by ascribing the *Madhura Bhava* to the Lord and constantly thinking that he is a woman. Therefore, it is quite evident to a Vedantic philosopher that a man, successful in the practice of *Madhura bhava*, will approach the stage which is beyond all *bhavas*.

THE ARTLESS ART OF ALOOFNESS

India and China are often singled out for the unique capacity of their civilizations to withstand shocks, to survive the usual death that overtakes civilizations. Invasions and wars have swept over them; famine, poverty and disease have wrenched them, powerful alien cultures have tried hard to 'convert' them and even changed their faces. But the soul of the people remains unchanged. It is still devoted to the soul of the culture of the country and it has thus preserved the cultural integrity. We have seen how the Chinese people, after seven years of horrible war, have not lost the anchor of their faith or the gaiety of their minds. Even so in India. Poverty, misery and subjection were, as it were, the inseparable companions of the Indian people. And yet their faith in their fundamentals is not shaken. They sing and dance and do not loose hope. What is it that supplies them with this undying hope and optimism, and instinct for life?

There is much truth in the words of the Chinese writer, Lin Yutang who ascribes this genius for life to the philosophic outlook these two races are capable of, to their habit of taking a long view of things. Though philosophic outlook is a vague term to picture the genius of a race it brings out the distinctive characteristic of the race. These two races seem to get intimations of their immortality. They take life here on this earth with a philosophic calm and nonchalance (often understood as indifference and inertia) as if this life is not all, that the all is beyond this. They sing and dance but their eyes are fixed on that 'far-off divine event towards which we are moving.' They know in their heart of hearts that they with this world are grounded in an ultimate reality where famines, misery and disease have no entry, that they can uncover the springs of that reality in themselves and partake of its divine undying quality.

They may see darkness, disease, death and untruth raging round them. But they know that there is an over-balance of light over darkness, of life over death, of truth over untruth. If it were not so, this world full of life, love and activity would not have survived. Why should vicissitudes and misfortunes, death and disease disturb them when they have the faith that they can unlock in themselves the treasures of light, love and truth. Something of this wisdom impressed itself not only on the *elite* but on the ignorant and illiterate masses; so they also took an optimistic view of life and sang and danced in the teeth of reverses. The wisdom that they are in essence something different from the changing, dark and dying stuff of the world has helped them to withstand all shocks. It is from this wisdom that they have irrigated their habit of aloofness and detachment, thanks to which they go about their lives sunny and smiling in the face of misfortunes. There was something of this aloofness in king Janaka who when told that the city of Mithila is burning said 'I am not burned,' (and Janaka was not a Nero who fiddled when Rome was burning). There was something of that aloofness in Budha who gave up his kingdom and all the world so that he may get fully established in that aloofness from pain and misery. In all our national heroes from Buddha to Gandhiji this flame of aloofness burned steady, this faith that they are not of the earth earthy, this wisdom that they are spirit in a world of matter, that they are like the lotus leaf on water. These great ones who have imparted to Indian culture its Indian character have transferred the heart of aloofness to it. There is an aloofness in the Indian culture that enables it to survive foreign impacts and maintain its integrity. The recent impact from the West which has done its best to change India's soul has only succeeded in changing its face a bit. India could stand aloof, could

withdraw herself into her shell and allow the flood to pass over her.

Let us see what exactly is the nature of this aloofness and what is its source. It has been argued in the west and following it in India that this cannot rightly be called aloofness, that correctly seen, it is a sort of world and life negation so abundant in Hinduism and Buddhism. It must be remembered that this view is at least as old as the western interest in Indian religion and philosophy. Whatever the degree of truth with which this view can be credited, one thing is clear: the west was a victim of circumstance when it gave this verdict on Indian wisdom. The west brought to the task of understanding Indian thought the other-worldly emphasis obtaining in abundance in Christianity, the world-negating thought so characteristic of the Middle Ages and to crown all, pessimistic philosophers like Schopenhauer. That was a time when India did not wait to see the truth in western opinions. India was then swallowing western goods wholesale. And so the world negating nature of Indian wisdom soon became a current coin in India also.

The factors that usually make nations give birth to world-negating and defeatist philosophies are poverty, political domination, world disappointments or an oppressive climate. When India's philosophy was born, India was free from all these factors. The Vedas and Upanishads were written when the Indian Aryans were in full power. India then enjoyed the blessings of peace and plenty and freedom from diseases. How can it then be said that depressing material conditions might have produced the pessimistic philosophy of India?

Our contention is that Indian philosophy is not at all world negating. It is world and life affirming. India's teachers, her philosophers moved the world. So was Buddha, Sri Krishna or Sri Sankara. No world negators could have done it. Not only that. 'In

India, we find during every period when her civilization bloomed, an intense joy in life and nature, a pleasure in the act of living, the development of art and music and literature and song and dancing and painting and the theatre. It is inconceivable that a culture or view of life based on other-worldliness or world-worthlessness could have produced all these manifestations of vigorous and varied life. Indeed it should be obvious that any culture that was basically other-worldly could not have carried on for thousands of years.' (*Discovery of India*, page 82.)

Perhaps it is the overtones of asceticism in Indian philosophy and religion that have popularised this view of world negation. It cannot be gainsaid that true asceticism is the central note of Indian philosophy and religion. But Indian asceticism was the result of a satiety with the world and its 'things' and not of defeatism or escapism. It had its origins in the pre-occupation of the Indian mind with the inner invisible world, with life spiritual, with its native *antar mukhata*, or inwardness. And Indian asceticism was always active in working for world welfare. The world-renouncing ascetics gave in their usual abundance their supreme gift, the gift of spirituality, *Amta vidya*.

To know the true character of Indian asceticism it is necessary to go into its early beginnings. It had its roots in the Vedas and it was encouraged by the highest Vedic thought, the Upanishads. The centre of Vedic religion is the *rishi* or 'seer' who is capable of direct realization of the Truth by practice of *tapas* or asceticism (*Rigveda* X 109. 4) whereby he becomes a *muni* of divine afflatus. The Aranyakas are themselves the products of hermitages of the forests whither the Upanishads recommend retirement as essential for those who seek the highest knowledge, Para Vidya, Vedanta. 'Wishing for that world (of Brahman) only, people leave their homes and become mendicants.'

Knowing this, the people of old did not wish for offspring and they, having risen above the desire for sons, wealth and new worlds wander about as mendicants' (*Bhaikshacharyam charanti*) [*Brihadaranyu kopanishad*] It is very important to lay stress on the words, 'having risen above the desire for sons, wealth and new worlds.' Not that they did not have all the things which the world can give; but they wanted something better and higher. And in their search for that they renounced the world and preached the gospel of renunciation for those who wanted something higher than what the world could afford. Can this be called world-negation or other-worldliness? The upanishadic *rishis* did not enjoin renunciation before the man was ripe, before he was convinced of the hollowness of the world: 'Let the true aspirant having examined the worlds produced by *karma* (action) be free from desires, thinking "there is nothing eternal produced by *karma*." (*Mundaka Upanishad*.) What they preached was a ripe renunciation that was born of the wisdom that the external worlds are unreal, not absolutely, but relatively, far less real than the inner spiritual world, the world of Brahman, of consciousness in virtue of whose presence the external worlds exist for us. It was thus preoccupation with this inner realm of the spirit that gave the appearance of neglect or indifference to the external world, the world of matter. There is a transcendent element in our make-up, a transcendence that never brooks the strait-jacket of daily routine and that always exceeds it. It is this transcendent element that first leaves behind matter and seeks the spirit in the inner life and then overflows the bounds of empirical life.

Witness again, Buddha, the author of Buddhism. Buddha gave up the world in the bloom of his youth when a kingdom and all that the world meant lay at his feet. As he could not resist the call from within to

give up the world of desire for the world of desirelessness, he embraced the life of a mendicant and lived the life of *tapas*. The path of severe penance not proving successful, Buddha reduced the rigour of his discipline and then came on his illumination as though to prove the futility of severe austerity as an aid to illumination. The Middle path, life of the golden mean sums up his message and that again is life-affirmation as a step towards spirit-affirmation. Buddha said that life was *dukkha*, for life meant clinging to the world of sense, of desire, a clinging that had its locus in the ego. The extinction of this ego was Nirvana, which correctly seen is not a state of emptiness but bliss resulting from emptiness of desire, a state comparable to the fire when the faggots are withdrawn, (*dagdhendhanam evanalam*). Buddha's teaching is reminiscent of the Upanishadic gospels. Buddha's Middle Path is just yoga translated. Buddha warns the aspirant against the extremes of austerity and enjoyment, even as the Gita does. For in the extremes it is sure that the ego gets inflated and it is just the ego that has to be got rid of in yoga. Buddha then lays down his Eight fold path, Right living, Right thinking, Right action etc., as if to prove to the hilt that his was a teaching life and world affirming in the right sense.

There is again another proof to show that the Indian mind was for life-affirmation. The early hymns of the *Rigveda* are full of the external world, of the beauty and mystery of nature, of joy in life and an overflowing vitality. The gods and goddesses are very human; they are supposed to come down and mix with men and women. Then thought comes and the spirit of enquiry and the mystery of a transcendental world deepens. We find this enquiry deepening until a stage is reached when all forms of empirical knowledge, phonetics, Grammar, metrics, astronomy and the like are declared ignorance

avidya, and the knowledge of the inner reality, of the Atman, is considered the only saving knowledge. Nay, to know the Atman is to get at the fount of all knowledge, for Atman is consciousness which is the invariable constant element in all knowledge. Narada considers himself ignorant for he had everything except *Atmavidya*, knowledge of the Atman. Nachiketas was given the highest knowledge when Yama made himself sure that the former had risen above the things of the world. Yagnavalkya tells his wife that all the affection, all the bliss man or woman derives is due to the Atman in him or her. These stories picture to us the march of the Indian mind within, jettisoning all its likes and loves for the external. And once the primacy of the inner world, of the Atman, of consciousness is established, once they realise that all knowledge and bliss come from it, they march back from the centre to the circumference. Witness for instance, the seers and teachers coming back to the world after their illumination to spread themselves out, to share their treasures with others, to fill up the other perfectibles with their perfection.

Witness again the great statement of the Upanishadic *rishi* in chapter VI of the *Taittiriyaopanishad* that the man who knows his inner reality as spiritual reality, Brahman, comes by all that is best and noblest in the world. 'He knew that bliss was Brahman. For, from bliss all these beings are produced' by bliss do these beings live. They go to bliss and become one with it. This is the knowledge learnt by Brigu and taught by Varuna. This ends in that excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor of food and the eater of it. He becomes great in progeny, cattle and the splendour of Brahminhood. He becomes great in renown.' Sankara commenting on this says, 'Anyone else who in the same manner gradually penetrates within by means of

penance and knows Ananda to be Brahman becomes fixed in Brahman of Ananda, becomes Brahman himself, being firm in this knowledge. The visible fruit of this knowledge is also mentioned :

"He becomes possessed of plenty of food. It is no credit to knowledge, if he merely possesses food. Thus he also becomes the eater of food, that is, he has good appetite. He becomes great, great in progeny, in sons, cattle, horses etc., and in that splendour of Brahminhood, that splendour which is the result of calmness, tranquility, knowledge etc. He also becomes great in fame which is the result of good conduct." The upshot of the passage is that knowledge of the inner reality must validate itself in gathering to itself worldly benefits and good conduct. Here is world and life affirmation of the right kind. When one sees the reality within in its ultimate and proper perspective one sees the world also in its ultimate and proper perspective. Seek ye first the kingdom of God and then all else will be added unto you. First attain Self-realization, said Sri Rama-krishna, then live in the world. You will never come to grief. 'Give up every thing for My sake and take refuge in Me, I will look after you. You will never be in difficulty' said Sri Krishna.

The primary emphasis these teachers lay on the discovery of the kingdom of God, of the Self, is inclusive of the emphasis on world. For the promise is there that when the former is achieved the latter is already attained. World is affirmed here, not as world but as heaven, as Brahman. Here is world affirmation in a higher sense. The disparate nature of world and Brahman, of matter and spirit is annihilated and both are affirmed in one synthetic emphasis.

Again, this world affirmation is here with the great purpose of giving us the proper knowledge of the two worlds of matter and spirit, so necessary in preparing us for the life

of perfection. Life and world affirmation is necessary, for perfection is here in this world, in this body *chaiva*. 'Great is the calamity for the one who does not achieve perfection here.' This world can not be swept away by a wave of the Ajati hand. It is out there. But it is possible to see it transformed. Instead of the world of multiplicity, of sorrow and suffering, it is possible to see a world of oneness, of joy and perfection. For in reality this world is Brahman itself which is oneness, bliss, perfection. And in reality one's Atman is Brahman. So then world and life affirmation is really Brahman affirmation, Atman affirmation. Again, world affirmation is necessary, for the *rishis* themselves had reached that sameness, that balance of yoga, after knowing both the worlds, of matter and spirit. It is only after that they could give to the world the greatest wisdom of all ages, *Sarvam khalvidam Brahma*, all this is of the same divinity. Yoga which is the goal of all philosophy and religion is the art of seeing that sameness, of feeling that equanimity in the face of opposites, of seeing oneness in multiplicity, of maintaining an over balance of goodness and spirituality over evil and materialism. How can this yoga be practised in a world woven with the warp and woof of *satya* and *anrita*?

Equanimity can be had, sameness of vision can be gained and perfection achieved, if we could learn the art of standing aloof from both the worlds. To gain equanimity, one should be aloof even from equanimity! We know that those who think too much of their health and can never dissociate themselves from the body idea are seldom healthy. Contrariwise, those who forget their body are always healthy. This world of ours has not learned this simple lesson. We still seek happiness as such and so happiness eludes us. If we could seek the things that make for happiness and forget all about happiness, then happiness would have been ours. We have to stand aloof. We do so when we retire to a point in ourselves, the Atman which always stands aloof from all things.

We know in our everyday experience that if we are to stand aloof and see a thing, we get the correct view of it; we study it better. We know that if we can stand aloof from our passions we immediately control them. We are sure to know the world better and know ourselves better if we can stand aloof. The tea-taster who knows the subtlest distinctions in the quality of tea and grades them accordingly is a man who never takes tea. His sensitiveness has not been dulled by the habit of tea-drinking. The self realised souls are efficient in knowing the problems of the world and in solving them, for their sharpness and sensibility have not been blunted by worldliness. Their judgment is never clouded by attachment to the things of the world, for they always stand aloof from the world, established in spirit. If scriptures describe those who have the yoga of aloofness as *dakṣha* (efficient) *karmakusala* (skilful in action) as untouched by sorrow (*dukha samyoga viyogam*), it is due to their capacity for identifying themselves with the real sources of power and goodness, with Atman, which is aloofness itself.

The efficiency, skill and balance of the true yogi are the fruits of his aloofness. For aloofness is the practice of the knowledge that one is the Self, the source of all phenomena of power and goodness. To be a master of the source is to be the master of its manifestations. The one who knows his real nature as spirit and has learned to keep aloof from the unreal, works as a master, goes through life as a hero, living the life of right thought, right action and right word. It is in virtue of the Atman, the spirit in us that we are able to practise aloofness. For Atman is aloofness itself. 'It moves, as it were. It eats and eats not. It is far and near. It is known and not known.' So then no effort is required to practice aloofness, for aloofness which is another word for our Atman is our very nature. Let us remind ourselves always that aloofness is an artless art. Why then should the yogis be afraid of this yoga of aloofness (*aspara yoga*); they see fear where there is fearlessness,

RENUNCIATION OF THE WORLD WITH THE FATHERS OF THE DESERT

By PROF. GUILLAUMONT, PARIS

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In a famous letter in which he urges his friend Heliodorus to join him in the desert of Chalcis, in Syria, where he himself has just retired to live as a hermit, Saint Jerome draws an enthusiastic picture of life in the wilderness and exclaims, not without some rhetoric: "O desert, growing green with the flowers of Christ!" And in fact a luxuriant blossoming of monastic cells had already spread all over Eastern Christendom. A hundred years before, in 270, the Egyptian Anthony, hearing the following words of Jesus read in Church: "If thou wilt be perfect, go and sell that thou hast, and give to the poor; and come and follow me and thou shalt have treasure in heaven" (Matth., XIX, 21), divested himself of all his properties and went to live alone, first near his village, then, crossing over the Nile, he penetrated into the perfect solitude of the Arabian desert. Meanwhile, in Southern Egypt, in the Thebaid, Pachomius gathered anchorites and laid the foundations of coenobitic life; in the North, eremitic settlements, soon to be very numerous, were established in the valley of Nitria, at the Cells and in the Scetic desert. Starting from Egypt, the contagiousness of solitary life reached Palestine, Syria, Mesopotamia, Asia Minor, and soon the Occident in its turn, Africa, Italy, Spain, Gaul... saw monks organised into communities or living in the loneliness of caves in thick forests or of remote rocks in the midst of the seas. *The Life of Anthony* by Athanasius, bishop of Alexandria, the lives of other ascetics written by St Jerome, the relations of the author of *Historia Monachorum*, of Palladius and of Cassian, then the collecting into volumes of the Fathers'

sayings (*Apophthegmata Patrum*) were going to reveal the heroism of the Fathers of the Desert to the whole of Christianity and to hand down to all the Christian generations who will read them fervently, the spirituality of the Desert which was to exercise a preponderant influence over the course of Christian spirituality.

We deliberately leave aside the problem of sources, such as it has been set—and too hastily solved—by German criticism at the close of the last, and the beginning of this, century, for it would not be proper to show off erudition here, and also because, in our opinion, this problem will have to be set again according to a new and vast information which, for the present, has to be brought to light. It is much more important, now, to point out in what way this new mode of life can be ascribed to the Gospel and carried on a Christian tradition, and in what way a fundamentally new characteristic was made manifest in it. But the comparison seems fruitful to us only if the items to be compared have been firmly defined beforehand; and this will take more than a day.

Christians of course had not waited two centuries to understand and observe word for word the precepts of Jesus about self-denial, which is the basis of evangelical morals: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke, IX, 23). The first Christian generations were pre eminently those of Christian heroism, and the Fathers of the Desert did nothing more than tread after them on the path of renunciation. Renunciation of riches first: "The son of man hath not where to lay his head" (Luke, IX, 58), the disciples, like Peter (Matth.,

¹ Translated from the original French by Madame Jean Bruuo (Paris).

XIX, 27) and the Publican Levi (Luke, V, 28) had "left all" to follow Jesus, trusting in the divine promise: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matth., XIX, 29). In imitation of the Christians of the primitive community of Jerusalem (The Acts, II, 45), many a new believer renounced his riches as the first action of his Christian life.

Another essential element of the Fathers of the Desert's asceticism is practising absolute continence. And here again they only tread in the footsteps of those who, as early as the first Christian generation (thus the daughters of Philip the evangelist, The Acts, XXI, 8.9), submit literally to the precepts of Jesus about forsaking one's family (Luke, XIV, 28), and understand his mysterious saying about those who have made themselves eunuchs for the kingdom of heaven's sake (Matth., XIX, II-12): they put in practice St Paul's counsels on virginity (I Corinth, VII) and are enticed by the fate promised to virgins in the Revelation (XIV, 4). It is to the "ascetics" and to the "virgins" that the ecclesiastical authors of the IInd and IIIrd centuries address the first ascetic treatises which they propound for the edification of believers, and which they set against their opponent's slanders.

But there is a better-known form of heroism in the first Christian centuries, often paralleled with virginity by the authors of the time, and also often blended with it in the same heroes: martyrdom, the result of persecution. Therein we shall see the most characteristic feature of asceticism of the Fathers of the Desert renouncing the world. The ascetics we have been mentioning, although they gradually exhibit a tendency to separate themselves from the

body of believers and to assemble together at least for certain services, go on leading their mortified life among Christian society. On the contrary, the first step taken by our new ascetics, after having been called to ascetic life, will be to flee to the desert. In order to see the reason of this new attitude, it is important to grasp fully the influence of the persecutions on the evolution of Christian society, while they lasted and afterwards. The legislation of the Empire outlawed the Christian since it demanded of him a sacrifice to the gods of the Empire, an action which was inconsistent with the Christian profession of faith. Persecution was the token and tangible evidence of the opposition and incompatibility between the world and the Gospel, which Jesus had foretold and emphasized: "The world hath hated them, because they are not of the world, even as I am not of the world" (John. XVII, 14). during the persecutions it was difficult to forget the precepts transmitted by St John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Epistle II, 15). Persecution ceaselessly reminded Christians of these and they understood St Paul's saying literally, "The world is crucified unto me and I unto the world" (Galatians, VI, 14). The opposition between the spirit of the world and "the spirit which is of God" (I Corinth., II, 12) was too obvious and the struggle against the world and its powers which Christian life essentially consisted in, was only an aspect of the struggle against sin and "the old man" necessary to become a new creature (cf Ephes., II, 1.3). Victory was only possible through a true indifference to the goods of this lower world, and martyrdom really was the most genuine form of renouncing the world. To realise it there was no need to run away from the society of believers, on the contrary one only had to remain inside it.

This estrangement from the world could stop before the sacrifice of one's life. The persecutions seem to have been, at first, the occasion of this exodus to the desert. If we trust St. Jerome, Paul of Thebes, predecessor of Anthony in solitary life, would have had to flee and live in the Desert at the time of the persecutions of Decius and Valerian. A passage of Eusebius' *Ecclesiastical History* informs us that, during the Decian persecution, many Christians sought a refuge in the deserts and mountains. Are they to be looked upon as initiators of life in the Desert?

Be that as it may, it is mostly at the end of the persecutions that life in the desert widely flourished. The Edict of Milan which established religious peace in 313 might well seem to have reconciled the Church and the world. The body of believers increased and there was ground to fear that Christian energies, no longer stimulated by struggle, might relax. St. Jerome bitterly states this in his Prologue to *The Life of St. Malchus*. Would Christianity the victor, be vanquished by the spirit of the world? The latter gradually invades the Church and steals into Christian souls. Then, the words of Jesus on the incompatibility of the world and the Gospel stood out more forcibly to noble souls, who wanted to perpetuate the spirit of struggle against the world which had fostered the heroism of martyrs. The desert of ascetics was going to take the place of the prison of martyrs and to shelter them from the world in the same way. At the end of the IInd century, Tertullian had already written to the martyred Carthaginian believers: "Prison offers the Christians the same benefits as the Desert the Prophets". Indeed, when withdrawing to the desert, the ascetics are conscious of reverting to the mode of life of the Prophets, Elias, John the Baptist, and of imitating Christ himself who went to the wilderness to be tempted and to defeat the

Prince of this world (Matth., IV. I). Thereby the characteristic feature of this asceticism, actual world-denial is accounted for.

Thus this renunciation of the world first assumes a material aspect; Paul of Thebes spends the whole of his long life alone in his cave, and he would never have seen a human face again, had not Anthony been providentially led towards him. Anthony lives near his village for fifteen years, then, annoyed by his visitors, he goes up-stream along the Nile, crosses it over, settles at Pispir, but he leaves the place when his reputation for holiness and the desire to imitate him have attracted enough people to actually form a monastery, and he pushes his way into the desert towards the Red Sea. Indeed, when the number of ascetics will have increased to a great extent, it will be necessary in the very desert, to strive for one's own solitude. In the Vth century, the monk Esaias will leave Soete for fear of visitors and vain glory, and flee to Palestine, and there, soon finding himself at the head of a monastery, will live a recluse in his own cell, communicating with men through one disciple only. John of Lycopolis also lives a recluse even in the Thebaid. The ideal of life in the desert, whatever has been said, will not be coenobitic but anchoritic life, either in eremitic settlements or in absolute solitude or seclusion. The true posterity of the Fathers of the Desert will be the hermits and recluses of the Middle Ages, and the monastic Orders which have nowadays remained the most faithful to the spirit of solitude.

This material renunciation is an intellectual one as well. The monk who renounces the world has perceived its vanity. He has meditated the words of St. John: "The world passeth away, and the lust thereof" (I Epistle, II, 17) and of St. Paul: "For the fashion of this world passeth away" (I Corinth., VII, 31). "The whole life of men" St. Anthony said to his disciples, "is so

short compared to centuries to come, our whole time is nothing compared to eternal life". Therefore let not the monk pride himself upon his renunciation, for, having renounced very little, his renunciation is worth little, "Let us not think, when we look upon the world, that we have forsaken great things! The whole earth is so small in comparison with all the sky. Thus if we possessed all the earth and forsook it entirely it would not be worth the kingdom of heaven". If the whole earth is nothing compared to the kingdom of heaven, what are the few acres we abandon. Besides, will not death soon take from us that which we do not forsake? Meditation upon death, supreme detachment, will play a great part in this asceticism. Anthony requests his monks to meditate often on the words of the Apostle: "I die daily" (Corinth., XV, 31). Cassian informs us that at Scete renouncing the world is betokened by the symbolism of clothes-removal: the new monk, stripped of his clothes, puts on a dress belonging to the monastery, so that he may imbibe that "not only is he deprived of all his former possessions, but he has cast off all mundane display and has lowered himself to the poverty and indigence of Christ". But if renouncing the world is the first step taken by the monk it also remains the attitude of every moment. The world does not so easily release him who want to renounce it. In his very cell, the monk meets it again, and again has to struggle against it, or at least against 'the Prince of this world' (John, XVI, 11), since this world of sin is led by "the Prince of the power of the air" (Ephes, II, 2). The latter is the one who assails Anthony in his cell and makes the world present to him through the stratagems of his most bewitching delusions. That the monk is materially estranged from the world is of what avail, if his heart craves for it and gloats upon its vain allurements? He is the one again who, speci-

ally in the slow hours of noon, insinuates into the solitary's soul ennui, a dislike of his condition, the desire to relinquish his solitude, to go and see others, or even to go back to the world under pretence of charity. He is the one again who, with seeming righteousness, sends some relation or friend to lead the monk away from his solitude. Woe to the monk who yields! Therefore the precept is strict: hate the world and all that it contains; Hate any sensual rest. Renounce this life so as to live for God" (*Apophthegma* of St. Anthony). Thus the monk acquires a paramount soul, ruler of the world, because he has measured and weighed its vanity. Abba Martyrianos, a Syrian ascetic, answers the boatman who asks him why he wants to retire on a deserted islet: "I want to withdraw from the world in order to shun the cares of this life of vanity". "You are happy", a visitor says to Macarius, "You, solitaries, who trifle with the world and despise it". And Macarius replies: "Our happiness lies in our trifling with the world, whilst the world trifles with you". Thus St. Jerome could say to Heliodorus: "What are you doing in the world, O my brother, you who are greater than the world!"

But this "contempt of the world", after a phrase made famous by the *Imitation of Christ*, is mainly positive: the point is to flee so as to overcome, to give away so as to win over. That is the particular rhythm of Christian mysticism, such as it conspicuously stands out in St. John of the Cross: the "nothing of detachment is related to the 'everything' of divine possession. This detachment, when materially realised, is essentially a soul virtue and grace having been laid and fructifying in the innermost soul. The monk devotes his utmost care to quitting the world because he feels it to be the peremptory condition for obtaining the purity of heart without which one cannot

see God according to the promise of the Beatitudes (Matth., V. 8). "It is to attain this purity of heart", Abba Moses says to Cassian, "that the monk has disregarded his parents' love, his fatherland, the delights of the world, and that, after having travelled across numerous countries, he has come to live in the rough wilderness". This spiritual detachment is a yearning of the whole heart, a real prayer, praying itself. Abba Isaac instructs Cassian in it: "We pray when we renounce the world, and solemnly pledge ourselves to die to its deeds and social intercourse, so as to serve the Lord with all the fervour of our souls. We pray when we promise to despise worldly glory and to tread underfoot earthly riches, so as to cling to the Lord, contrite in heart and poor in spirit". Such is the meaning of "who art in Heaven" in the Lord's Prayer. We add "who art in Heaven" in the Lord's Prayer. We add "who art in Heaven" because, our present stay on this earth being as living in a foreign land, and taking us away from our Father, we must run away from it and, with all the intensity of our longings, hasten towards the region where we declare our Father to reside". Macarius the Great has the same understanding of prayer: "What is required of a monk who remains sitting in his cell is to collect unto himself his own intelligence, far from any worldly care, and not to let flicker among secular vanities but to keep it on a single aim, namely thinking on God only, every moment and be ever faithful unto himself without worry, to let no earthly thing fret into his heart, neither thought of his parents, nor concern for his Fathers nor comfort from his kindred, but let him be, in spirit as well as in all his senses, as if he stood in the presence of God". In this way the monk raises himself to the perfect prayer which Abba Isaac reveals to Cassian, the prayer of a heart free from any tie and fixed upon God only: "It is a glance on God alone,

a great fire of love. The soul melts in it and is swallowed up in divine affection, and converses with God as with a father, most familiarly, most tenderly". Indifferent to all created and human thing, the monk no longer uses in his prayer the forms of human language, either words or image. He prays in secrecy and silence, for he has completely withdrawn from the tumult of thoughts and cares: he only speaks to God through his heart and attentive soul. In the absence of all created things, his soul feels the presence of God: "The more he withdraw from cares and intercourse with men, the nearer God was to him", the author of *Historia Monachorum* says of John of Lycopolis. In the silence of all that is human the soul hears God and attains to the perfect prayer of St. Anthony: "Prayer is not perfect when the monk is aware of himself and of praying.

But, it will be said, is this not mere search after personal perfection? Is the eager striving for purity of heart, which makes us run away from and forget our brothers, compatible with Christian charity? Is there not lurking underneath a very subtle form of spiritual egoism and perhaps an infiltration of a pagan ideal of divine vision into pure evangelical morals?

Here we come near the supreme paradox: these monks, wildly thirsting for solitude, will be, as if in spite of themselves, apostles and conquerors. Flying from the world, not only do they conquer God, but they even conquer the world itself, to win it over to God. Pachomius, called to monacal life, feels himself invested with the mission to "serve mankind so as to present it pure to the Lord". In fact we witness a rare thing: the world being won over to the desert. St. Nilus will make it a rule, a disconcerting one to our age which is in a hurry to act: "Let us avoid dwelling in towns and villages so that the inhabitants of towns and villages

will have to come to us". Anthony, the most eager of anchorites, is to become a leader of men. The ascetics will attract crowds to the wilderness: some undoubtedly come for curiosity's sake but ever so many souls are longing for spiritual enlightenment anxious about their salvation and improvement. Most of them will go back to the world provided with a maxim, an example which will help them to lead a better life, the most generous ones will obey the impulse given to their hearts and settle in the desert, under the guidance of the masters. These thus become Fathers in vast colonies of ascetics, while carefully preserving their solitude, and keeping from vain glory, the stumbling-block for noble souls. Such is the wonderful paradox realised by these ascetics who, for having renounced the world, finally conquer the world. And their action does not cease within the limits of their century: their influence, outranging their time, spreads in history. They have not accepted to have a direct influence and keep avoiding the crowds attracted by their fame, for they remain convinced that purity of hearts is the first condition for a true spiritual action and for its fruitfulness. They always keep good watch against possible recurrings of vain glory and ever possible pollution

from the world. When Anthony is in charge of a monastery and has the care of innumerable souls, he more than ever sticks to strict anchoretic life, and he only leaves his solitude from time to time to give his disciples his spiritual counsels. Furthermore these ascetics will be reluctant to speeches as much as to direct action, for fear of yielding again to secular vanity. One day the archbishop of Alexandria, Theophilus, comes to Scete. The friars assemble together and beg Abba Pambo to speak to him a word which he may be benefited by: 'If he is not benefited by our silence', the elder answers 'how would he be benefited by our words?' The same teaching arises from an apophthegma of St Anthony: Three monks used to go and see the Blessed Anthony every year. Two of them would question him about their thoughts and the salvation of their souls. The other one would remain perfectly silent, never asking anything. After a long time Abba Anthony said to him: 'You have been coming here for such a long time and you never ask anything!' And the other replied: 'Is it not enough for me to see you, Father?' There do we assuredly see the most authentic disciple and also the more authentically Christian master: his action just like his prayer, reaches its fulness in silence.

EDUCATION FOR A WORLD COMMUNITY¹

By DR. ANJILVEL V. MATTHEW, M. ED., PH. D.

The wholesome view that the whole world is a unit and that what happens in one territorial unit is the affair of all others will not become current just because a few of us think so—the people of the world as a whole should hold this view. Whatever means or agency that works towards this ideal is working for progress, and whatever that

works against it is reactionary. There are well-informed people—people who read history and try to interpret it—who wonder whether there is any progress in this world, and whether it is not more true to say that there are waves and cycles in history. Those who do not believe in "progress" contend that a certain thing is fashionable and is in vogue

¹ The ideas discussed here are elaborated in a forth-coming book by the author—*Eds.*

for sometime, and then gets out of fashion; and that the period of reaction is again followed by a time when the old fashion reappears, to disappear once again after a while. I do not find it possible to agree with them: I do not know about geological periods, but taking history as we have it recorded we know that science, to take one instance, has never advanced so much as it has done today. Similarly the idea that the whole world is one and that what happens in one part of it is the concern of all others is practically new so far as politics is concerned. Formerly there were people who thought of world conquest, but they thought of the world as a fit place to rule over, as something that would lead to the self-importance of the world-conquerers. They did not think of the world in terms of the people themselves wanting to be held together. The unity that was envisaged by world-conquerers was a superimposed unity, not being based on the conviction of the people of the world that they belonged to one world family. Occasionally there arose a few rare souls here and there who felt that the world is one and that all its peoples belonged to one brotherhood, but they were looked upon as impractical visionaries. What has happened today is that the common man also has begun to see things from the standpoint of these rare visionaries and has begun to feel that practically, not idealistically alone, the whole world is one.

So far as the man in the street is concerned I am inclined to think that more than any thing else it is the cinema that has brought home to him the feeling that the whole world is one, for it portrays individuals belonging to the most advanced nations of the world as swayed by the same primary emotions as work in most primitive societies. Along with it we have international air-services, news-agencies and the radio, which have reduced both time and distance. What happens in one part of the world is known

thousands of miles away in the course of a few minutes whereas in former days such information was received in certain distant places several months after the events had actually taken place. Devices like television and radio photography are cementing the world still closer. Modern means of transport between one part of the world and another has resulted in much greater personal contacts between people who would formerly have never known each other as friends and neighbours. For fast travel, the aeroplane is fast replacing the steamer and the railway trains. With the exchange of news and personal visits, has also inevitably taken place exchange of articles of daily use and luxuries. Cereals produced in Canada or Argentina can within a few weeks feed millions of people in Japan, Germany, and India, and gunny bags and rubber from India and Malaya are used by people in Africa and U. S. A. to make heavy and light commodities transportable. Medicines and drugs, soaps and toilet materials, machines large and small, petrol, minerals of various kinds, and even whole industrial plants are transferred from one part of the world to another. The people of the world have begun to be so accustomed to these transportations and exchanges that they have ceased to think of the foreign origin of the things they use in their daily life. They think of it only in those critical days when through international calamities such as a global war these articles of daily use and luxury fail to turn up as they used to in normal days.

The fact of war itself is one of the things that show up the essential unity of the world. Two great wars have been fought in the course of the last thirty years, and both the wars brought together men belonging to different nations and different territorial units. Americans and Japanese, French men and men of Indo-China, Englishmen and Egyptians, Italians and Ethiopians, Germans and Cossacks, Russians and Manchurians

all met in war either as friends and allies or as enemies; and in both capacities they came to know one another intimately. They found that heroism and other virtues were not confined to people of one country or of one complexion; and similarly they found that the most sophisticated manners and habits of people were of little avail when more cardinal human traits were called forth in critical situations. The pride of haughty nations and races has been lowered by coloured and backward people whose essentially human support was constantly used by those who formerly used to look down on them with an air of patronage and complaisance if not of supercilious contempt.

The two global wars also showed how an international conflagration is bound to affect not only the warring states but the whole world. It is difficult to confine the trouble within the geographical limits of the original belligerent countries. Each country happens to have friends and supporters in the neighbouring powers, who are convinced that the defeat and disablement of their nation-friend is sure to cause trouble to themselves in course of time. This is how England and France and later America got into World War II—these countries were not originally attacked by Hitlerite Germany. Some countries were over-run by one or the other of the belligerent parties because the latter thought that thereby they would win strategic advantages over their enemies. Belgium twice suffered in this fashion during the last twenty-five years. Holland and Norway in Europe, Egypt and Tripoli in Africa, and to a certain extent Egypt and the Arab countries of Iraq, Iran and Syria in Asia come into the category of countries that were affected on account of their offering strategic key points to these already engaged in militant activities.

Again, there are those who think, as Italy and Japan did, that they can make hay while the sun shines by pouncing upon

certain coveted lands in the days of international turmoil when aggressive activities on the part of nations happen to be everyday experiences and are therefore not likely to be condemned as effectively as at other times by the outside world. So also there are countries which do not want to enter into war but are afraid that their neutrality may anytime be violated by one of the belligerents and who therefore try to keep their country so fully armed and so ready for any emergency that they give almost the same meticulously careful and costly attention to their forces which the fighting countries devote to theirs. Turkey and Spain come into this category of countries that were bound by dismal necessity to keep their forces ready to be used at a few hour's notice.

Besides, think of the economic consequences of the war. What affects two belligerent nations might also involve other and distant nations in economic and social distress and thus bring about untold suffering in the latter. When life in the world is also closely knit as it is today, what happens in one part of the world cannot but have its direct results in all other parts in the same way as a gangrene in one limb of the body causes suffering, weakness and ineffectiveness in the whole body. We know it to our cost that things like machinery and tools, food materials, medicines and tonics, clothes and stationery, foods and tonics, and even news on such matters as rainfall and weather are poorly and inadequately supplied in days of war even in non-belligerent countries. Economic and social distress is experienced by them for such manifold reasons as the dislocation of trade, unavailability of the bare necessities of life, greater demands than they can meet from their neighbours of things they themselves can ill-afford to spare, and curtailment of international and cultural contacts. Some of these countries have to provide food and shelter for an ever-increasing flow of immigrants who try to escape the

ravages of invading foreign armies. Sweden, Switzerland & India come into this category. Poverty and distress undermine the health of people, and often infectious diseases follow the wake of damages directly caused by war.

We do not yet show in our collective life many signs of maturity, signs of having grown up to the standards of adults who can think of themselves as parts of a wider whole. We show instead, the mentality of an adolescent person in his early flush of life, who feels within himself the exhilarating sense of personal strength and the irresponsible consciousness that he has certain rights. He feels violently irritated if others do not concede these rights and he believes that he is entitled to take what essentially belongs to him despite what he regards to be the selfish opposition of others. The consideration that fullness of life comes only through forgoing something which might reasonably have been one's own and which nevertheless he has sometimes to do without in order that he may get on amicably and co-operatively with others, is a sign of a matured personality. All individuals who have attained physiological maturity do not possess psychological maturity. Nevertheless there are many whose life indicates that they are making progress in this direction. When we take into consideration the collective selves known as nations or states, we fail to see this maturation in their international contacts. Possibly the Scandinavian countries have made some considerable progress in this direction. If we take the United States of America not as one unit of power, but as a group of nearly fifty States, then we see unmistakably this maturation of collective or group personality in their inter-state relationships. The British Parliament headed by Clement Attlee shows certain marks of a grown-up collective personality in their dealings with India and Egypt. These are

some bright patches of light in a predominantly dark international picture, rays of light which indicate that maturation is possible in collective life also. As a rule, however, we are far from having reached a point from which we can survey our collective life with satisfaction.

As long as there is life there is scope for progress and advance. Possibly we are only at the threshold of a great era in our collective life. We are just beginning to realize the idea of the *visva kutumba* envisaged by great seers in the past in different parts of the world. Possibly we are definitely making progress, evolving some kind of order out of the international chaos into which the leaders of states and nations have been leading them all these long centuries. Modern science as we have already seen, is doing its part to make us realize that the whole world is a closely integrated whole. Scientific knowledge, even at its best, is not a sufficient guide for the ordering of either individual or collective life. Other factors also play important roles in life. For instance, we have to take into account the importance of values and moral estimates. These are no doubt affected by scientific knowledge, but they are not entirely dependent on it. Right relationship with one's neighbours is regulated not only by a person's scientific knowledge but also by his sense of values. The same holds good in our collective, international life. Nations and states may be helped in their mutual relations through their knowledge of oneness of our little world and by recognition of the catastrophe that might befall it if the latest advances in scientific knowledge are employed in warfare; but more than through science it is through their sense of values and their emotional attitudes that nations and other collective groups get on together as members one of another. The future of the world therefore depends on nations learning again the importance of such

old-fashioned virtues as sympathy, kindness, forbearance, forgiveness, and love.

How can these lessons be learned and practised in international affairs. These are, first of all, personal virtues and therefore must become first implanted and strengthened in as many individuals as possible. There is no way of saving the world at large except through individuals getting a new sense of their responsibility towards their neighbours. The unselfishness and other virtues which a person fails to show in his relations with his immediate neighbours cannot come out *abnovo* in his thinking and in his attitude in regard to wider affairs. Much of the unhappiness of the world at large is due to persons failing to lead their best life in their private and personal relations. If one who is found wanting in the latter kind of situation talks self-righteously and grandiloquently about problems and situations in the wider world, he indulges himself in mere sentimentality. Charity and all other character traits that make social life, life in the community, conducive to peace and common welfare begin at home. He who cares for better understanding between the nations of the world should start at the starting place of all personal and social virtues—the life of the individual and his relations with his immediate neighbours. In plain words a person cannot be creatively active in international attitudes unless his relations are based on right moral principles and attitudes in his immediate social circles such as the home, the school, the business office, and places of amusement and recreation. The foundations of healthy social life are laid early in life in the home and in the school. One cannot pursue the ideal of nihilism and unrestrained personal pleasures in the home and the native community and then switch over to right attitudes in regard to international affairs. Education for a world community must begin at home and in the school, in one's immedi-

ate neighbourhood and on the play ground. What an Englishman (J. H. Whitehouse) says in regard to the League of Nations has a wider application: "The only way in which Governments can be controlled in their international relationships is through popular knowledge united with ideals. A country having ideals and the power to give effect to them will not tolerate the old diplomats. We shall see no change in the animosities between peoples and rulers, nor any real advance made by such schemes as the League of Nations, unless we have in every country a spiritually educated democracy" ¹

Formerly national governments swore by a policy of non interference in the matter of the social and constructive activities of even its own citizens. Care of the old and the infirm, uplift of the backward and the ignorant, and reclamation of the delinquent were supposed to be the concern of private individuals. The duty of the State was regarded to be that of maintaining order and a peaceful common life in order that all individuals may carry on whatever activity they may care to pursue. If private individuals or private corporate bodies did something positively harmful to their neighbours the State would take notice, otherwise the State was mostly indifferent as to what wealthy people did with their wealth and influence. Today the concept of people regarding the functions of the State has changed, and it is being recognized more and more clearly that it should not be content with a passive role in regard to humanitarian schemes and activities, that it is the duty of the State as a State to engage itself in many of the activities that were formerly regarded to be fit only for private bodies to undertake.

¹ J. H. Whitehouse in Whitehouse and Gooch: *Wider Aspects of Education*, p. 71, Cambridge University Press, 1924.

For instance, there was a time not far in the past when it was regarded to be the duty solely of the parents to see that their children were educated. In course of time it was recognized that at least elementary education was the direct responsibility of the State. Even today, however, in many countries it is supposed that if any people want to give secondary and higher education to their children, they should themselves make provisions thereunto; and that all that may be expected of the State is some little help in the form of grants to supplement the resources of those who try to cater for secondary and higher education. In India this has been the declared policy of governments in all Provinces and States as well as of the Central Government; and it is so, because India took its cue entirely from Britain, and in the latter country this was the accepted policy of the Government. Meanwhile socialist forces are making their influence felt, and to-day Britain is trying to take a more direct share in the provision of higher education. In this respect, as in many others, the Soviet policy followed in Russia has had its inevitable repercussions in facilitating a change in the attitudes of peoples and governments even in those countries where capitalism has entrenched itself most firmly. A slow but sure revolution is taking place in regard to the responsibilities of governments in all parts of the world. Thus schemes and policies that pertain to rural uplift, rights and remunerations of workers, sanitation and public health, and the development of neglected areas in otherwise progressive countries—things that were formerly supposed to be the concern mainly of philanthropically minded private citizens—are now being attended to with greater care and consistency by the States as such, i. e. by the governments of the States concerned.

What has begun to happen within the several States should happen in the world-

unit that we visualize. World organisations have not been strong enough and coordinated enough to bring under peace and order the world-unit; and world services in the matter of food, health, communication and education are things of the future. But the sequence of events we are familiar with in the various States need not be rigidly repeated in the world-unit (the unit called the world), for some of the services which were not attempted in the early stages of the development of individual States may be attempted from the start of the effective life of a world-organisation. As a matter of fact without attention being given to those departments of world-life that are not strictly political, even the political organisation of world-forces is bound to be weak and ineffective. No man can help another to grow into a healthy personality by a mere attempt to control the life of the latter through rules and regulations; he must prove himself to be a friend and well-wisher through acts of kindness and friendliness. The individual States that function today are helping their subjects much more effectively than they ever did in the past to lead a fuller life as individuals, and therefore they willingly accept, along with the opportunities and aids for a fuller life, the restraints and limitations of freedom that inevitably accompany the provision of opportunities. The world-organisation also will be welcome to the States and peoples of the world only when it enables them to lead a fuller and richer life than was otherwise possible for them. In other words, the world-organisation must prove itself not only an attempt to *control* the life of the nations and States, but to *help* them in constructive, creative ways, so that the nations of the world—the weak and backward nations as well as the mighty and advanced—may express their national selves in ways that lead to the greater happiness and prosperity of all peoples and nations in our entire world.

THE PURUSHA-SUKTA

By PROF. D. S. SARMA.

The Purusha-Sukta forms an important part of Hindu ritual hymns. It is chanted during almost all important ceremonies. Not long ago every Brahmin boy, after his Upa-nayana, used to be taught this famous Sukta and made to chant it with correct accents. Its importance seems to lie in the fact that within its short compass are expressed, as early as the Samhita period, some of the most fundamental ideas of Hinduism. The Sukta, as found in the tenth mandala of *Rig-Veda*, consists only of sixteen mantras. But in the *Yajur Veda* we find its expanded form consisting of twenty four mantras. Some of the mantras of the hymn are rather obscure in meaning and are variously interpreted. But the drift of the whole is fairly clear.

The hymn emphasises both the immanence and the transcendence of God. For the Purusha it describes not only encompasses the universe, but also extends beyond it. All beings here below are said to form only one fourth part of Him. The remaining three-fourths are in heaven. The seen is only a fragment of the Unseen. Great as the universe is, greater is He whose partial manifestation it is. But the most characteristic feature of the hymn, even in its earlier form, is that the immanence of God in His creation is expressed in terms of a colossal sacrifice.

At a time when animal sacrifices occupied the centre of the religious life of the community, a daring poet seems to have extended his eye over the entire creation and described it as the result of a great sacrifice. For, has not the infinite Spirit sacrificed itself, in manifesting itself as a universe of finite beings? Are not the Sun and the Moon, the sky and the earth, the fire and the wind, and all these animals, both wild and tame, horses and cows, goats and sheep—and all these classes of men—those that teach, those that

rule, those that till the earth and tend the cattle and those that labour with their hands—are not all these only the various parts of one and the same Purusha who chose to make Himself the victim of a colossal sacrifice? One can imagine the powerful appeal which this figure of speech of a cosmic sacrifice conducted by the gods, in which the Primal being itself was immolated, must have had to the minds and imaginations of those who everyday witnessed the immolation of the sacrificial victim on the altar by the priests and the dismemberment of its body for the purposes of a burnt offering. Obviously it is only a figure of speech, for as the commentator Sayana frequently reminds us, the great Yajna of which the poet speaks is only *manasika* or an imaginary one. By the familiar sacrificial language he employs, the poet tries to bring home to his people some of his own daring ideas—the self-imposed limitations of the infinite Spirit, the resulting emergence of the cosmos, the unity of the entire creation, the organic nature of human society and the immanence of God in all beings.

Thus already in the Purusha Sukta of the *Rig Veda* we are in the midst of a transition from a sacrificial to a mystical type of religion of which the Upanishads are such a glorious consummation.

Upanishadic too is the challenging cry of the poet:—

“I know this great Purusha shining like the sun beyond darkness. He who knows this becomes immortal in this life. There is no other way to immortality.”

He thus anticipates, for instance, the poet of the *Mundakopanishad* who speaks of all sacrifices and rituals as leaky boats which cannot carry man very far on the ocean of

samsara and who declares that immortality could be gained only through Brahma-Vidya. Upanishadic, again, in tone and temper is the paradox which the poet mentions that the Purusha is unborn and yet He is born in various ways. One is reminded of the string of paradoxes in the *Isa* and *Kena Upanishads*. And, lastly, one also finds here in germ that threefold conception of God in relation to the universe which is found in later religious literature. The Purusha is spoken of here now as cosmos itself, now as the cosmic soul and now as the cosmic ruler, thus envisaging the conceptions of Virat, Hiranyagarbha and Isvara. In the fourth section of the *Taittiriya Upanishad*, for instance, there is a mantra called Trisuparna which derives its name from this three fold conception. The Absolute or the supreme Spirit is conceived as a nest out of which three birds have emerged viz., Virat, Hiranyagarbha and Isvara. When the absolute is thought of as it is in itself, independently of any creation, it is called Brahman. But when it is thought of as having manifested itself as the universe it is called Virat;

when it is thought of as the spirit moving everywhere in the universe it is called Hiranyagarbha and when it is thought of as personal God creating, protecting and destroying the universe, it is called Isvara; and when again these three functions are taken separately, the Isvara becomes Brahma, Vishnu or Siva. We find all these conceptions of God in relation to the universe in a fluid form in the Purusha Suktā.

The poem ends with a beautiful prayer. The poet sees that God's creation is full of life and rich in forms and at the same time its workings are silent and secret. And so he speaks figuratively of God being wedded to Modesty and Prosperity. He sees night following day and day following night regularly and describes them as the two sides of God, front and back. And when darkness comes over the world, he sees that stars come out as if to announce the continued presence of God. And he describes them as a form of the Divine. To such a God he prays finally both for heavenly immortality and earthly prosperity. Here is no running away from life nor being confined to it.

PURNA CHANDRA

A DIRECT DISCIPLE OF SRI RAMAKRISHNA

By SWAMI JAGADISWARANANDA

Purna Chandra Ghosh was one of the six direct disciples of Sri Ramakrishna who were designated by the Master as Iswarakotis. He was the only lay disciple of this chosen group, the other five being monks such as Swami's Vivekananda, Brahmananda, Premananda, Yogananda and Niranjanananda. The Iswarakotis are eternally perfect souls (*nityasiddhas*) and possess the characteristics of a divine incarnation. They come to the earth as an *avatara*, not for their own salvation but for the fulfilment of a divine mission. Purna

was such a great soul, but unfortunately no account has so far appeared in English about his godly life.

Purna was born in 1871, 72 A. D. in a well-to-do Kayastha family of north Calcutta. His father Raj Bahadur Dinanath Ghosh was a descendant of the well-known family of Kashi Ghosh and a high official in the Finance Department of India Government. Purna's mother Krishnamanini was born in the famous Vaishnava family of Dewan Krishnarama Basu, of which Balaram Basu, a prominent

lay disciple of the Master, was a descendent. Purna was a student of the Shyambazaar branch of the Metropolitan Institution founded by Ishwarachandra Vidyasagar. Mahendranath Gupta, the celebrated author of the *Gospel of Sri Ramakrishna* and popularly known as M was then the Head Master of that High School. Purna had bright and prominent eyes, fair brown complexion, well-built frame and graceful countenance. M. who soon found out his religious temperament occasionally called him aside and gave him religious instructions and lent him the famous Bengali work *Chaitanya Charitamrita* for perusal. The boy read the book with great interest and was inspired with the life and teachings of Sri Chaitanya.

One day M. said to Purna, 'Do you like to see a saint like Sri Chaitanya?' The boy was then only thirteen years old and was studying in class VIII. Purna readily agreed and accompanied M. to Dakshineswar. His guardians being very strict he had to go to Sri Ramakrishna secretly with M. during the school hours. At the very first meeting the Master recognised him as one of his chosen disciples and treated him accordingly. He fed the boy lovingly like an affectionate mother with his own hands and initiated him into the spiritual life. On that very day the boy too realised his previous kinship with the Master, was transported with joy by his contact and was overpowered with devotional tears. The Master paid for his carriage fare and asked him to come again. About Purna the Master said to other devotees thus: 'Purna is born with some attributes of Lord Narayana and has a predominantly *satvika* nature and in that respect is second to Narendranath. He is the last of the inner circle of disciples who were seen by me in a trance and would come to me for spiritual illumination'.¹

Purna's second meeting with the Master took place in the house of Balaram Bose at Baghbazaar, Calcutta. At that meeting the Master asked Purna, 'What do you think of me?' Overwhelmed with fervent devotion, Purna replied spontaneously, 'You are God incarnate in human form.' The Master was very much delighted with the answer, blessed him profusely and taught him the mysteries of spiritual practice. Purna intuited even at that early age who the Master was as also his special relationship with him.

Once the Master was asked by a devotee, 'how it was that Purna, a mere boy had attained spiritual insight?' The Master said in reply, 'The is due to his past *samskara*. He had made much progress in spirituality in previous lives. So the highest truth was easily reflected in his pure mind. It is the body only that is born, grows, decays and dies but the soul remains unchanged. Purna belongs to the special class of devotees called *Isvarakotis*. A little effort brings out their latent spirituality. A devotee of this type is like the vine gourd or pumpkin which bears fruit before flowering. First they realise God, and then practice spiritual discipline'.

In October 1885, Purna met the Master again. After the former's departure, the latter said to M. smiling, 'Purna came this morning. He has such a nice nature'. He frequently longed to see and feed him and sometimes sent sweets and fruits to him to Calcutta through somebody. As Purna's relatives did not allow him to go to the Master the boy could not meet the Master freely. One night before his last illness, the Master had become so eager to meet Purna, that he had suddenly left Dakshineswar and arrived at M's house in Calcutta. M. brought Purna to his home to see the Master. Sri

¹ Vide Swami Saradananda's Bengali work *Rama-krishna Lilaprasanga*, Divya Bhava, p. 200.

² Vide *Life of Sri Ramakrishna* (Mayavati Edition) p. 521-523.

Ramakrishna gave the boy many instructions about prayer and meditation and then returned to Dakshineswar.

Swami Saradananda writes, 'I had seen the Master shedding profuse tears in his eagerness to see Purna. On seeing us surprised at this the Master one day said to us: 'You are all surprised to see my attraction for Purna, but this is nothing in comparison with the immense attraction that I felt for Narendrak.' Whenever the Master visited Calcutta, he used to wait in the house of a devotee and sent for Purna. Purna very gladly came from the school or house and met him secretly.

After meeting with the Master, Purna began to develop rapidly his latent spirituality and experience beatific visions. At the time of prayer and meditation tears would roll down from his eyes and hair of his body would stand on end. Once he wrote a letter to the Master thus: 'Often I pass the nights without sleep on account of exuberant joy' The Master touched the letter and said, 'This is a good letter, so I can touch. but I cannot touch other's letters'. The sacred relation between the Master and this young disciple bore wonderful results as time rolled on.

In April 1885, Purna had another meeting with the Master in the house of Balaram Bose. His relatives strongly objected to his visiting the Master; so it was with great difficulty that he managed to come there. The boy prostrated himself before the Master who then took him to his side and talked to him with overflowing affection in a low voice. The Master endearingly asked Purna to come nearer to him and said, 'Do you practise what I asked you to?' Purna replied in the affirmative.

The Master: Do you dream of a flame, a lighted torch or a cremation ground? It is good to dream of these. Purna said that he dreamt of the Master.

The Master: What? some instructions Tell me of it.

Purna: I dont remember them now,

The Master: Never mind. But it is very good. You will make great progress in spiritual life. Dont you feel a kinship with me?

A few minutes later the Master asked Purna to come to Dakshineswar. To this the boy answered that he could not promise.

The Master: Why, does not one of your relatives live at Dakshineswar?

Purna: Yes sir, but it would be very inconvenient for me to go." M. used to give religious instructions to Purna when the latter was a student of his school. Hearing this, the Master said, 'that's fine'. One day the Master asked M. how he found Purna and whether the boy passed into ecstatic moods. M. replied that he had not noticed in him any visible expression of such emotions. At this the Master said that Purna would not express his emotions outwardly. He has not that kind of temperament. But he has other good signs. This prophecy of the Master about Purna was literally fulfilled afterwards. Purna in his later life never made any outer expression of his spiritual feelings. He never talked of the Master nor did he even keep with him a likeness of his. It was difficult for others to know and fathom the depths of his profound love for the Master. As a boy Purna however expressed his great love for the Master and his devotees. When he stood at the door of his house and if anybody connected with the Master passed that way he would run to him and salute him. Hearing this loving nature of Purna one day from M. the Master was highly pleased and said 'Ah' 'Ah'? Once the Master said to M. that in Purna he has reached the 'post,' meaning thereby that Purna was the last disciple of the inner circle.

Though Purna was forbidden by his father to visit Dakshineswar and transferred him to

another school to keep him away from M's contact, he made it possible to meet the Master privately. One day while at Dakshineswar the Master asked Purna to take his meal there. The Holy Mother was accordingly instructed by him to make some special preparations for Purna. The Master himself took Purna to the Nahabat and showing him to the Holy Mother said with a loving smile, 'This is Purna.' The Holy Mother whom Purna had never seen, or known before, affectionately received him and seating him on a mat fed him like his own mother. The Master stood at the door and told the Holy Mother to give a little more of this curry or that. And the Holy Mother too sat by his side and said, 'My darling, eat this, eat that'. After the meal was over the Holy Mother put a rupee in Purna's hand at the instruction of the Master. Purna first refused to accept the rupee but later took it at their insistence. At this the Master's face flashed with joy.

Another day the Master said to M: 'Purna, like Narendra and junior Narendra has a manly nature. He is in such an exalted state that either he will very soon give up his body after realisation of God, or his inner nature will, within a few days, burst forth. He has a godly nature and the traits of a divine incarnation. Such persons are never afraid of anybody. If you put a garland of flowers round his neck, or smear his body with sandal paste, or burn incense before him, he will pass into Samadhi. For then he will know beyond the shadow of a doubt that Narayana himself dwells in his body, that it is Narayana who has assumed the body. I want to see Purna once more. But how will it be possible for me? It seems he is part of divine incarnation. How amazing: Not a mere particle, but a portion. Very intelligent too. I understand he is very attentive to his studies. He is born with an element of Lord Vishnu. I worshipped him mentally with 'Bel leaves',

but the offering was not accepted. But then I worshipped him with 'Tulsi' leaves and sandal paste which proved to be alright,

The Master said once, 'I now feel for Purna and the other young boys as I once felt for Ramlala (a deity). On another day in the course of conversation he said to the devotees, 'let me tell you some thing very secret. Do you know why I love Purna, Narendra etc. so much? While going to embrace Lord Jagannath in *madhura bhava* I broke my hand. It was made known to me, "you have now taken a human form. Establish divine relations of a friend, son etc. with the pure and perfect souls and move with them." Purna's mind soars in the high Sakara aspect of God and has the traits of Lord Vishnu. What a love he has for me!'

Lest Purna should renounce the world and become a monk his father forced him to marry against his wish and got him appointed in the Finance Department of India Government in which he had been holding a high office for a pretty long time. His marriage took place when he was only sixteen. The disciples of the Master both lay and monastic treated him with great love and respect. In January, 1897 when Swami Vivekananda returned to Calcutta, he was given a warm reception at the Sealdah station. Purna stood in a corner of the large crowd, saw the Swami and quietly returned home. He was seated on a phaeton carriage which was drawn by enthusiastic youths out of love. When the carriage reached the crossing of Shambazar and Cornwallis Street near which was the parental home of Purna, Swamiji sent Swami Trigunatita to call Purna. Purna who was then taking bath hastened to Swamiji with wet body and wet clothes and prostrated before Swamiji saying 'I saw you at the Sealdah station from a distance and came back and was having my bath as I have to go to office. The Swami asked him 'Dear Brother, how do you do now?' He said, 'I

am doing well through the infinite grace of the Master. Swamiji said to him again lovingly: 'Don't be in wet clothes long. Go home and see me at the Math leisurely.' Purna again prostrated before Swamiji and went home. As long as Swamiji was in Calcutta Purna used to go to him frequently and enjoy his company silently with the crowd.

In 1907 he was elected secretary of the Vivekananda Society of Calcutta which was founded in 1902, the year in which Swamiji passed away. He accepted the secretaryship of the society at the importunities of its members. He attended the society regularly and spent some time in meditation in its shrine. He encouraged its members to practise daily meditation. He advised and assisted them just like a friend in the management of the Society. When Madame Calve of France visited Calcutta, the members of the Vivekananda Society led by Purna received her at the Grand Hotel and presented her with various photos of the Master and Swamiji. Purna worked as the Secretary of the Society for a year and then left for Delhi when his office was shifted there.

While he was in Calcutta he visited the Ramakrishna math at Baranagore, Alambazar or Belur regularly. While at the math he was found to be very calm and quiet and to smoke churoots for which he had great fondness. He was very just, unostentatious, outspoken and spirited. He never tolerated any wrong done to others in his presence. In order to do so he had to fight once or twice with white soldiers in the Simla hills. He maintained good health and continued physical culture till the end. He had a life long habit of study and could write good articles in English. He is said to have contributed some interesting articles to *Brahmavadin* of Madras, an English journal now defunct. His heart was full of patriotism. Whenever he

got an opportunity he made himself useful to the society or the country, in his own way. Privately he loved and helped those who served and sacrificed for the country. When the topic of Swami Vivekananda was raised his face brightened up in joy. Once while doing salutation to Swamiji he touched his feet and felt a shock like that of an electric current. He felt a similar shock while touching the feet of Swami Brahmananda by way of salutation after the latter's return from protracted *tapasya* in Brindaban. The Master's godly contact had transformed Purna's life so completely that though he was in the world, he was never of the world. Like a lotus leaf he floated on the ocean of the world untouched by its water.

At the age of 35—36 Purna was taken seriously ill. The physicians gave up his case as hopeless. In that critical condition Swami Brahmananda visited him and sitting by the side of his sick bed was absorbed in a divine mood. The course of the disease was unexpectedly changed for the better, through the mysterious grace of the Master. Gradually he recovered.

Girish Ghosh, the famous actor-dramatist and disciple of the Master cherished great love and regard for Purna. During the last illness of Girish, Purna paid a visit to him. At the sight of Purna a sweet smile played on Girish Chandra's face paled with fatal disease. Both the great devotees talked on the Master gladly for some time. When Purna was about to take leave, Girish said to him with folded hands, 'Beloved brother, bless me so that I may remember the Master in every breath. Glory to Ramakrishna'. Purna softly replied, 'The Master is ever looking after you. Bless me'. Next day Purna remarked to a devotee, 'From the extreme humility and devotion of Girish it appears to me he will not survive long. The Master will soon call him back.' Purna's prophecy proved true.

By the force of circumstances Purna had to enter the worldly life reluctantly. Unable to remain absorbed in God he was found to be morose throughout his life and never expressed to anybody the high place which Sri Ramakrishna had allotted to him in the circle of his disciples. Full of serenity and simplicity Purna concealed his greatness and considered himself a common worldling, the lowliest of the low. The Master predicted that either Purna would become a householder or leave the world as a monk; but in the former case he will die young. The prediction of the Master came true.

While at Delhi, he contracted fever which however did not abate by a change in the bracing climate of Simla hills but aggravated more and more. There he understood in the heart of hearts that his illness was incurable; because once finding his wife's anxiety he remarked, "Are we like ordinary mortals? Eternally we belong to the Master in every way. He who has fed you before my birth will maintain you after my death."

For better treatment he was brought from Simla to Calcutta where he lay in the sick bed for about six months before passing into the eternal union with his beloved Master. It is strange that though he was bed-ridden and suffered much physical pain so long, neither his mind was depressed for a moment nor his face turned pale. Depending entirely

on God he bore all those unbearable sufferings calmly and cheerfully, and said "Bhagwan Sri Ramakrishna ever sits by my bed side." When he was not allowed to leave his bed on account of extreme weakness, then one night finding all nearby lying fast asleep he did not disturb anybody for his sake and fell down while trying to get up alone. Aroused by the sound of his fall, all hurriedly put him up and placed him on his bed. The attendants repeatedly enquired if he was hurt anywhere. To this enquiry the dear devotee of the Lord replied, "How could I be hurt; for I fell down in the loving lap of the compassionate, Master."

It was clearly understood that he did not feel any pain even during his last hours. At about 10 o'clock the physician examined him and reported to his relatives that his last hour was at hand. After the physician had left, his relatives entered his room and found him sleeping well. For fear of disturbing him they waited at a short distance. After about one and half hours of this incident the physician again examined him to give the sad news that his vital breath had left the body long ago. Purna passed away at 10 P. M. on 16th November, 1913 (Kartik Sankranti, 1930 B. E.) at the age of 42-43 years and attained eternal union with his beloved guru.

² Vide *Udbodhan*, (Calcutta), Paush, 1320 B. E.

Dr JUNG ON SRI RAMANA AND SRI RAMAKRISHNA

By S. S. RAGHAVACHAR

The purpose of this paper is to consider the significance of a contrast that Dr. Jung draws between Sri Ramana Maharshi's message and that of Sri Ramakrishna. As preparatory to such a consideration it is essential to understand two significant aspects of all such discussions.

1. The habit of estimating the findings of mystics in the light of the pronouncements of men, distinguished in some department of science is highly objectionable. In the first place such men of science, however creditable their contributions in science, are mere amateurs in the field of spiritual experience. To invest them with such absolute authority even in spheres where they are no better than laymen is obviously illogical. The value of their opinions is the light it throws on the breadth of outlook possessed by the students of science in question. It may also be conceded that science and the scientific knowledge so far attained by man ought to determine how far the claims of religious experience are in harmony with the ascertained laws of nature. Religion handles problems of deeper import than any envisaged by science. Science proceeds on a working faith in the power of human intelligence to apprehend the character of the world of experience; but it does not examine the validity of that faith. Philosophy, when properly understood, ought to examine the powers and limits of human understanding and also draw out the final implications of the claim of science for discovering truth. The philosopher's quest, as is repeatedly witnessed in the history of thought, seems to reach consummation in the broad idea that the real is rational and the rational is real. Such a

rapport between thought and existence fundamentally implies that the pattern of the cosmos is not alien to thought but is itself the manifestation of absolute spirit. But the whole adventure of philosophy is speculative and demands experiential confirmation. Religion when it is pure and high has always confirmed this absolutistic speculation of philosophy. In the hierarchy of spiritual experience to evaluate mysticism in the light of science is judgment of the higher in terms of the lower. Science itself proceeds from an implicit philosophy of idealism, which in its turn owes its final validity to the realization of religion. If religion keeps itself loyal to its essential role and science exercises honest self-criticism in the light of its own basic presuppositions, not only can there be no conflict between the two, they will stand in the intimate and organic relationship of foundation and superstructure.

2. In our country a pathological habit has set in, in relation to our valuation of our ancient heritage. The secular fall of the nation has damaged our mental independence and we concede value to the findings of our religion and philosophy in the light of the pronouncements of European and American thinkers. It is a credit to those thinkers of the west that they pay homage to truth wherever discovered; but it is no credit to our independence and integrity of thought that we pathetically seek recognition for our culture before we dare to acknowledge its value. The power of initiative and the sense of responsibility to truth are so weakened that even our devotion to our Maharshis and Darśanas is a soulless disloyalty. Ours is a great culture and the discoveries of the religious thought of India owe their glory to

their intrinsic significance. We will be unworthy of it if we base our devotion to it on anything but pure love of truth and spiritual integrity.

Dr. Jung is a distinguished psychologist & has done much for deepening our insight into the mysterious depths of human nature. He builds his principles on a conception of the mind broader than that of Freud and has exhibited throughout a keen appreciation of the spiritual aspects of personality. So his appreciation of Sri Ramana are to be particularly welcomed. He understands aright the significance of Sri Ramana in terms of contemporary culture and sees in his experience a revindication of the accumulated spiritual heritage of India. It is heartening to read him exhorting India on the threshold of her political emancipation to keep alive this vision of inner life so precious to humanity and so central in her contribution to humanity. His tribute is exemplary for genuineness and warmth.

There is one incidental point made out in the course of his appreciative statement which arouses discussion. He compares Sri Ramana to Sri Ramakrishna and admits that in the view of both, the final destiny of man is to dissolve in the Divine. This is a point common to all the great mystics of the world and the special doctrine of the Advaita Vedanta. Jung discerns a difference between the two masters in the statement of this ideal and he commits himself to the view that Sri Ramana is the more radical of the two. According to Sri Ramakrishna, Jung holds, the dilemma between the "I" and the self comes a little more closely to the foreground' whereas 'Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the "I". As

indicative of this 'concession' and 'hesitating attitude' on the part of Sri Ramakrishna Jung quotes the saying 'When you ultimately find that this 'I' cannot be destroyed, let it remain as 'I', the servant'. The impression the contrast produces in a plain man is that somehow Sri Ramakrishna abandons his hold on a fundamental principle and this impression is confirmed by the unfortunate observation that Sri Ramana is the 'more radical'. This whole effort at relative valuation calls for a re-affirmation of the stand taken by Ramakrishna and the sacreligious task of drawing the conclusion may be left to others. It is doubtful whether Sri Ramana would not endorse the 'concession' if asked to prescribe for conditions envisaged by Sri Ramakrishna in that utterance. It is also to be kept in mind that the final ideal is the same for both the sages. But keeping to the differentiation as presented by Jung something ought to be said in elucidation.

1. The purpose of Sri Ramakrishna, like the Lord of the Gita, was to hitch every ego to the Absolute irrespective of its position and temper. This care for the many, nay for 'every man' necessitates a hierarchy of graded prescriptions. His inspiration does not relate to only one set of people and to one specific spiritual disposition. This universality of aim makes for a certain flexibility and catholicity of means.

2. He did not aim at doctrinaire persuasion but spiritual education. So the given material of human nature with all its variations of tendency had to be considered and direction for further progress had to be considered for all. Change of front is called for by difference of material encountered. Rigidity of assertion is alright in controversy but in the vital task of transforming persona-

lity the appeal must be rendered effective in each case. Hence the need for appropriate directives. Logic may be universal but education is individualistic. Of the two it needs no saying that spiritual education in a complete and permanent growth of personality, while logical conversion has partial and therefore a transitory effect on personality.

3. There is another profound consideration. The ideal implying negation of personality as such is apt to be considered less and poorer than even the actual life of man in this mundane and relative existence. The logic of spiritual life requires it to be asserted that all the negation that the final ideal necessitates is apparently a negation but really it is supreme self-affirmation. The conception of the 'I' asservant serves the great purpose of bringing this positive element of perfection into relief for it focusses the attention on self-surrender for self-fulfilment. Independence is unreality for the finite individual and dependence is reality. Such a view, metaphysics apart, contributes to stress the positive essence of the ideal.

4. Any conception of realization compatible with only one specific type of religious experience can only have a very attenuated

validity. The ultimate content of religious experience must be shown to be implicit in all modes of religious experience and must be exhibited as the completion and goal of all spiritual endeavours. Even as religion is valid in so far as it is the fulfilment of life, the highest form of realization must be the consummation of all religious experience. It is only thus that the central and ultimate authority of the spiritual intuitions can be established and acknowledged. If this is so, spirituality divorced from Bhakti and Karma can have only a very thin significance and its ultimacy is suspect. Ramakrishna showed that his ideal of realized life is comprehensive of every variety of religious experience and thus vindicated on unquestionable grounds the supremacy of the ideal. So it is not merely a concession, but an enhancement of the truth of the ideal. If it were blankly irrelevant to devotional religion or to practical ethical ideals, its truth itself would be questionable.

These considerations bring us to the conclusion that in aim Sri Ramakrishna was universal, in technique he was individualistic, in import he was affirmative, and in his conception of the *summum bonum* he invested it with richer validity.

THE CHHANDOGYA UPANISHAD

General Introduction V—SOMA YAGA. II

By SWAMI TYAGISANANDA.

Let us now try to understand a little about those various musical devices which change the Rik into a song. Let us take, for illustration the first mantra in Samaveda. अम आ याहि वीतये गृणानो हव्यदातये । नि होता सस्ति बर्हिषि । The first obvious change that we note, when this verse is sung is that it is not sung in the three swaras of the Rik and other Vedas.

viz. उदात्त, अनुदात्त and स्वरित, but that there is a good deal of modifications in the voice which are generally spoken of as the notes of the gamut. In Indian music it is called स्वरमण्डल. The *Naradiyasiksha* speaks of the *swaramandala* thus: “सप्तस्वराः त्रयीग्रामाः मूर्धनास्त्वेकविंशतिः तानाएको न पञ्चाशत् इत्येतत् स्वरमण्डलम् ।” All the Saman songs are to be sung according to the

notes comprised in this Swaramandala, which consists of seven swaras, three gramas, twenty-one murchhanas and forty-nine tanas, all of which are brought about through the differences in the amplitude and frequency of the vibrations of the human voice as modulated by the vocal chords and the lungs. The seven swaras are mentioned in *Naradiyasiksha* I. 12 as प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थः मन्द्रः कुण्डोदयतिस्वार एतान् कुर्वन्ति सामगाः ॥ Do V. 1 & 2 says “यः सामगाः पथमः स वेगोर्मध्यमः स्वरः । यो द्वितीयः स तृतीयस्वरपथमः स्मृतः ॥ चतुर्थः षड्जः द्रष्टव्यः पञ्चमो धैवतौ भवेत् षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥” This shows the correspondence between the seven notes of ancient saman and the seven notes of later classical music. The ancient system which calls the swaras as पथम, द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ and सप्तम corresponds to the classical मध्यम, गान्धार ऋषभ, धैवत, निषाद and पञ्चम. The पञ्चम of classical music is also known as कृष्ट or अनिकृष्ट or कुष्ठतम in the vedic system. Similarly, the panchama and sashtha of Samaveda are also known respectively as मन्द्र and अतिस्वार, according to *Naradiyasiksha* I. 12. The *Samavidhana Brahmana* I. 1.8 gives the list as beginning with the कृष्ट and ending with Antya (अन्त्य) or Atiswarya (अतिस्वार्थ) which corresponds to the sashtha of the previous list. The *Naradiyasiksha* passage V. 1 & 2 quoted above, seems to have transposed the nishada (निषाद) and dhaivata (धैवत). The proper correspondence, perhaps, would be between panchama and nishada on the one hand and sashtha and dhaivata on the other. Sayana on *Rik Pratisakhya* XIII 17 says that the Sama Veda swaras are also called yamas. ये सप्तस्वराः षड्जः ऋषभः गान्धारः रादयो गान्धर्वं वेदे समाम्नाता येवा कृष्ट प्रथमं द्वितीयं तृतीयचतुर्थं मन्द्रातिस्वार्थाः सामसुनि गदिता. ते यमावदितव्याः ; Sayana also notes that the Sama Veda swaras are arranged in the descending scale and not ascending scale as in classical music.

We shall now try to illustrate the various other devices mentioned by Sabara. When the first verse of *Sama Veda* is sung, according to one pattern, the first word अग्ने is changed into ओम्नायि. This modification of sounds of the word is what Sabara calls अक्षरविकार. The word वीतये is changed into वीयि तोयायि. This change is called विश्लेषण. The sound ये is changed into यायि. This is called विकर्षण. The syllable तोयायि is repeated as तोयायि तोयायि. This is called abhyasa (अभ्यास). In singing गृणानो हव्यदानये, a stop is made after ह, and not after नो, although गृणानो is the complete word and ह belongs only to the next word. This stoppage in the middle of the word is called विराम. Some new sounds are introduced such as औहोवा, हाउ etc. which are musical interjections and which are not in the original Rik. Such extra interjectional sounds are called stobhas. These are of three varieties. वर्णस्तोभ, पदस्तोभ and वाक्यस्तोभ. Jaimini defines varnastobha as अधिकं च विवर्णं च जैमिनि स्तोभशब्दत्वात् in IX 2. 39. According to Sabara on Jaimini II 1. 36 & IX 2. 34-36 stobhas are included in the connotation of the word saman, as they help musical appreciation by bringing out the melody. Two other kinds of modifications are also referred to some authorities viz, लोप and आगम. Thus in the verse we are considering the repha (रेफ) ‘र’ is dropped when pronouncing बहिषि. This dropping is an example of लोप. Sometimes some words are introduced in the middle. Such words are called आगम. These two latter are not mentioned in Sabara’s list of musical devices.

Particular samans like Rathantara, Brihat etc. have certain particular verses on which they are usually sung. These verses are called swakiya verses. Whenever, therefore a direction is given that a Rathantara or Brihat is to be sung in a particular rite,

without any specification of the verses, it means that these particular swakiya verses are to be sung. cf. *Drahyayana* II 1.1. But in certain cases, special directions are given that a particular saman is to be sung on other verses, which happen to be the swakiya of another variety of saman. For example cf. “कवतीषु रथन्तरं गायते ।” The verses denoted by the word कवति viz. कयानश्चित्र आ-सुवत् etc. and the two succeeding ones form the swakiya verses of Vamadevya saman. This special direction, mentioned above, wants these however to be sung in Rathantara saman instead of in the usual Vamadevya. Many of these special samans are thus used in different connections, in different rituals, as per special prescriptions, and sometimes even in the same ritual, and each is supposed to have a special merit of its own. Sometimes even in the same stotra different samans are sung on the different suktas employed in it, according to directions. Many of these samans are mentioned by their names even in the *Rigveda*. This shows their high antiquity. cf. *Rigveda* I. 164 25. Some of the names of the samans we meet in the *Rigveda* are Gayatra, Brihat, Vairupa, Raivata etc.

When a stotra is sung in a ritual, each saman is divided into different portions called Bhaktis, which are sung by the different saman priests. Sometimes the Bhaktis are considered to be five in number and sometimes seven. The five Bhaktis are called, ordinarily, Prastava, Udgitha, Pratihara, Upadrava and Nidhana. The Prastava is sung by the Praetotri priest, the Udgitha by the Udgatri priest, the Pratihara by the Pratihartri priest, the Upadrava is sung again by the Udgatri priest and Nidhana by all the priests. Before the saman is begun, all the priests together utter हुम्. This is known as हिक्कार. cf. *Satyayana* I 12, 7. सकृत् द्विकृत्यर्वाहं षष्मनेनस्तुवीरत्. The Udgitha in all cases

begins with Aum. cf. commentary on *Satyayana* VI 10. 13. सर्वेषां ओङ्कारेणोद्गाथादानम्. The commentary on *Satyayana* VI 10. 1. says: “स्तोत्रगतस्य साम्नः प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि भक्तयः तत्प्राशविध्यमित्युक्तम् तत्र प्रथमा भक्तिः प्रस्तावः ।” The *Panchavidhastotra* I. 1. speaks of the seven Bhaktis thus: प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानिभक्तयः तत्प्राशविध्यं स्मृतम् व्याख्यास्यामः । ओङ्कार हिक्काराभ्यां साप्तविध्यम् । Mantra Brahmana IV mentions both Pancha Bhakti and Sapta Bhakti. Madhava, the author of *vivara* also says, “प्रस्तावस्तत उद्गीथः प्रतिहारोपद्रवौ तथा । निधनं पञ्चमेत्याहुः हिक्कारः प्रणव एव च ।” This shows that the Saptavidhasaman only takes ओङ्कार and हिक्कार as separate elements to make up seven Bhaktis. The *Tandya Brahmana* IV 9. 9. does not mention the Upadrava but only the other elements. The *Chhandogya* II 2. 1. does not mention the Upadrava as one of the elements of the Panchavidhasaman, but takes हिक्कार as one of its elements. It mentions Upadrava, however, as one of the elements of the Saptavidhasaman in II 10. 3. The हिक्कार is uttered only once in the Bahishpavamana stotra just before it begins. But in the other stotras it is made more than once, vide commentary on *Drahyayana* III 4. 22 and *Satyayana* I. 12. 7. The first five verses of the Bahishpavamana have got five different Nidhanas, which are words, not included in the original Rik. They are sat (सात्) sam (साम्), suvah (सुवः), lida (इडा) and Vak (वाक्). The last four verses have आ for their Nidhana. vide. *Satyayana* VII. 13. 7. Nidhana is defined by Sayana thus: “निधनं नाम पञ्चमस्तोत्रादिवर्गा गार्ग्यकपेतस्य साम्नः अन्तिमो भागः ।” Nidhana is the last Bhakti of Panchavidha as well as the Saptavidha saman. Different Nidhanas are associated with different Devas, and in the *Devatadhyaya Brahmana*, the Devas of the saman are said to be determined by the Nidhana. cf. Sayana on *Devatadhyaya Brahmana* I. ‘तथादी निधनमेवेन

देवताभिधानाय ता एवानुकमते” Some of these Nidhanas are considered to be specially effective in producing particular results. Thus Sayana quotes, “होषि इति वृष्टिकामाय निघनं कुर्यात् उर्ग इति अद्वादिकामाय ऊहति खर्गकामाय ।” In many rites, the Nidhana is not fixed by the texts. They could be varied according to the desire of the yajamana. Vide *tandya Brahmana* VII. I. II. “इडा पशुकामाय निघनं कुर्यात् खः खर्गकामाय यशो ब्रह्मवर्षस कामाय वायुरामयविने हंसोत्यभिचरते ।” cf. also *Satyayana* VII. 11. 15. and *Jaimini* II. 2 28 & 29. The Prastava, Udgitha and Pratihara are said to their own own special deities. vide *Chhandogya* I. 10. *Satyavratasamastramin* mentions, in his notes on *Sayana Bhashya*, that the Pranava which forms an element of the *Saptavidhasaman* is uttered by the yajamana according to certain schools. केयं चित्तये गानारम्भकाले सर्वैः कृत्विभिः हुमित्येवं उच्चार्य दिक्कारः तस्माभ्य निघन गानान्तं यजमानकृप्यं ओमित्येवम् etc.

In the Bahishpavamana stotra, the sacrificer and at least four other priests other than the Adhvaryu act as choristers or upagatris. cf. *Apastamba* XII. 17. 11 & 12. According to *Satyayana* I. 11. 26. and *Drahyayana* III. 4. 6. the priests sing the chorus दो the sacrificer says Aum continuously in a low tone in the intervals between the Prastava and the other elements of the saman. According to the commentary on *Drahyayana* III. 4. 6. he continues the Aum, even during the chanting of these elements except the Nidhana, and stops doing so only when the Nidhana is sung by the three saman priests together. *Jaimini* III, 7, 30. is of opinion that the choristers are only some of the Ritviks and not others. The Adhvaryu, Prastotri, Pratihatri, Udgatri and the Brahma priests come out of the Havirdhana shed where the Soma is kept, touching each other with the right hand, in the order stated vide: *Tandya Brahmana* VI. 7. 12. and *Apastamba* XII. 17. 9. Then the five priests touching each other in the same order, and the sacrificer touching Brahma who comes last, creep with heads bent in a stealthy

manner, like hunters pursuing a deer. This is called Sarpana. (सर्पण) See *Apastamba* XII 17. 3-4. They proceed towards the north to the Astava (आस्ताव), the place where the Bahishpavamana is to be sung. The Udgatri priest asks the permission of the Brahma priest for beginning the stotra, and obtains his permission. All Pavamana chants are introduced in a special way and the Brahman gives permission after repeating “भूरिन्द्रवन्तः भुवर्निन्द्रवन्तः खरिन्द्रवन्तः” in the three Pavamanas respectively. Then the Prastotri, Udgatri, and Pratihatri chant the Bahishpavamana stotra. Before the stotra begins, however, the Yajamana mutters the famous prayer ‘असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतं गमय’ vide: *Brihadaranyaka* I. 3. 28. *Sankara Bhashya* on this says यजमानं जपकर्म. This shows in which way the mind of the sacrificer works, and what he really aspires after. He only desires spiritual realisation, and it is in pursuit of this that he undertakes the Soma sacrifice. According to *Apastamba* XII. 17, 14 the sacrificer repeats the *Dasahotri* text. viz. “ॐ चित्तिः सुक् चित्तमाज्यं वागवेदिः आधीतं बर्हिः कृतोऽग्निः विज्ञातयग्निः वाक्यतिर्हता मनः उपवक्ता ॥” These mantras are contained in *Taittiriya Aranyaka* III. 1., and they are meant to give an Adhyatmic view of the whole external ritual to the Yajamana. The correspondence between the various parts of the sacrifice and the sacrificer himself, which are brought out in these mantras are very suggestive in this respect. vide: *Atareya Brahmana* XXIV. 6. for these mantras in a different order.

The above short account of the Bahishpavamana stotra gives us some idea of how stotras are generally sung in the sacrifices by the saman priests. It is the Udgatri priest who ordinarily uses the Sama—Veda in the ritual, unless otherwise specially prescribed. vide *Satapatha* II. 5. 8. 4. उताता सामवेदेन । vide *Satyayana* IV 10. 7. Also *Drahyayana* XII 2. 6 & 7. तानि उद्गातृकर्मैक उद्गातः सामवेदेन इति श्रुतेः । *Satyayana* I 1. 4. एकश्रुतिविधानात् कर्माणि च उद्गातैव कुर्यान् अनादेशे । The other stotras are also

sung, more or less in the same way with slight variations, to suit particular rites and particular contexts. This generally, is the part played by the Samaveda and the saman priests in Somayaga. The *Rigveda* and its four priests headed by the Hota (होता) have also their own parts to play. vide Satapatha II 5. 9. 4. ऋग्वेदेनहोताकरोति । As we have already seen, the stotras generally precede the shastras, and it is these shastras that are generally chanted by the Rigvedic priest, Hotri. Before beginning his shastra chant, he does japa inaudibly of some passage. vide Asvalayana V 9. 1. Then he issues a call to the Adhvaryu in a loud voice—शोम् साधोम् । This call is called 'Ahava' (आहव) from the root हव्, to call. The words mean "Let us both praise". The Adhvaryu replies, "शोम् मामो देवोम्" This is called Pratigara (प्रतिगर). cf. *Taittiriyaopanishad* I 8. "ओमित्यध्वर्युः प्रतिगरं गृणाति ।" The words mean according to Sayana on Aitareya Brahmana XII 1. "Do praise. We are glad about it." "हे होतः त्वं शंस तत्र आमोद एव इष एव अस्माकं अतोऽनुज्ञा दत्ता ।" These Ahava and Pratigara may vary slightly in the various savanas and in various rites and according to the various texts followed, but in all Ahavas Aum finds a place at the end. The word Pratigara means a reply—"प्रतिगोर्धते प्रत्युच्चायेते इति ।" This is the explanation given by commentaries on Asvalayana V 9. 4 and Satapatha VIII 8. This is followed by a short inaudible prayer which is called "तूष्णीं शंस ।" It consists of the following words. भूरभिर्योतिरिमां इन्द्रो ज्योतिर्भुवो ज्योतिरिन्द्रो सूर्यो ज्योतिस्त्वः सूर्योम् । This passage shows that it is addressed to the three devatas, Agni, Indra and Surya - who represent the Atman in the three states, and to remind one of their connection with Aum. Aum is repeated thrice at the end of each section. Sometimes this is split up into six, so that one of these parts is distributed to each of the six shastras. The Ajya and the Prauga shastras of the morning savana get associated with the two portions relating to Agni. Similarly, the Nishkevalya and the Marutvatiya

shastras of the Madhyandina savana get half of the portion relating to Indra, and the Vaisvadeva and Agni, Maruta shastras of the Tritiya savana get half of the last portion relating to Surya. This is done, because the three savanas are considered to be specially in honour of the three deities Agni, Indra and Surya, symbolising the Atman in the three states. vide : *Aitareya Brahmana*. IX. 7. Then comes the recitation of a passage called 'Nivid' (निविद्). cf. *Aitareya Brahmana* XI. 2. This is also called a Puroruk (पुरोक्). Then the sukta is recited. The first verse of the hymn is recited thrice, each half of that verse being kept separate from the other, and Aum being added at the end of the verse. At the end of the last verse but one, for example the sixth verse in the Ajya shastra, the Hotri repeats the Ahava and the Adhvaryu the Pratigara. The last verse is called Paridhaniya. (परिधानीया) vide : Asvalayana V. 9. 23. At the end of the shastra, the Adhvaryu again utters 'Aum'. The second shastra called Prauga shastra, consists of twentyone verses divided into seven triplets. Each of these is preceded by a Puroruk, and the first Puroruk is preceded by "हि भुवस्स्वरोम्" । Every shastra concludes with a verse called Yajya (याज्य) which precedes the offering. Thus we find how at every stage of the shastra the Rigvedic priest utters Aum, and reminds himself and the Yajamana of the deities being only the Atman in the three states, as symbolised by Aum, though they are called by different names.

The main part of the ritual, consisting of physical acts such as making the offering etc., is the work of the Yajurvedic priest. Adhvaryu, who does it with the help of the prose mantras of the Yajurveda. vide : *Satapatha Brahmana* II. 5. 8. 4. We have already seen the Adhvaryu issuing instructions to the Hotri to begin the Prataranuvaka, and to the Brahman to observe silence and begin his meditation. We have also seen how he utters the pratigara in reply to the Ahava made by the Rigvedic priest. Now and then the Adhvaryu issues instructions to his assistants

to perform particular acts. These directions are preceded by "ॐ श्रावय" This is called *Aśraavanam* (अश्रावणम् or आश्रु-म्) and the reply is called *pratyasraavanam*. The *pratyasraavanam* takes the form of "अस्तु श्रावय". The *Taittiriyaopanishad* I. 8. says: ओमित्यश्रावयः प्रतिगरे प्रतिगृणाति which shows how *Pratigara* also is associated with Aum. He has also to take the permission of the Brahman priest for doing the various acts. In uttering all the mantras in connection with the various acts, he uses the word 'Aum' in the beginning. Thus every one of the ritualistic acts performed by the Yajurvedic priests is also associated with 'Aum', and is meant as worship of the Atman in the three states as represented by Aum.

The whole ritual is performed under the supervision of the Brahman priest. He is the most learned and most qualified of all the priests and his main duty is to give permission to the various items of the ritual, when it is sought. cf. *Taittiriyaopanishad* I. 8. "ओमित्यब्रह्मा प्रसीति - ओमित्यविद्वोऽब्रह्मनुजानानि". Thus when the *Adhvaryu* seeks permission to bring water, the Brahman has to formally reply 'Yes' by uttering Aum. cf. *Drahyayana XII. 2. 28.* & *Satyayana IV. 10. 29.* The texts even prescribe when his permission should be sought and given formally. He should be a master of all the Vedas. "ब्रह्मा सर्ववित्" says *Nirukta*. "स च ब्रह्मा वेदत्रयोक्त सर्वकर्माभिज्ञः" says *Sayana*. In later times, the *Atharvana Veda* also came specially to be associated with him. That the Brahman priest should be a master of all the other Vedas is thus referred to in *Āitareya Brahmana XXV. 8.* "तदाहुर्महावादा यदु ऋचैव होत्रं क्रियते यजुषा आध्वर्यवं साम्रा उदीथं व्याख्यात्रो विद्या भवति अथ केन ब्रह्मत्वं क्रियते इति त्रय्या विद्यया इति ब्रूयात्" Also *Satapatha II. 5. 8. 4.* अथ केन ब्रह्मा अनमैव त्रय्या This expert knowledge of all the three Vedas is necessary, because the main duty of the Brahman is to see that the Yajna is properly performed in all its details, and to correct mistakes and cure defects, if any,

due to the inefficiency of the others or accidents and to conserve the spiritual value of the ritual. vide *Chhandogya IV 17. 8.* cf. also *Bṛihadaranyaka III 1. 9.* This he does mainly by observing silent meditation on God through Aum, and sometimes through some homas with "ॐ भुवस्वः॥" which is only an expansion of Om, and sometimes with the help of the mantras of the *Atharva Veda*. The whole spiritual efficacy of the ritual depends upon the knowledge and capacity of the Brahman priest. The very word Brahman suggests that he should be a knower of all the Vedas as well as of Brahman or God.

The respective duties of these four priests brought out in *Rigveda X 71. 11.* "ऋचां देवः पापमान्ते पुष्यवान् गायत्रं त्वो गायति जङ्गरीषु ब्रह्मा त्वो वदति जताविशो यज्ञस्य साक्षां विमिमीत उ त्वः ।" The *Nirukta* comments upon this Rik in I. . and describes the duties of the various priests in connection with the various Vedas. *Sayana* also makes mention of it in his introduction to both *Sama* and *Rigvedas*. The substance of this is that the body of the ritual is built up by the Yajurvedic priest, *Adhvaryu*, that the *Rigvedic* priest, *Hotri*, nourishes it with the shastras composed of verses from *Rigveda*, that the *Udgatri* priest sings the samans in the *Samaveda* and thus embellishes it, and that the *Brahma* priest cures all the defects through his knowledge and instructions. This is mentioned by *Sayana* thus in his introduction to *Samaveda*,

"अध्वर्युमुख्यैः ऋविभिः चतुर्भिः यज्ञसम्पदः ।

निर्मिमीत क्रियासङ्घैश्चर्युः याज्ञय वपुः ॥

तदलङ्कृतं होता ब्रह्मोद्गातेति अमी त्रयः ।

संख्याज्यानुवाक्याभिः विभि होता लङ्कृतं चरम् ॥

आज्यप्रवृद्धिभिः स्तोत्रैश्च तालङ्गरोत्सुम् ।

त्रयाणामपराधं तु ब्रह्मा परिहरेत् सदा ॥"

Thus the whole ritual in only a symbolio representation, in kindergarten fashion, of spiritual sadhana in the positive and negative aspects. It only attempts to make the sweet bliss of God available to devotees, and to make them inebriated in its enjoyment.

All stories of its being brought from heaven by Gayatri and Vak, as mentioned in *Satapatha* III 2. 4. 1-7, and of its being brought from heaven by a hawk or a falcon, as in *Rigveda* I. 93. 6. and IX 86. 24, and of its being available in the Arjikkra country and on the Moojavat mountain, are only allegorical representations of the spiritual fact of the manifestation of God in the pure hearts of devotees as a result of sadhana. That the Somayaga is not a mere drinking of the juice of a creeper is clear from *Rigveda* IX 85. 3&4, and in *Rigveda* 179. 5. it is said to be drunk only through the heart. *Rigveda* IX 101. 15 actually speaks of Soma as creator of heaven and earth and IX 6. 8. speaks of it as Atman. The *Sukla Yajur Veda* VI 33. describes it as the glory of Heaven and *Taittiriya Brahmana* I. 3. 3. 17. corroborates it as the glory of Brahman. *Brihadaranyaka* III 9. 23. speaks of it as established in hridaya, and in commenting upon it Sankara explains that Somayaga leads to jnana. In explaining सोमसवन in *Chhandogya* VIII 5. 3. Sankara explains Soma as Amritam. The *Rama pur-*

vatapini V. 28. identifies Soma with Ramachandra and *Advaitaparamanandatma*, and *Nrisimha purvatapini* VI 3. identifies it with Nrisimha. *Nrisimha purva* II 1. and *Uttara* III identify Somaloka with the Ardhamatra of Pranava. Thus the real Soma is nothing but God or Atman, as represented by the Pranava, and the intoxication resulting from drinking Soma is only symbolic of the divine inebriation of God-intoxicated devotees and realised sages. Like all other ritual, Somayaga, therefore is only a worship of God or Atman, as represented by Aum, and that is the reason why we find the ritual pervaded by the Pranava at every step. That is also the reason why the *Satapatha* V 4. 10. *Tandya* IX 33. 3. Jaimini III 6. 40. and Asvalayana VI 8. only represent certain creepers such as Phalguna and the Pritika as substitutes of this real Soma. It is only, it is understood, in this Adhyatmic sense that the *Rigveda* VIII 48. 3 is justified in saying that by drinking soma one becomes immortal, अपाम सोमं अमृता अभू ॥

REVIEWS AND NOTICES

COMPROMISES IN THE HISTORY OF ADVAITIC THOUGHT: By MM. PROF. S. KUPPUSWAMI SASTRI. PUBLISHED BY THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE, MADRAS. PRICE 1-4-0. PAGES 37+XX.

This booklet brings together the two lectures delivered by Prof. Kuppuswami Sastri at the Madras University as the Krishnaswami Rao Endowment lectures.

The spirit of comprehension as distinct from exclusion has been the central characteristic of the Hindu mind. The early Rigvedic rishi who saw reality as one shows himself as the earliest and brightest figure of this comprehension when he accommodated the various views others may take of reality, *ekam sat, viprah bahudha vadanti*. Truth is one, people call it by many names. Manu echoed the same idea when he said that truth must

be told but must be told in an agreeable way. It is indeed a marvel of Hindu thought that this spirit of compromise was present even in the most uncompromising Advaitic thinkers of India. Prof. Sastri by tracing the various affirmations of this *elan* of accommodation, has in one stroke put on paper the centre as well as the circumference of Hindu thought.

Beginning with the Rigvedic formula of compromise the professor comes to the Upanishads where he rightly places his finger on two statements, Amritam Satyena bhinnam, and Satyasya satyam. 'In such formulae, the working of the accommodative spirit is plainly discernible in applying the term *satya* (reality) to the empirical world of plurality revealed by experiential knowledge as contrasted with the reality of reality' while, in fact Brahman or Atman is the only reality. In accommodative formulae of this type, one may easily find the source of the compromise adopted by later Vedantists in all their explanations in which they draw a

distinction between phenomenal or empirical reality (*vyavahārika-satta*) and absolute reality (*paramārthika-satta*)' (p. 8.) In the post-upanishadic period the author draws attention to the Gita's accommodative genius as evidenced in the concepts of *paraspara bhavana*, *lokasangraha* and the tolerance the Gita expects from enlightened persons to those of lesser evolution. (Gita: 3.26).

In the second lecture is given a brief account of compromises associated with pre Sankara thinkers like Badarayana, Jaimini down to Mandanamisra and post-Sankara thinkers beginning from Padmapada, Vachaspathi to recent people like Appayya. Dikshita and Brahmanandasarasvati.

The professor's indications of the accommodative strands in an uncompromising Advaitin like Gaudapada are thought-provoking and brilliant. Gaudapada says '*Namaskurmo yathabalam*' Namaskara to *nirguna brahman*—the attributeless absolute—presupposes accommodation; the expression *yathabalam* (according to strength) clearly refers to the need for varying the modes of adjustment according to the requirements of the thinkers concerned.' (p. 23) Sankara's spirit of comprehension is evidenced in the relative reality he gives to the world. This, the professor observes, exposes the baseless allegation against Sankara that he is the author of the illusionist theory of the world. 'Repeatedly Sankara emphasises the idea that the world is *mithya* only in the sense that it is *anirvachaniya*. For all practical purposes in life, the world is as important to Sankara as to anybody else. 'The very first expression that he uses in his monumental *bhasya* on the *Brahmasutras* is a strong evidence in favour of his readiness to make all reasonable concessions to the realist ways of thinking.' (p. 26).

The book, a marvel of brevity—is uniformly expressive of the thoroughness and depth of prof. Sastri's scholarship. In view of the fact that he was picturing the all-comprehensive genius of Advaita, which encompassed all other approaches and which never came in conflict with any of them, the word comprehension would have been, we feel, better than compromise. The word compromise suggests the idea of watering down whereas Advaita is a levelling up.

The Kuppuswami Sastri Research Institute has placed the world of scholars under a debt of gratitude by publishing this valuable document.

SRI RAMA : By M. R. SAMPAT-KUMARAN, M.A. PUBLISHED BY G. A. NATESAN AND Co., MADRAS. PRICE RE. 1-0-0. PAGES 82.

In this book, the author narrates briefly the story of the *Ramayana* and depicts the character of Sri Rama basing himself on Valmiki's account.

After giving the story briefly, the author discusses the much-discussed question of Rama's divinity. There is a common notion that Valmiki pictures Rama only as an ideal man and not as an incarnation. Those who argue thus forget that the ideal man on earth is really divinity incarnate. The author ably shows how untenable it is to argue against Rama's divinity putting, as is the wont with modern criticism, all references to that effect as interpolations. It is not in one or two places that references occur to hint Rama's divinity. It is spread throughout. 'Both by plain declaration and by subtle suggestion, the poet has made it clear that he is dealing with the life of a divine incarnation: (p. 36). The author then gives a number of contexts in the *Ramayana* where this divine origin is expressly pointed out. The crow incident at Chitrakuta, the supernatural skill in killing Khar and his hordes, the guaranteeing of salvation to Jatayu are only a few of them. But it is not a forbidding perfection that Valmiki pictures in Rama, but a perfection that is divinely gracious, a graciousness that thinks nothing holier than giving protection to all those who seek it under him.

The chapter on the character of Rama is very interesting and instructive. The super human qualities of self-control, balance, sacrifice, and adherence to truth are placed side by side with his human weaknesses.

The last chapter on the growth of literature round the personality of Rama is very relevant and adds to the value of the book.

CONTEMPORARY INDIAN PAINTERS : G. VENKATACHALAM, NALANDA PUBLICATIONS. BOMBAY. RS. 8/4.

Mr. Venkatachalam, whose contributions on Indian art are well known, deals in this little volume with the painters of the modern renaissance in Indian painting. His introductory notes on each painter are both critical and revealing. They are like the miniatures of Venkatappa. You see the beauty of the art, the personality of the subject and the soul of the author. The reproductions are uniformly good, though one wishes that they were all colour plates instead of monochromes. The only part of the book that we do not quite approve of is the Appendix. The appeal of painting is direct. Its appreciation is individual to the observer. If Beverley Nichols failed to appreciate Indian painting the misfortune is his. Mr. Venkatachalam is doing real service to the cause of Indian art by publications of this type. We wish his book is widely read.

S. P.

ASIAN HORIZON: A JOURNAL OF RENASCENT ASIA. VOLUME I NUMBER I APRIL 1947. EDITOR N. GANGULEE. PUBLISHED BY THE NEW INDIA PUBLISHING COMPANY, 17, IRVING STREET, LEICESTER SQUARE, LONDON W. C. 2. COPIES CAN BE HAD OF HIND KITABS, BOMBAY. SUBS. RS. 12 FOR INDIA AND OTHER ASIATIC COUNTRIES.

We heartily welcome this newcomer who has come into this world with the lofty purpose of establishing and developing inter-Asian relations and interpreting Asian affairs to the Western world. The Journal opens its pages to the discussion of the Culture of Asia in its colourful phases

by competent exponents of art, literature, drama, music and folk-lore. The Journal also commemorates the greatest event in current Indian history, the Inter-Asian relations Conference.

The current issue opens with the address Pandit Nehru delivered at the Bombay Branch of the Indian Council of world Affairs in August 1946. There are articles of a representative character as What next in Burma by Maung Ohn, and Viet-Nam's struggle for Independence by the Viet-Namese Associate Editor. Sri R. K. Nehru writes on India and the World Trade and the editor in collaboration with Sri Romendra Chakravarty writes on the International art exhibition in Paris. The reproduction of some modern paintings add to the beauty of the number. We wish this new comer all success.

NEWS AND REPORTS

RAMAKRISHNA-VIVEKANANDA CENTER NEW YORK.

A Report of Activities during winters
1945-46 & 1946-47.

The Ramakrishna-Vivekananda Center of New York, founded in 1933 by Swami Nikhilananda, owns and occupies a four-storey house at 17 East 94th Street since 1939. Services are conducted regularly on Sunday mornings, and classes on meditation and the study of the Bhagavad Gita are held weekly on Friday evenings. Over a thousand persons request notices of meetings and a hundred and twelve students are enrolled as active members. The Chapel has been overcrowded throughout the last year.

On Wednesday, October 31st, 1945, the East and West Association invited Swami Nikhilananda to a discussion at the New York Town Hall on "The Right to Worship in One's Own Way."

The Durga Puja and Christmas were celebrated at the Chapel.

Swami Vivekananda's Birthday was celebrated on January 27, 1946. On February 21, Swami Nikhilananda gave the opening lecture of the Butterick Endowment Series on "Immortality" at the Brooklyn Institute of Arts and Sciences. Sri Ramakrishna's Birthday was celebrated on March 10, with public worship at the Chapel and also with special worship and Homa. On March 29, Sir S. Radhakrishnan, of the Benares Hindu University and Oxford, spoke on "The Meaning of Religion"

at the Chapel of the Center. During his stay in New York, Sir Radhakrishnan was the house guest of the Swami.

On Tuesday, June 18, the Swami gave a half-hour radio broadcast on "The Spirit of Hinduism" at the New York Town Hall.

Swami Nikhilananda spent his summer vacation in the Adirondacks.

On Sunday, September 8, the Swami represented Hinduism in the World Faiths Conference at the New York Town Hall, with other eminent representatives of Christianity, Judaism, Confucianism, Buddhism, and Islam.

Sixty students from New York University asked for a special lecture on Hinduism on November 14, at the Chapel of the Center. On December 10, the Swami addressed a class of the Teachers Religious Association of the New York Public Schools, speaking on "The Ideals and Contributions of Hinduism in Human Relations." By special request, he again addressed the same group on January 14, 1947, speaking on "The Caste-system in Human Relations."

Both the Durga Puja and Christmas were celebrated at the Center.

On Sunday, January 19, Swami Vivekananda's Birthday was observed.

Swami Nikhilananda was invited to address a meeting of the Institute for Religious and Social Studies at the Jewish Theological Seminary on January 21, in one of a series of lectures on "The

Transformation of Our Culture into a Spiritual Culture. He was also invited to give a lecture on Hinduism at International House on Monday, February 10.

Sri Ramakrishna's Birth Anniversary was celebrated at the Center on Sunday, February 23; there was also a special worship and Homa, attended by fifty intimate friends and students.

On Sunday, March 9, the Swami participated in a coast-to-coast radio broadcast, speaking on the Bhagavad Gita on one of the "Invitation to Learning" programs, answering questions put by Dr. Edman of Columbia University and Dr. Edger-ton of Yale. The Swami also held Chapel service at the Hackley School of Tarrytown, New York, and at the Milford School, Milford, Connecticut.

Buddha's Birth was celebrated at the Chapel on May 11.

Swami Nikhilananda has been asked to give the inaugural address in a course on Hindu Culture this summer at Cornell University.

Three students are occupying the ground floor Students Home of the Center. A number of Indian students visit the Swami during their college vacations, and many others come to him for advice and are entertained at the Center on their arrival in New York.

REPORT OF THE ACTIVITIES OF THE VEDANTA CENTER

OF

ST. LOUIS, MISSOURI, U. S. A.

For the year 1946.

A—Sunday Lectures

Swami Satprakashananda gave thirty-three public lectures on different religious and philosophical subjects on Sundays, excepting the summer months.

B—Classes and Meditation

The Swami held study classes on Tuesday and Friday evenings and explained the following books:—"Vivekachudamani," "Bhagavad-Gita," "Atma-anatma Viveka," "Narada's Aphorisms on Divine Love" and "Yoga Aphorisms of Patanjali." Total number of classes held during the year was 76.

Before the class talk on Tuesdays he conducted a meditation. A noon time meditation was open on Thursdays. Meditations were also conducted on all special occasions, such as, Birthday Celebrations, The Divine Mother's festival, Good Friday, Thanksgiving and Christmas Eve.

C—Occasional Trips and Lectures

(1) On Monday, January 28, the Swami spoke at "The Wit and Wisdom Club" of St. Charles, Mo. His subject was "Wit and Wisdom in Silence."

(2) At the invitation of Swami Akhilananda, Swami Satprakashananda visited the Vedanta Societies of Boston, Mass. and Providence, R. I., on the occasion of the Birthday celebration of Sri Ramakrishna.

On Sunday, March 3, he spoke at both the Centers on "Sri Ramakrishna and God-vision". He also addressed the dinner meetings held on the occasion on Tuesday, March 5, and Thursday, March 7, in Providence and Boston respectively. Many distinguished guests, including Christian ministers and professors of Brown, Boston, and Harvard Universities attended the functions.

(3) On Friday, March 8, the Swami was the guest speaker at the chapel of the Ramakrishna Vivekananda Center of New York.

(4) At the invitation of two local students of Vedanta, the Swami visited Kansas City, Missouri, on Wednesday, March 27. In the evening he addressed a public meeting at Hotel Bellerive. His subject was "India's Spiritual Message." Next evening he gave an informal talk to a group of friends at the home of one of the students.

D—Special Celebrations

The Swami conducted special services on the occasion of the Birthday anniversaries of the Holy Mother, Swami Vivekananda, Swami Brahmananda and Sri Ramakrishna. The Divine Mother's festival and Christmas Eve were also observed at the Center. On most of these occasions dinners were served.

E—Visits of the Swamis of the Order

(1) Swami Akhilananda visited the Center on Tuesday, April 23. A dinner was given in his honor. After the dinner he gave a public address on "Psychology and Religion" at the Kingway Hotel. Swami Satprakashananda introduced him to the audience.

(2) Swami Devatmananda arrived in St. Louis by airplane Monday night, August 26. Next evening a dinner was given for his reception, after which he gave a talk to the students and friends of the Center and answered their questions.

F—Interviews

A number of persons interviewed the Swami for the discussion of their personal problems. Some of them came from Kansas City, Mo. During his visit to Kansas City the Swami also gave several interviews.

G—Aid to Famine Relief in India

Contributions to Famine Relief in India were received from the friends and students of the Center. Total collection amounting to \$179,000 was remitted to the Secretary, Ramakrishna Mission.

H—Landing Library

The library was well utilized by the students and friends of the Center. Ten periodicals were received.

The Vedanta Kesari

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SRI RAMAKRISHNA'S MADHURA BHAVA SADHANA

By SWAMI SARADANANDA

Swami Saradananda, a direct disciple of Sri Ramakrishna and the author of the masterly work Sri Ramakrishna Lilaprasanga, depicts for us in the following paragraphs some of the bright features of the Master's Madhura Bhava Sadhana where the Master adopts the attitude of Sri Radha to Sri Krishna.—EDS.

We have briefly discussed in the last article the essence of the *Madhura Bhava* in order that the readers may easily understand the extraordinary excellence Sri Ramakrishna attained in the practice of that Bhava.

It was the usual habit with the Master that whenever any bhava would arise in that pure one pointed mind of his, he allowed it to continue for some time, himself being totally absorbed in it; and the particular bhava used to exert its all-exclusive suzerain sway upon his nature by driving away all other bhavas for the time being from the mind, and further, it used to bring about a mysterious change even upon his physical body to make it a fit instrument for the fullest expression of the bhava. A study of the Master's mind clearly reveals the fact that this was usual with him even from his infancy. Even in later days when we used to go to him we got the evidence of this trait of his almost every day. How often did we notice that if his mind used to get absorbed in a particular bhava by hearing

some songs or by any other means, and if just then some one would sing or speak words expressive of other bhavas, it used to jar upon him and he felt an excruciating pang within himself, as if it used to bring a sudden stop to the full flow of his mind towards the object of that particular bhava and thus produce a great concussion of thoughts? According to Maharshi Patanjali, the mind that is vibrating with one idea alone is said to be in the state of Savikalpa Samadhi, and the same superconscious state of mind is designated as Bhava Samadhi in the scriptures of the Bhakti school. And it is clear from above that it was quite natural with the mind of the Master to remain in that superconscious state even from his childhood.

Since the days he entered into the life of sadhana, the aforesaid nature of his took a further development. During the sadhana period of his life, we particularly notice that his mind used to be not only all-exclusive and one-pointed but it showed another trait: It not only used to get itself wholly absorbed in a particular bhava to the exclusion of all

the rest but it could never stop short of reaching or realising the very culmination of that spiritual bhava,—he used to remain perfectly merged in that particular bhava days and nights together until he lost absolutely his separate individuality in the consciousness of the deity and thus experienced the supreme Advaita state. The history of the sadhana period of his life unmistakably reveals this fact to us. For instance, he could not take up the sadhana of the Matri Bhava (Motherhood of God) until he finished with the sadhana of the Dasya Bhava, and again he could not take up the practice of the Vatsalya Bhava until he reached the goal of Matri Bhava sadhana.

When the Brahmani came to him, his mind was filled with the Matri Bhava alone. He beheld, nay, literally saw, the expression of the Divine Mother in all objects and creatures of the world, especially, in the woman-kind; so we understand how it happened with him that the moment he saw the Brahmani he summoned her as his mother and he could take food from her hand or behave with her even as a child does with its mother. We have heard from Hriday that at that time if ever the Brahmani would sing some songs expressing the mad hankerings of the Gopis for Krishna, he showed his displeasure and would ask her to sing instead such pieces which breathed Matri Bhava alone. And from that the Brahmini would not fail to understand the inner mood of the Master's mind and would begin to sing songs in praise of the Divine Mother or such pieces which expressed the deep motherly love that Yasoda had for Sri Krishna. This happened several years before the Master began his Madhura Bhava sadhana. However, it is our purpose now to tell our readers something of the days of the Master when he was engaged in the Madhura Bhava sadhana.

The life of the Master reveals another curious fact to us, that although he was

literally what they call 'unlettered' yet none of his actions ever transgressed the injunctions of the scriptures. Even in the early days of his sadhana when he entered into that strenuous life of spiritual practices, perfectly untutored by any guru, solely guided by the inner promptings of his soul, even then his actions, instead of being divergent, were in full consonance with the mandates of the shastras. There is nothing strange in it. For what are the shastras but a collection of revelations and experiences of pure souls on their Godward march. However, this wonderful concurrence of the experiences of the Master, in spite of his illiteracy, with the spiritual realisations mentioned in the scriptures, adduce one more evidence to the authenticity of the latter. Referring to this fact Swami Vivekananda often used to say that the purpose of Sri Ramakrishna's apparent illiteracy was simply to prove the reality of the shastras.

As an instance of this instinctive tendency of the Master to obey the mandates of the scriptures we may cite his conduct in adopting the different garbs in connection with the sadhanas of different bhavas. The rishis have said in the Upanishads that no one can realise the Atman by penance without adopting the suitable external garb.¹ And we notice in the life of the Master that whenever he engaged himself in any particular Bhava sadhana, he intuitively adopted at the very start its respective garb and other external symbols, conducive to the sadhana of that particular bhava. When he was engaged in the sadhana of the Matri Bhava as prescribed in the Tantras he used to wear red cloth on his body, ashes on his forehead, marks of vermilion and Rudraksha beads. While again he took up the sadhana according to the Vaishnava scriptures he adopted

¹ "This Atman is not to be attained even by improper austerities (devoid of proper mark or sign of the Sannyasa institution)." *Mundaka Upanishad*, III, 3.

the white garb, white sandal marks and tulsi beads as prevalent amongst the Vaishnavites. Then again when he engaged himself in the sadhana of Adwaita Vedanta he took regular initiation of Sannyasa, gave up his sacred thread and sikha of his head, and donned the ochre coloured garb of a sannyasin. Further as he wore various garbs while performing the sadhanas that are intended for man, so also when he engaged himself in the spiritual practices that are particularly intended for womankind, he adopted without hesitation or bashfulness the various garbs of woman.

Many a time was the advice given to us by the Master that no one can ever progress in the path of God-realisation unless he shakes off the eight-fold shackles of bashfulness, hatred, fear, prestige of birth and rank and other such vanities of life. And how much he himself followed the same advice in his own life was fully shown by such actions of his as the adopting of various garbs according to the requirements of the particular sadhanas.

When the Master took up the sadhana of the Madhura Bhava he naturally became very eager to dress himself like a woman; and his great devotee Mathuramohan got him according to his desires costly silk *saris*, skirts, jackets and such other lady's costumes. Further, as if to complete the woman's garb of his Master, he dressed him in a long-flowing wig and a set of gold ornaments as is wont with woman. No doubt Mathuramohan must have felt infinite joy within himself to get that opportunity of serving his beloved Master in that way; and the Master too when he was thus garbed, gradually lost himself so completely in the bhava of those cowherd girls of Brindavan of ancient times, who had their minds wholly centred upon the love of Lord Krishna alone, that in course of time he entirely forgot that he had a body of a man. And all his conduct, mode of

speech, actions and gestures and even perhaps thought, became exactly like those of a woman. We heard from the Master himself that he remained in that woman's garb for nearly six months while engaged in the Sadhana of Madhura Bhava.

We have already mentioned the fact before that in the Master there was a wonderful combination of both the bhavas of man and woman. We can well understand that the woman's garb could evoke in him the woman's bhava for the time being. But the wonder of it is that this bhava became so intense and profound that under its influence, his talk, look and gestures and even the modes of thought became so exactly feminine that it is hard for us to imagine it even. We have heard both from the Master and Hriday many a time that it actually happened so. Even when we were frequenting the Dakshineswar temple during his life time we have seen the Master often enacting the part of a woman in fun; and the perfection of his enactment was so complete that even women visitors used to wonder at its naturalness.

During this period of his life the Master used to go and spend some time now and then among the ladies of the house of Mathuramohan at Jan Bazaar. The ladies of the house had already been accustomed to look upon him as some divine spirit in human form owing to his absolutely lust-less, pure nature. But now owing to that uncommon manifestation of feminine traits in him, and his genuine love and sympathy towards them they were so much attracted towards him that they actually forgot almost that he had a man's body and took him to be as one of their own kind, so much so that they could not maintain in the least the womanly bashfulness before him. We have it on the authority of the Master himself that, when the husband of one of the daughters of Mathuramohan came to his Jan Bazaar house, the Master dressed the girl and helped her in the toilet,

and instructing her in various arts of pleasing the husband's mind took her by the hand to the sleeping apartment like a lady-friend. He used to say that they, too, would not feel any delicacy thinking him to be a lady-friend.

Hriday used to say about this period of the Master's life: "While the Master was thus moving amongst the ladies, it would be very difficult to single him out even for those who were intimately known to him. Once Mathur Babu took me to the zenana of his house and said to me, 'Can you tell me who amongst these is your uncle?' Though I have lived in the same house with him for such a long time and have constantly ministered to his needs, yet it took me some time to recognise and identify him. When the uncle would stay at Dakshineswar he would pick flowers from the garden just at day-break, with a basket in his hand. We have then carefully observed that at the time of walking his left leg would step forward before his right, as is the case with women. The Brahmani used to say, 'While he would be thus engaged in plucking flowers, I have sometimes mistaken him for Srimati Radharani.'" He would string together the flowers and wreath beautiful garlands, and decorate everyday Sri Radha and Sri Govinda; and, sometimes he would decorate the Divine Mother and would pray pathetically to the Goddess, like the cowherd girls of Brindavan, for getting Sri Krishna as the husband."

Engaged in the worship of the Mother, for attaining the vision of Sri Krishna as the husband, and in adoring Sri Radha and Sri Krishna with a single-hearted devotion the Master was spending the days in earnest prayers and eager expectations. There was no cessation of that anxious prayer throughout the day and night, and disappointment resulting from lack of faith in the ideal could never arise to deviate him an inch from that

eager expectation, even though days, weeks and months rolled away. Gradually, that prayer developed into incessant crying, and that expectation ended in the anxiety and restlessness of a mad heart, and it completely robbed away all his hunger and sleep. And oh, that pang of separation from the Beloved! Just imagine the extremely gnawing pang of the heart of a woman who out of the very frantic love for her lover is madly thirsting for joining him to enjoy his company yet is thwarted in the fulfilment of her desire,—he felt more than that. It did not only bring about the terrible painful changes of the mind and the concomitant suffering, but once more produced the burning sensation and excessive heat all over the body, which he had experienced during the first period of his sadhana. We have heard it from the Master himself that during this period drops of blood would sometimes ooze out through every hair-pore of his body. The joints of his body were felt as if loose and broken and on account of the infinite pangs of the heart, the sense-organs would cease altogether to function, and consequently his body used to lie down senseless and motionless like that of a dead man!

To us, who have identified ourselves completely with the body, love does not mean anything more than the physical attraction between two persons. If through repeated endeavours love can rise a little above this gross physical consciousness and we can feel attraction for the qualities or accomplishments of a person, we at once give it the dignified name of 'supersensuous love,' and speak of it very highly. But, it requires but little reflection to find out that this transcendental love, praised by innumerable poets, is not altogether devoid of gross body-consciousness and a subtle hankering for sensual pleasures. Compared with the genuine supersensuous love manifested in

the Master's life, how hollow, mean and contemptible does it appear !

It has been stated in the scriptures of the Bhakti School that Sri Radha, that queen among the devotees of Brindavan, only experienced the culminating stage of this supersensuous love, and has left behind for humanity its higher ideal. Nowhere in these scriptures can be found a second instance of this love of Sri Radha, who considered herself happy only in the happiness of Lord Sri Krishna by giving up entirely the faintest idea of her own happiness, and by shaking off bashfulness, hatred, fear of social and public opinion, prestige of birth and rank, and such other vanities of life. This is why the scrip-

tures maintain that without the grace of Sri Radha, no person in this world can realise even a fraction of that love and attain the vision of Lord Sri Krishna. For, Sri Krishna the very embodiment of Satchidananda, is for ever bound by the love of Sri Radha, devoid of the least idea of lust, and it is only at her instance that He fulfils the desires of His devotees. Therefore, it can be easily understood that the true import of the aforesaid statement of the scriptures of the Bhakti school is this,—that nobody can attain the Lord as the 'husband' and realise the sweetness of His divine love without attaining the love similar to or of the kind of that of Sri Radha, the embodiment of Love.

We all begin with love for ourselves, and the unfair claims of the little self make even love selfish. At last, however, comes the full blaze of light, in which this little self is seen to have become one with the Infinite. Man himself is transfigured in the presence of this Light of Love, and he realises at last the beautiful and in spiring truth that Love, the Lover and the Beloved are One.

-- Swami Vivekananda.

IMPORTANCE OF ACTION

Every action of ours is an overflow of our inner abundance, an earnest of our innate dynamism. Whether we know it or not, every action springs from our will, which again is derived from the mind. Except in deep sleep, the mind is always active, sometimes expressing its activity through external aids and sometimes active within as in the case of thought or meditation. Between moments of routine activity when the mind's part is at the minimum and moments of deep meditation or samadhi when the Mind (as Atman, consciousness) is at its most intense activity giving the appearance of rest, the mind traverses a whole coloured gamut of our life. Mind in this enormous activity, in this variegated career is itself a supreme object of meditation. The mind can liberate us or bind us. Hence a meditation in its essential aspect of dynamism must release us from the bondage and limitations of physical existence. Mind is in the state of *pure act* when without coming to the conative level it combines in itself the three aspects of actor, action and acted. This happens in samadhi consciously, and in ordinary thought unconsciously. It is this ever alert activity and dynamism of the mind that overflows in every act.

So then to say that every action is a channel through which our mental or spiritual abundance flows out is to admit that every action brings us knowledge. A contact with fire turns all objects into fire. A contact with the inner being which is all knowledge turns every other thing into knowledge and what we do in action is to contact the mind, consciousness. It is in this sense that our ancients have said that all actions end in knowledge. It must be asked here, knowledge of what, and the answer is, knowledge of our real nature, of our spirituality. To understand action in these its deeper aspects, to be

conscious that through every action we touch and irrigate our inner quality, and then to engage oneself in action is definitely to put oneself on the path of Karmayoga. For practice of Karmayoga demands that we must do actions in such a way as to achieve yoga or union with our spirituality, to be one with our real Self, which is liberation, bliss, power.

Is it not claiming too much for action when we say that action, an ordinary routine of our everyday lives can lead us to liberation? Action and liberation are diametrically opposed to each other as darkness and light. Action presupposes duality and liberation is unitive experience. Action is material; liberation is spiritual. But mystics and prophets in all countries and climes have raised action to the plane of spirituality by emphasising on its transcendent nature. Action ceases to be material when it is made as pure and spiritual as the end towards which it is directed. When action is not throttled by the impatience of desire for the fruit, when it is not stained by vested interest or motive, it partakes of spirituality. When the devotee joins his heart and soul to the divine, desire and motive drop off from his actions and they become spontaneous and spiritual.

In order to invest every action with this spirituality Hindu ancients have said that action is not for the attainment of the object but for the purification of the mind. They enjoined this on us with great insight into human nature, for a mind purified by action spontaneously seeks the truth and truth liberates us. 'Know the truth and truth shall make you free' is an old but ever new wisdom. So, from action to purification of the mind, thence to knowledge of the truth and thence to salvation is definitely a process of transcendence, of self-increase for action. Even after the dawn of knowledge and self.

realization action persists. All mystics were men of action. Herein lies the self-transcendence of action. Action grows beyond itself, beyond its plane to the plane of spirituality. It is this transcendence of action that Sri Krishna condensed in the words '*sarvam karmakhilam Partha jnane parisamapyate*'—all actions seek transcendence itself. Those who have attained this transcendence do not engage themselves in action. (*Tasmāt karma na kurvanti yatayah paradarsinah*) Those yatis or sannayasins do not engage themselves in action who have experienced the absolute. Not that they sink into inactivity: their action is spiritual, not material. The glory of this transcendence of spiritual action has been sung by all our scriptures. The Gita says, *karmanaiwahi samsiddhim asthitah janakadayah*—By action alone (action seen in the transcendent scale of action to purity, purity to knowledge and from knowledge to salvation) have men like Janaka attained the supreme. *Kurvanneveha karmani jijivishet satam samah* says the *Isopanishad*—'A hundred years must be lived doing action; even then action will not bind you or stain you' What does the Upanishad refer to here but to transcendent action which liberates us?

The theory of Karma bases itself on the transcendent nature of action. The above law states the law of self-increase of action. It says that five good (or bad) actions generate in us a power to do the sixth good (or bad) action, the sixth stimulates a seventh and so on. *Mahayajnaishcha yajnaishcha Brahmiyam kriyate tanuh* (महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः) By numerous *yajnas* and *mahayajnas*, that is, spiritual actions, we create in us a spiritual body. And when this spiritual man is created within us he legislates for himself. He goes beyond the pale of the law of Karma. क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे; when the Supreme is witnessed

all karmas are blasted. The self-realized man may not observe the usual social norms of conduct. He lives in a world of different values and so he cannot be judged by the norms and laws of this world. He is a law unto himself. He may eat impure food but to compare him to a dog that eats impure food is spiritual blindness. The truth of the matter is that at a certain stage of evolution man blasts all the results of his actions and out-grows them. The fire of knowledge burns up all karmas says Gita except the *prarabdha karma*, which has already begun to bear fruit. (cf. Sri Ramakrishna: Once A blind man bathed in the Ganges and as a result was freed from his sins. But his blindness remained all the same. Also cf. Sankara's commentary on Gita—IV, 37) Witness again the transcending power of action to take man beyond the pale of the law of karma. This is real suicidal transcendence: karma helping man to go beyond its influence, karma digging its own grave.

There are schools of thought in India which basing themselves on the transcendent nature of action establish the unchallengeable supremacy of action as a means to salvation, and rule out divine grace altogether. The Sankhya and Vaisesika Darsanas have dispensed with God and have emphasised on self-effort and will as things that really bring us to perfection. According to Patanjala Yoga God is only a special variety of man, *purushavishesha* and action is powerful enough to help him on to the heights of God head. Buddhism also rules out divine grace and places supreme stress on right action and right thought. Thus some of the loudest voices in Indian wisdom are unanimous in picturing action in its transcendent colours as being powerful of taking man beyond itself, beyond the plane of material action to the spiritual plane. Action is everything it is the

kalpataru, the wish-fulfilling tree. It makes Gods of men.

Then, is there no place for divine grace, it may be asked. When we are at the end of our tether, when everything seems lost and the ground from under our feet is cut off, something happens and we are saved. Or when temptations appear and they prove too strong for us, then something intervenes to save us from their teeth. People ask what else can these saving things be if it is not the saving divine grace? Our answer is that it is man's craving for dependence on some external power that makes him call it divine grace. That something which saved us from temptations, from difficult situations was a power self-born. On occasions when we are put to severe physical strain, we have felt strength coming to our rescue from an unknown source. Yes, man has hidden springs of power, not only physical, but mental and spiritual. We may not be conscious of them, but when we are pushed to the end of our resources, then these hidden springs come to our rescue. It is much more practical to believe in a divinity within than in one without. This is the wisdom of our ancients.

Not only that. Non-injury, truthfulness, absence of anger, renunciation, serenity, compassion to creatures, uncovetousness, gentleness, industry, purity, absence of hatred and of pride, these are said to be godly qualities. If our actions are directed to the increase of these qualities, we incarnate and strengthen the God in us. No God then need come from outside to help us in our daily needs or to redeem us from temptations. Why should we then posit a God outside us to come and help us. Seeing some sinner *suddenly* transforming himself into a saint, some people observe that divine grace has gathered him to God's

hallowed feet. Is this not ignoring the spiritual capital he had amassed by dint of his labour and perseverance?

With all that, we cannot stretch the power and transcendence of action too far. After all the law of Karma is a law. It is doomed to staticity. But the law-giver is always dynamic. The lawgiver is much more than the law which he makes and breaks to transcend it. We have the jivanmukta, the God-realised man who is not a respecter of laws. Man is mightier than his Karma. The freedom man feels within the orbit of the law of Karma is just like the freedom a cow feels within the circle she draws with her rope, or the freedom the stone feels when thrown from the hand. The cow can assert her freedom by breaking her rope and roaming about at her will. That is the God-realised man who has nothing of the earthy standards to restrict him. Or else the owner of the cow can untie her from the post and increase the length of the rope and thus give her more freedom. Those who are not jivanmuktas and hence cannot break the rope of the law of Karma, have got to have faith in the power of God who can untie us from our posts and allow us to roam about and graze. God is the source of all laws that keep this world together. Nay, from Him has come this world with its laws of cause and effect, with its action and knowledge and all its retinue. Unless and until we have discovered in us God and nourished Him to His proper proportions by our Godly virtues, we are powerless to break the rope of Karma and declare our independence. Till then we have to believe in the grace of a God other than us, who helps us in dire distress, who saves us from temptations and who at last, out of mercy and love for us destroys our inner darkness and weaknesses and puts us on his divine throne. Until this culmination comes divine grace is the one thing that takes us

from one milestone to another on the road of our evolution.

All the same we have to deserve divine grace by our Karma. Thus it comes to this that we have got to recognise the importance of both divine grace and self-effort. We have to come by the wisdom of the half and half: 'Trust in God but keep your powder dry. The cosmic will which is God, first decreed and then the world came into being. First came the law-giver and then the law. Let us realise that the law and the law-giver are one. Let us not emphasise the importance of the one to the exclusion of the other. If the water-level in a well is to be raised it is easily done if the springs from within function and the rains from above shower.

To recognise the transcendence and hence the liberating power of action is to go a long

way, for to know action in its transcendence is to know the ultimate reality, Brahman. Action derives itself from Brahman, says the scripture. When action in its transcendent aspect is known it helps us to discriminate action from inaction. For to know the truth is to turn away from untruth. 'We have to know what is action and what is inaction. As to this, even the wise are deluded, says Bhagavan Sri Krishna. And Bhagavan promises to teach Arjuna such action by knowing which he shall be liberated from evil. Action has great liberating power, for action springs from the ultimate Reality, Brahman, the source of all freedom. It is no use doing action without knowing its importance. We have to know its importance, its power, its springs and its range. For only conscious effort purifies and strengthens us and helps us on on the road of evolution.

GRACE AND THE LAW OF KARMA

By Dr. M. HAFIZ SYED, M.A., Ph.D.,

There is a great misconception prevailing in certain quarters regarding the meaning and value of grace in the Hindu scheme of life. On one side we have the law of Karma corresponding to the law of cause and effect working in every department of life with unerring precision. On the other hand in various schools of Hindu religion where too much stress is laid on self-surrender and divine grace, it is believed that man is absolutely helpless and can do nothing for himself. If he is to attain anything by way of spiritual realization he has to depend entirely on the grace of this or that teacher, who expects unconditional obedience to his will before he vouchsafes his help and guidance to him. Either one theory may be

accepted or the other. Both cannot be wholly correct. The truth lies in the *via media*.

No one whether a Hindu, Buddhist or a Jain can deny the existence of an immutable law popularly called the law of Karma which coincides with the scientific law of cause and effect. We should remember that of all the great changes which have come about during the last hundred years in modern thought there is none so profound as the conception of the reign of the Universal Law. Wherever we look, whether with the microscope or the telescope, we find laws. The tiniest electron and the mightiest solar system obey laws which the mind of man can

tabulate. The latest conclusions of modern science are after all nothing more than the proclamations of the Lord Buddha. When we understand what the Lord meant by the word Dhamma or Law, we realize that it is law absolute, which brings under its sway all things great and small. One of the most wonderful conceptions which the Lord Buddha gave is that the moral law is exactly the same as any physical law. When he proclaimed that 'hatred does not cease by hatred, but only by love,' he was not uttering a beautiful ideal but was giving a scientific statement of the laws of the universe, visible and invisible.

Similarly the ancient Hindu scriptures have taught the existence of the law of causation which is the expression of divine will, which has its sway over all sentient beings. No one can escape its domination; even the Devas, God's ministers, are not free from its domination. All our acts, mental or physical are influenced and guided by this law.

If we accept its over-powering rule over our lives, physical or spiritual, we have to admit that nothing can come to us which we have not deserved by virtue of our own self-effort, self-exertion and intense desire. In view of this ideal it stands to reason that we cannot wholly depend upon either the intercession, good-will or grace of any teacher however great, for our salvation. We have to exert our will to its utmost capacity, purify our heart of all desires, and concentrate our mind on the ideal of Self-realization before we reach our goal. We should constantly bear in mind what Bhishma taught thousands of years ago that 'exertion is greater than destiny.' In spite of our limit-

ations laid upon us by our own *prarabdha karma* we are free to exercise our will, improve our condition and set fresh causes in order to release ourselves from the thralldom of lower *vasanas* as anger, passion and fear and try to attain the highest achievable goal namely, perfection, and liberation from the rounds of births and deaths.

Everything depends upon our self-effort. When the great ones, saints and sages who are ever watchful of our progress find us ready for receiving illumination, they grant the gift of their grace which we have deserved by virtue of our own good deeds and inner purification. Thus we see that what is called grace is fully in keeping with the law which insures our success in every department of life. If everything is to be left to the divine grace unaccompanied by our self-effort, if divine men were to confer their grace on some in preference to others, that would smack of partiality. It is wrong for us to suppose that those great beings whom we call by various names as *rishis*, *munis*, sages, can ever possibly disregard the existence of this eternal law which rules our life. They always work in conscious co-operation with the divine will and would never do anything to violate it.

Those who are vouchsafed with divine grace have earned it by virtue of their own good Karma. There is no favouritism in it. 'First deserve then desire', holds good in this also. Grace has its rightful place in the spiritual scheme of life; but it is by no means contrary to the law of Karma which works impartially and sternly. It is in this recognition that lies our security, peace and prosperity.



SUPERCONSCIOUS IN THE EAST AND THE WEST

A COMPARATIVE STUDY

By LEELA SINHA, M.A.

Today the different currents of thought have met on Indian soil. The contact with the spirit of the West has led to the broadening of the range of men's visions and it has helped the growth of scientific psychology in India. It is encouraging to note the critical spirit with which the Indian Psychological Associations are carrying on valuable researches in different branches of psychology. Attempts are being made to understand human nature comprehensively and coherently. As a result of such an attitude, scientific psychology eagerly claims the researches into the field of spiritual experiences as its own votaries.

The recent investigations into the 'spiritualistic' phenomena have begun to shake the traditional faith in the truths which have been accepted by science. Modern psychologists do not agree with the view that mental functions are dependent upon the integrity of the cerebral mechanism which will disappear when the mechanism disappears. Some thinkers in the West with the Easterners are now beginning to believe that the brain is by no means indispensable for conscious activities. Psychologists tell us human mind has other perceptive powers than those served by the senses and they are slowly accepting the view that human mind has not merely the conscious, subconscious, and unconscious levels but also the super conscious. They rightly maintain that if there are levels below consciousness, then it goes without saying that there are levels above consciousness. Hence we claim that if modern psychology has succeeded in unearthing the facts and principles governing the functions of the lower levels, then it is competent to deal with the higher levels of the mind. And such a psychology was

known to the ancient philosophers and psychologists of our country.

Psychology is an old branch of knowledge. In India especially, speculations in regard to the working of human mind with a view to predict human behaviour may be traced to the Vedas themselves which belong to the dim days of the past. But Vedic psychology, though perhaps with proper study, may reveal important psychological facts in regard to the human mental processes, is still to be brought to light. The Upanishads that followed the Vedas are a store-house of information in regard to the knowledge of the human mind possessed by the people of those days. It is really an extraordinary thing to see that at such an early period the thinkers in India could have had such a fund of psychological insights at their disposal. No one can deny the efforts made by them to explain human behaviour as the result of the functions of the lower as well as the of higher mind. The profound insight with which the Upanishads explain not only the waking consciousness, dreams and the state of sleep, but also the spiritual experiences, is remarkable. In no Western system we find such a comprehensive psychological analysis of the workings of the mind. The evolution of the experimental science was, of course reserved for a later date. Yet here and there, even in the Upanishads, we find references to scientific methods of study.

The *Gita* is an important contribution to the growth of psychology. It recognises that senses alone cannot claim reality. The perception of an object is conveyed by the mind (*Manas*) to the intellect (*Buddhi*) and then to the spirit or the soul.

The system of Yoga seems to have influenced the whole of later Indian thought.

With its emphasis on the education of the spirit and the capacities of the self, it showed clearly the successive stages through which the aspirant should consciously guide his mind. The methods of concentration and meditation, and the strivings for renunciation and detachment are the experiences, psychical and mental by which the seeker attains the highest stage of God-realisation. Moreover, the Yogis had a good working knowledge of the science of the super-conscious. They tell us that we can acquire the power of seeing and knowing without the help of the outer senses. They assume that there is a wider world about us than the one we are normally able to apprehend. The Yoga helps us to reach a higher level of consciousness, through a transformation of the psychical organism, which enables us to attain Jivanmukti. Hence the Yogic theory of Self, mind, and Chit. The doctrine of subtle and gross body affords a satisfactory explanation for the spiritual experiences of man. The Indian mind seems to be peculiarly gifted in analysing psychological events. With this inherited wealth of introspective capacity, one does expect that in Indian soil the growth of modern psychology would be much more prominent than in other countries.

Now when we look to the pace of modern psychology in Western countries, we find that it has been making a rapid advance in Europe. The Western scientists have found that the realm of nature is not confined to the physical world which is open to perception, but that it extends over other parts of life, sleep and dream. Men often behave in mysterious ways and have to undergo sufferings which cannot all be traced to possible causes operating from outside. Mental diseases are in this way unintelligible unless we gain an insight into the inner life of the patient, both conscious and unconscious. The psycho analysis of Freud has been of

great aid in discovering the sources of the queer behaviour of people. His theory, however, has not been universally accepted and other speculations have been put forward which appear better to harmonise with human experience. McDougall while appreciating the genius and the services of Freud has strongly felt that his conclusions suffer from the defect of over generalisation. However, Freud's contribution to the study of the unconscious represents one of the most valuable contributions to psychology. In fact the work done in this field is of paramount importance to scientific psychology. It is when Western psychology is faced with the phenomena of the higher mind that its attitude becomes so much less sure. The spiritual levels it refuses to consider its province; this is the business of religion, theology, of philosophy, of anything in fact but psychology. And even if it deals with the superconscious, it throws a very dim light on the problem. The fact that mystics and ascetics are sometimes of neurotic temperament need not involve a negative conclusion. It is disappointing to see that William James who did more than any one else to explore this region in the West in a scientific spirit, has the following view. He says in his classic work *The Varieties of Religious Experience*:—‘If there were such things as inspiration from a higher realm, it might well be said that the neurotic temperament would furnish the chief condition of the requisite receptivity.’ And again, ‘so it is logically conceived that if there be higher spiritual agencies that can directly touch us, the psychological condition of their doing so might be our possession of a subconscious region which alone should yield access to them. The hubbub of the waking life might close a door which in the dreamy subliminal might remain ajar or open.’ Hence the Western psychologists tell us that the superconscious is really the region of the subconscious.

For Freud, mostly the repressed desires constitute the content of subconscious which has as its source in the unconscious. Such a theory is far from giving a satisfactory explanation of the problem. Jung would insist that super-conscious or the Samadhi of the Yogi is equivalent to an unconscious state. But the possibility of higher consciousness than the present one is a concrete possibility resting upon evidence and reasoning. Besides, psycho-analysis of the West deals with the experiences of the present life, but the Yoga of India goes beyond and discovers its experiences of the past lives also. The superconscious is a wider region in Yoga than in psycho-analysis.

The psycho-analysis of Freud which is a great achievement of the West, has, quite unquestionably done more for the advancement of our understanding of human nature than any other man since Aristotle. There is much that is of value and relative truth in Freud's teachings. And yet we hold that his conclusions are sometimes highly questionable and even misleading. The fact is that the Freudians are rather incapable of understanding terms other than their own.

Despite the vast differences between Yoga and psycho-analysis, both in theoretical and practical aspects, the theory of the unconscious has been recognised as the fundamental problem of mental study. Both the psychoanalysts and Yoga-psychologists have laid emphasis on the importance of the unconscious over the conscious part of the mind. But while in the West all that has been studied about the superconscious is only during the last few decades. The Hindus in the East had long ago realised the need for a perfected method of training the higher mind by the Yoga practices. Yoga though born in a pre-scientific age and in a spiritual atmosphere has devoted special attention to the analysis of mental facts and has thus

developed a theory of the superconscious which undoubtedly supercedes that of the psycho-analysts.

Psycho-analysis has been reproached time and a gain for ignoring the higher moral spiritual side of human nature. Freud thinks that this reproach is doubly unjust, both historically and methodically. For he asserts that from the very beginning he has attributed the function of repression to the moral aesthetic tendencies in the ego. Hence the super-ego or the ego-ideal (equivalent to conscience) according to him is the special enforcer of moral precepts by a process of transformation of instincts, in which process the identification with the parents plays a leading role. But what this identification is remains obscure. Besides, the theory hardly explains the origin and existence of the higher side of mental life. And many other insoluble difficulties are involved in the Freudian scheme of reducing the superconscious to the unconscious. Since higher nature in man cannot be explained by the lower, we hold that Freud was not justified in formulating his theory of the super-ego. In fact, the mistake of the Freudian psychology consists in its habit of taking particular or logical truth, generalising it unduly, and trying to explain a whole field of Nature in its narrower terms. Moreover, the exaggeration of the importance of suppressed complexes is a dangerous practice of psycho-analysis. Again Freud's excursion into the field of psychology of religion gives no clue to the workings of the spirit in man. In his *'Future of an Illusion'* he asserts that psycho-analysis has traced the origin of religion to the helplessness of childhood and its content to the persistence of the wishes and needs of childhood into maturity. Hence he argues the truth of religion may altogether be disregarded. Again, 'Religion is an illusion that derives its strength from the fact that it falls in with

our instinctual desire.' McDougall rightly interprets that the whole attack amounts to saying that man's nature is such as naturally leads to the development of religions; therefore, religion is purely illusory.

Dr. David Forsyth, a faithful disciple of Freud claims that all religion is the product of imagination, and all imagination is the work of 'the pleasure-principle', which has nothing to do with reality; all thinking about reality being the work of the reality-principle. Hence all the objects of religious thinking, devotion, and aspiration are unreal. Regarding this explanation we feel that it is nothing but one of the flimsiest of Freudian hasty assumptions in which they pretend to find a sufficient and final refutation of all religion. The fact is that psychology has lost no time in performing its duty of investigating the causes of religious illusion. Indeed it might be accused of starting on action before it was properly equipped for the task. That the illusion is a widespread one obviously does not impress the psychoanalysts of the West. For Freud when he noticed certain resemblance between the behaviour of obsessional neurotics and some of the major activities of mystics arrived at the conclusion that the behaviour arises from an unconscious sense of guilt, in connection with some repressed wish or experience. But we protest in the name of psychology that the spiritual strivings of man do not owe their origin to the lower level of the mind, and religious aspiration is not an illusion.

The founders and prophets of the great Faiths have proclaimed the reality of personal communion with the Divine. Saints and mystics all over the world have found ways to attain liberation from the sorrows of earthly life. Men and women scattered over the world have felt the certainty of communion with the spirit that pervades the

universe. Hence the Upanishads and the Vedanta speak of the ultimate reality as the highest spiritual realisation of the Self. The philosophers in the West have described the supreme reality as the Supra-relational immediate experience. These are the functions and the urges of the spirit in man which are still hidden to the Western psychologists. Hindu psychology thus throws a flash of light on the mental adjustments involved in action of conscience, prayer, belief in immortality, religious aspirations and the experiences of the mystics.

The Yogic practices with proper study and practice are bound to yield excellent results in the branches of super-normal and abnormal psychology. Our belief is that modern psychology will be greatly enriched by proper and scientific researches in the field of super-conscious levels. Hence the application of the doctrine of the East to that of the West does not confuse the psychological principles as the former is based on equally scientific and rationalistic explanation.

The right procedure regarding the fusing of the different psychological insights with Hindu psychology is roughly indicated in the writings of Gandhi and Tagore, Aurobindo Ghose and Bhagawan Das. Today many of the Indian thinkers recognise that spiritual experiences cannot be relied upon apart from reason. Prof. Radhakrishnan writes: 'In order to be able to say that religious experience reveals reality, in order to be able to transform religious certitude to logical certainty we are obliged to give an intellectual account of the experience.' This shows that Hindu thought has no mistrust for reason. Religious consciousness is not a myth. On the contrary, in the modern world the mystic experiences of the Yogis of India have been the most fully described and the most carefully studied. One cannot fail to be impressed by the strength of the spiritual striving that animates that school of thought.

Recent times have witnessed in the Hormic psychology of McDougall all the foundations of moral and spiritual experiences. His most impressive scheme is that instead of looking upon art, morality and religious experiences as manifestations of the Freudian unconscious, these urges should be controlled in such a way so that it may not sink to the lower levels of mind. Thus the instinctive impulses, emotions, sex and acquisitiveness should be organised into sentiments and scales of sentiment values. It is true that through a conscious and purposeful direction of mental evolution in the higher levels, man can attain the highest development of his powers. This in a way echoes the theory of the Yogic discipline. But while in the West owing to the exclusive scientific attitude, McDougallian psychology stops at the stage of self-regarding sentiment as the master sentiment, the acme of Yoga is Samadhi, the state in which the highest reality is revealed. In the experience of Samadhi the mind withdraws from its outward activities and expands into wider dimensions of consciousness. Here comes the feeling of identity with the all, with the one into which the many has flowed. Hence the Yogic experience is the return to original condition and not a transcendence of Jiva. Yoga thus teaches like the modern psychology that conscious, unconscious and the super-conscious are not different realities but only the three modes in which one reality acts. Besides, the findings of psycho-analysis, do also make certain principles of Yoga more easily understandable to the modern mind.

Prof. P. S. Naidu in his enlightening works has made an attempt to supplement the McDougallian psychology. He urges that by making the Para-Brahma-regarding sentiment as the master-sentiment, the mind can rise to the highest spiritual levels. What he means is that the sentiments should be organised in such a way as to lead finally to

the submergence of individual consciousness into the cosmic consciousness. Such a valuable suggestion from an eminent psychologist of the present day deserves our attention and appreciation since it shows a way for the modern psychologists to making further progress in this field.

Sri Aurobindo Ghosh in regard to his views on Yoga and psycho-analysis rightly observes that if one wishes to transform human nature it is the power of these higher regions to which one must raise both the subconscious unconscious. And truly that is the promise of the greater psychology awaiting its hour before which these gropings of Freudian theory of the super-ego will disappear and come to nothing.

It must further be added that materialism cannot be the last word in psychology. For how can psychology escape its responsibility, when it is the mind that is its field, and when mind shows itself functioning at the spiritual levels as obviously as at the physical? Why does psychology lack the courage to push its investigation to its logical end? Why do they not admit the reason for the existence of super-conscious to lie in the mind itself? As a matter of fact, psychology cannot escape the role of higher mind day by day proclaiming its absolute certainty of its origin. The manifestation of the pure spirit is working in man all over the world with the freedom which is the natural characteristic of the mind at the highest level of its development.

For the development of true personality we must unearth these hidden forces—the inner dispositions, and bring them in contact with outer circumstances, so that a true harmony is established. It is only then that psychology will play its part fully and infuse true light into man's real nature. It will take much time to acquire a correct psychological insight into the workings of the

super-conscious. But whatever the time needed, we have no doubt that it will help psychology to gain a profounder and better understanding of human nature. It is our conviction that a scientific understanding of

the superconscious levels of our mind as revealed by the discipline of Yoga and the recent branches of psychology will enrich the science of psychology and add to its meaning. But this is yet a hope and an expectation.

THE BHAKTI MOVEMENT

FROM THE GITA TO SRI RAMANUJA

By S. VASUDEVACHARIAR.

Bhakti, the attitude of fervent devotion to God, may be found whenever men turn to the Supreme Being, in eagerness of desire, or in extremity of despair, away from themselves and away from their own reasonings; but the historical student has to be content with such references to this attitude as he can find in literature. A study of the Indian literature on the subject shows that, so far as the Vaishnavite movement is concerned, a few great names stand out; they are the *Bhagavad Gita*, the *Bhagavata Purana*, the works of the Alwars, of Sri Ramanujacharya and of the founders of the later sects in North India who drew their inspirations from Sri Ramanujacharya, while on a line of its own, directing its devotion to God Siva rather than to Vishnu is the Saiva Bhakti movement, with its admirable hymns of the *Thevaram* and *Thiruvachakam*. I shall confine my attention to the first four and examine the important aspects revealed in each one of them.

Sri Bhagavad Gita.

The *Bhagavad Gita* is, for all practical purposes, the source of the Bhakti movement in India. In it the highest Brahman known as Sriman Narayana is stated to be capable of being reached by Bhakti and by Bhakti alone. This Bhakti is brought about

by the proper performance of the actions prescribed for one's caste and stage of life and by the knowledge of the individual Atma in its pure form and by desirelessness. Desirelessness is really an adjunct of what is called Karma-Yoga; but it is an important element in the Bhaktiyoga too, as the obtaining of release from *samsara* depends upon it. Three different kinds of Yoga are mentioned in the text: Karmayoga, Gnanayoga and Bhaktiyoga. Karmayoga consists in the daily performance of certain chosen good deeds as pure acts of worship, such as making pilgrimage to holy streams, doing *tapas*, the making of gifts, making offerings to devotees and the like. Gnanayoga consists in continuously meditating on the pure *swarupam* of the individual Atma with perfect control over the mind. Bhaktiyoga is to meditate, without break, on the Supreme Being with love fixed on Him alone. It manifests itself in the form of external *pūja* to Him, placing flowers at His feet, prostrating before Him etc., These yogas are related to one another. In Karmayoga there should be present the thought of the individual Atma as well as love for the highest Atma. In Gnanayoga, the *karma* pertaining to the yogin's stage of life should be performed and there should also be the love for the highest Atma ever present in it. In Bhaktiyoga the other two yogas should also find a place. In the first

six chapters of the *Gita* the Karmayoga and Gnanayoga are explained; they are the means of attaining enjoyment of the pure Atma. The ordinary course of performance of these yogas is Karmayoga first; then, when he has obtained disgust for the sense-pleasures of objects and has secured perfect control over the mind, he should take to Gnanayoga; the practice of this yoga secures for the aspirant what is called Atma-rakshat-karam, that is the vision of the Self. It is also possible to attain Atma-sakshat-karam by the practice of Karmayoga direct without passing through Gnanayoga in its rigid form. This forms the subject matter of the first six chapters.

In the second section of six chapters, Bhaktiyoga brought about and perfected by Gnana and Karmayogas, is fully described. If this Bhaktiyoga is performed in the way in which its performance is enjoined, the aspirant reaches finally the highest goal. Deep devotion to God is the chief element in this yoga. 'On Me fix thy mind; be devoted to Me; prostrate thyself before Me; harmonised thus in Me, thou shalt come unto Me' says the closing verse of this chapter.

The superior merit of the Bhakta, otherwise technically known as 'Gnani', who knows God and loves Him without expectation of any return, is proclaimed in the following verses:

'The same am I to all beings; there is none hateful to Me. Those who worship Me with devotion, they are in Me, and I also in them.'

'Even if the most sinful worship Me, provided the worship is with undivided heart, he too must be accounted as highly righteous, for he has rightly resolved.'

'Those who take refuge with Me, though of the womb of sin, they also tread the highest path.'

'So worship thou Me. Fix thy mind on Me; be devoted to Me; do sacrifice for Me; prostrate thyself before Me; harmonised thus in Me, thou shalt surely come unto Me.'

This is what the *Gita* teaches. Yet the orthodox commentators belonging to the three higher castes have set these declarations at nought and have made a monopoly of Bhaktiyoga, keeping certain class of people outside its pale. Although these pronouncements of the *Gita* are for these commentators as authoritative as any other pronouncement found in the Sastras, yet they have chosen to strain the original and put a different interpretation on the passage. In fact both Mimamsas have constructed what they call Apasudra-adhikaranam wherein they demonstrate that none but those of the three higher castes are entitled to recite the Vedas or undertake the study of the Upanishads. Do these verses warrant such a conclusion? This is a matter for furious thinking.

Sri Bhagavatam

Let us now turn to the next landmark in our path. *Bhagavata Purana* is the greatest and most popular of all the *Puranas*. Its main theme is the importance of Vishnu Bhakti, especially in God's manifestation as Sri Krishna. It emphasises the value of *bhakti* and *virakti*. Sage Vyasa who had edited the Vedas and had composed the *Mahabharata* did not feel quite happy with what he had done. He was told by sage Narada that he would attain peace of mind if he composed a work dwelling upon the incarnation of Vishnu and singing His glory. Sage Vyasa then began the composition of this *Purana*; and after finishing the work he taught it to his son Sri Suka, who recited it to King Parikshit, the grandson of the Pandavas. It has acquired a wonderful hold upon the minds of the Hindus. The secret of the appeal is in the fact that we find in it the highest truths of religion and philosophy ex-

pounded in appropriate language. The verse has a peculiar charm of its own. There is solemnity and grandeur in the devotional songs, which attract the mind to the high theme. While the western mind prefers to contemplate God in the role of law-giver, the Hindu mind prefers to dwell upon Him in His incarnation as a child, a son, a lover, a hero, a guide and counsellor. Herein lies the secret of the special charm of the Sri Krishna Avatara. The whole work is an inspiring call to heart purity. The vision of God, the realisation of His spiritual presence, the mystic sense of his nearness, His touch, His inspiration, His ministry of grace and sanctity to the moral nature, the consciousness of fellowship with Him as with a friend, the feeling of His being at our side, of having rest in His love, the new interpretation which this illuminating experience gives to all things and the transforming effect of it in the life--all this is depicted in the work in a rush of glowing feeling and musical language which find no parallel anywhere else in the whole range of our literature. To listen to the expounding of the Purana inspires the divine longing that coincides with God's knowledge of our deepest necessities. The results are deep spiritual emotions which words cannot fathom, feelings which struggle for articulation and deep-seated yearnings that cannot be clothed in the symbols of languages.

Certain critics of the modern times have found fault with the Purana that it shares the defects of Puranas generally. They say that, besides containing stories which are incredible, they embody doctrines which are philosophically divergent. As an example, they point to a statement which occurs in the seventh skandha (where sage Narada attempts to explain how Sisupala who was a disbeliever in Krishna and who used to revile him was given salvation) which says that

what secures *moksham* is a mere concentration in God, not necessarily concentration with a feeling of love. One can secure *moksham* whatever be the feeling, whether it be love or fear or hatred, provided the remembrance of the object be incessant. The popular belief that a caterpillar being stuff incessantly by the bee becomes a bee itself, is cited as an illustration of the principle enunciated. Not stopping with this the sage goes a step further and declares that hatred operates more expeditiously than love. If this explanation is accepted as literally true, it will contradict not only what is said elsewhere in the work, but also what Upanishads and *Bhagavad Gita* proclaim. The greatest truth which *Bhagavatam* emphasises again and again is the attainment of salvation by love only. The highest conception of *Bhakti* as explained in the Upanishads is a loving devotion to God. How then can it be said that without love God's grace can be secured? Again in the 10th skandha, the question is raised in connection with the conferring of *moksham* on Gopis; and a similar explanation is offered. It is for us who are not prepared to accept that the Purana has faults in it to look into the matter closely and explain the intention of the author. The truth seems to be this. Among religious teachers there is a tendency to emphasise the value of a particular truth by having recourse to a rhetorical exaggeration. For example in the Upanishads sage Narada is reported to have said, 'I know the Vedas, the Itihasas and the Puranas; with all this I know *mantras* only; I have not known the Atma;' This declaration of the knowledge of Atma not being attainable through Vedas and Puranas has no other purpose than to glorify the knowledge of the Brahman which he wanted to be expounded. Analogous to this is the case of sage Sandilya's objection to the Vedas. Sandilya says I have read the Vedas together with all the various auxiliary branches of

knowledge. But in none of them can I see a clear indication of the way to blessedness, whereby I might reach perfection. These are purely rhetorical passages.'

The Divya Prabandham

The next name which stands out in the Bhakti movement is the work of the Alvars. In the *Prabandham* which they have composed, what is conspicuous is a yearning after intimate fellowship with God. In comparison with this fellowship the best that the world can offer is valueless. Wealth, sexual indulgence, the exercise of kingly authority, the bliss of Swarga itself are all treated with contempt. The nature of the personal relationship sought is beyond comprehension. The Alvars seek to express their permanent hunger of the heart for Him under the most intimate terms known to human relationship. Figures drawn from the sex are given to illustrate these extra-ordinary exhilaration. To those whose hearts are not extended to divine love, this may appear to be repugnant. They forget that God is love and love is that which not merely creates and, after brief caress, repudiates and discards; but which sustains, redeems, perfects, and perpetuates. It is therefore natural that when feeling becomes very deep it should find expression in this form. In this connection I am reminded of an anecdote. Saint Nanjiyar had a disciple who expressed a desire to be taught the *Prabandam Tiruvamoshi*. The master began his series. The disciple listened to the discourse withrapt attention as long as the master confined himself to discourse on God in his aspect of the exalted and sublime; but, when the subject got changed and the discourse began to speak of love to God by illustration taken from sex relationship, the disciple turned away from it thinking that the mode of treating the subject was a shock to good taste and he forthwith left the place murmuring

that the discourse had assumed the character of a sexualist's love-conversation. Nanjiyar exclaimed, 'What an unfortunate man is he that he should have failed to realise the deep hidden sense of our altered discourse.' The fact of the matter is that true religion is more of the heart than of the head. The relationship with God by means of loving devotion is the only way to escape from the ills of life. The goal that is sought is the normal human longing for the relation of conscious love and trust between man and God. The reality and eternity of love can alone save these impassioned hymns from being a mockery.

Sri Ramanujacharya

The next name which stands out in the Bhakti movement is the name of Sri Ramanujacharya. In him, the movement has found a competent philosophical exponent, who reconciles in thought the conception of the impersonal Absolute and the gracious helper of man. He succeeded in establishing the Visishtadvaita philosophy which is the strongest alternative to the philosophy of Sri Sankaracharya, the philosophy of monism that enjoys the reputation of orthodoxy. From Ramanujacharya, as from a reservoir into which earlier streams had poured, the many subsequent Bhakti movements branch out again, some with more of emotion, some with less. But all are alike in accepting as substantially true his theory of relation between God and man and the universe. He is not really the 'Morning star' of the Bhakti movement; but in him, Bhakti shines in full splendour of a great philosophical exposition. His saintly and exemplary life and his adoption of the Pancharatra cult contributed largely to his being respected by the community in general and followed by an ever increasing group of ardent followers.

Ramanuja's *Sri Bhashyam* is remarkable for the lengthy discussions on various topics, by

which his actual commentary on the Sūtras is written. In this disposition he treats various controversial points and expounds fully his differences of view from those of Sri Sankaracharya. One of the most important topics discussed therein is the question relating to the means which secures release from the bondage of *samsara*. According to Sri Sankaracharya, the Vedānta Sāstras aim is to destroy completely that wrong knowledge which is the root of all pain, birth, old age, death and other evils of that kind. This wrong knowledge consists in supposing that in the universe there is plurality of existence. And to that end, the Sāstra endeavours to establish the knowledge of the unity of the Self. That which can put an end to this nescience is the knowledge of Brahman which is pure intelligence and antagonistic to all plurality. Such knowledge of unity cannot proceed from performance of works. Sacrifices and works of that kind are helpful only so far as they contribute towards the rise of a desire for that knowledge; they have not influenced in the production of fruit, i.e. knowledge of unity itself.

The process is therefore as follows: As the mind of a man has been cleaned of all impurities through works performed in many preceding states of existence, without a view to special forms of reward, there arises in him the desire for knowledge and thereupon through knowledge itself so originated from scriptural texts, nescience comes to an end.

Meditation too is, according to Sri Sankaracharya helpful only in this manner. It helps towards cognising the sense of these Vedic texts. Meditation means the constant holding of that sense before one's mind so as to dispel thereby the antagonistic beginningless imagination of plurality. In the case of him who through meditation has dispelled the entire imagination of plurality the

knowledge of the sense of the Vedantic text puts an end to nescience.

To sum up: the root of bondage is the unreal view of plurality. This unreal view has its root in nescience. Knowledge and knowledge alone originated by texts cuts the bondage short. Neither work nor meditation is of help towards the release.

To this argumentation, Sri Ramanujacharya replies: 'we admit that release consists only in the cessation of nescience and that this cessation results entirely from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which the Vedantic texts aim at enjoining for the purpose of putting an end to nescience. Is it merely the knowledge of sentences which originates from the sentences themselves? Or is it knowledge in the form of meditation which has the knowledge just referred to as its antecedent? It cannot be the knowledge of the former kind; for such knowledge springs from the mere apprehension of the sentence apart from any special injunction; and moreover it is not observed that nescience ceases as soon as the sentence knowledge is formed. Hence the conclusion is that the knowledge which the Vedantic texts aim at inculcating is a knowledge other than the mere knowledge of the sense sentences.

With this agree scriptural texts such as 'Having known it, let him practise meditation.' (Brih. 4. 21.)

That the knowledge intended to be enjoined as the means to final release is of the nature of meditation, we conclude from the circumstance that the terms 'knowing' and 'meditating' are seen to be used in place of each other in the earlier and the later parts of Vedic texts.

'Let a man meditate in kind as Brahman' and 'He who knows this shines through his fame.' (Katha IV. 18.1.)

'He does not *know* Him, for he is not complete' and 'let man *meditate* on him as the self.' (Brih. I. 1.7.)

Meditation means steady remembrance i.e. a continuity of steady remembrance, uninterrupted like the flow of oil. Such remembrance is of the character of intuition. This being so, we conclude, that the text 'The Self is to be seen' teaches that meditation has the character of intuition. And this is due to the element of imagination (representation) which prevails in it.

With reference to remembrance, which thus acquires the character of intuition and is the means to final release, scripture makes a further determination in the passage, 'Self cannot be gained by the study of Vedas, nor by thoughts, nor by hearing. Whom the self chooses, by him it may be gained.' This text says at first that mere "hearing" etc. do not suffice to gain the self, and then declares "whom the Self chooses by him it may be gained. Now a chosen one means a most beloved person—the relation being that he by whom that self is held most dear is most dear to the Self. Then the Lord himself endeavours that this most beloved person should gain the Self. Steady remembrance of the kind is according to Sri Ramanuja, designated by the word 'devotion' or 'Bhakti'.

For reasons which ordinary man cannot understand, only those that are born in the three higher castes, Brahmins, Kshatriyas and Vaisyas are considered eligible to practise this Bhakti Yoga. The question naturally arises then, are those that are born in the other castes to be eternally damned? The orthodox Hindu maintains that Bhakti-yoga is effective in securing release, only when the knowledge which is the antecedent to it is obtained by a direct study of the Upanishads and that that knowledge, though obtained in full otherwise (from a study of the

Itihasas and Puranas) is not of any use for securing salvation. The members of the three higher castes thus make a monopoly of salvation and keep Sudras and the lower orders outside its pale. In the face of this strict monopoly, it is to the credit of Vaishnavism that it has brought the lower classes into its fold and has extended to them the privilege of knowing God and of attaining liberation.

Among the agencies employed as effecting this silent revolution, one is the doctrine of Prapatti or surrender to God, which is conceived as demanding no caste status or educational qualification. This is peculiar to the Ramanuja School and is considerably elaborated by the religious teachers who succeeded him. This doctrine is considered to have some basis in the Upanishads; but the basis is slight; nor is it explicitly mentioned in the *Sri Bhashya* by Ramanuja. It is practically founded on the *Pancha-ratra*. It is however said to have been accepted and brought into practice by the Saint Satagopa himself and by Nathamuni after him. Some of the details of the doctrine may be mentioned here.

Prapatti, as has already been said is lovingly surrendering oneself to God. In other words, it is the means of unreservedly placing oneself in God's hands and ridding oneself of all notions of securing salvation by self-effort. It is the attitude of mind entirely resigned to His will. Bhaktiyoga, besides demanding a direct study of the Upanishads and obtaining knowledge of God therefrom, is also a means that tries the utmost strength and capacity of mortals. To those that are weak, ignorant, impatient of delay and are kept out by Sastras this path of Prapatti is accessible. The mental act 'I trust thee, O Lord'—once performed is done once for all, for as soon as it is done, it is accepted by Him. Only it must be done with perfect

trust in God ; whatever series of good deeds which the Prapanna may do thereafter are no more means to secure an end, but they acquire the character of being ends in themselves, in as much as all these acts become but acts or worship to Him and devoid therefore of any selfish motive. The soul does the act with the clear knowledge of its own intrinsic position as liege of the Lord whom it has to serve. This is the true relation between soul and God and from it there naturally follows the recognition of the true means as no other than surrendering faith or extreme loving trust. Surrender of one's self is sacrificing oneself as oblation at God's feet. The self-assertion of Bhakti has given place to the self-negation of Prapatti. The uplift to the sublime independence is the fruit of complete surrender to the Supreme Being.

The contrast between Bhakti and Prapatti may be shown as follows. In Bhakti, incessant training of the will to devotional meditation on God, demanding much individual effort, strictly in accordance with prescribed modes, is required ; whereas in Prapatti, no individual incessant effort is required ; the aspirant in whole hearted devotion unreservedly throws himself once for all at the feet of God. Bhakti is attended with risks inasmuch as when lacking any of the conditions imposed upon the aspirant, he renders himself liable to be rejected by God ; whereas in Prapatti the aspirant so unconditionally surrenders himself to God that God, after giving protection does not cast him away. Bhakti is a slender stream of love proceeding from puny efforts, whereas Prapatti is a mighty flow of grace pouring down from God, the creator, nothing withstanding the rush of the torrent. In Bhakti we endeavour to qualify ourselves for salvation ; in Prapatti we pray to God that He by His grace give us the diploma and thus make us equivalent to qualified people. For when we surrender ourselves we plead our utter inability to

accomplish any of the means prescribed for salvation and pray that He himself be our means as well as our goal. Is there anything which God cannot or will not grant when prayed for ?

‘ If I ask Him to receive me, will He say nay ? Not till earth and not till Heaven pass away.’

Ramanuja has not made any mention of Prapatti in his *Sri Bhashyam*, nor has he interpreted the Charama Sloka, the last stanza of the *Gita*, as inculcating Prapatti. There is a tradition connected with this. Asked the reason for this by one of his disciples, Ramanuja said that the doctrine of Grace was too sacred to be exposed to the profane gaze of all mankind without reference to their preparedness to receive the same ; that it could be effective only when imparted to those who were in heart sufficiently sincere to act upon this doctrine. Ramanuja's intention in thus keeping this Prapatti hidden seems to be that without the change of heart leading to entire sacrifice for God, Prapatti should but land the soul in moral turpitude and spiritual bewilderment. Either one must sedulously strive to advance towards God with all the ethical preliminary involved in Bhakti, or by the change of his heart have full scope for the operations of God's free grace. However, what Ramanuja hid in the *Sri Bhashya* he disclosed in his work called *Saranagata Gadyam*.

Among the conditions which Prapatti requires are these two which are most hard to attain viz. (1) an utter sense of helplessness and (2) a complete trust in God that He will save if we pray to Him for safety. Is this not much needed for free grace ? A sailor in the wide ocean is found to trust himself to a bit of wood ; must not man have some such confidence in God as a means to salvation when he means to launch into that

bigger and endless Divine Ocean? When a disciple who realised the reality of this commodity, was told that the path of Prapatti was easier of accomplishment as it is only a momentary act, he cried out 'You place me in the predicament of a tenant who was called by his landlord to offer as his rent a gallon of oil in lieu of a bag of the oil-seed.'

How terrible is our ignorance of things. We know not who has sent us into this world, nor what the world is, nor what we ourselves are. We know not what our body is, nor our sense, nor our soul. We find ourselves fixed in one corner of this vast expanse with-

out knowing why we are set in this place rather than elsewhere. As we know not whence we came so we know not whither to go. Such is our state, full of weakness and uncertainty. Let us therefore surrender ourselves to the will of Him who has made us all and pass the days of our life without thought of searching for what must happen to us. Let us be devoted to Him in good earnest. Let us cast everything besides, out of our hearts. He would possess them alone. If we do this, we shall soon see that change wrought is us which we aspire after. This is what Sri Ramannja preaches.

REFLECTIONS ON PROGRESS

By ALDOUS HUXLEY

Evolutionary change is regarded as progressive when it is in the direction of increasing independence of, and control over, the environment. Judged by this criterion, the history of life on our planet has not by any means been uniformly progressive. Primitive forms have survived almost unmodified from the dawn of that history to the present. Man is the contemporary of unicellular organisms which, despite their almost total dependence on the environment, may very likely outlive their more progressive rivals. Moreover many organisms have undergone progressive changes over a long period of time, only to regress towards a new and specialized kind of dependence upon the environment, as parasites upon more advanced forms. And finally even those species which have changed most progressively are all, at the present time, at the end of evolutionary blind alleys, condemned by their high degree of specialization either to remain what they are, or, if they undergo a series of considerable mutations, to die out through inability to adapt themselves, in

their changed forms, to the environment. There is good reason to suppose that all existing higher animals are fossils, predestined to survival without much change, or, if change sets in, to extinction. Except for the human species, evolutionary progress would seem to be at an end.

Biological progress, like every other kind of evolutionary change, is brought about by means of mutations, whose consequences are inherited. Human progress might still conceivably be brought about in the same way; but at least within historical times it has not been so brought about. Moreover, since the great majority of mutations are harmful, it seems unlikely that future changes in the germ plasma will do anything to improve the constitution of species, which is the product of so long an evolutionary development. (Hence, the enormous dangers inherent in the use, even for peaceful purposes, of nuclear fission. Mutations can be artificially produced by the kind of radiations associated with nuclear fission and most mutations, as we have seen, are harmful.

It would be a very suitable punishment for man's overweening hubris if the final result of his efforts to dominate Nature were the production of a race of hare-lipped, six-fingered imbeciles.) If there is to be hereditary progress in the human species, it will be brought about by the same kind of selective breeding as has improved the race of domesticated animals. It would be perfectly possible, within a few centuries, to raise the average level of human intelligence to a point far above the present. Whether such a vast eugenic experiment could be carried out except under the auspices of a world dictatorship, and whether, carried out, its results would turn out to be socially desirable, are matters about which we can only speculate. Meanwhile it is worth remarking that the hereditary qualities of the more civilized people of the world are probably deteriorating. This is due to the fact that persons of poor physique and low intellectual endowment have a better chance of living under modern conditions than their counter parts ever had in the much severer conditions prevailing in the past. Human progress, within historical times, differs from biological progress in being a matter, not a heredity, but of tradition. This tradition, oral and written, has served as the vehicle by means of which the achievements of exceptional individuals have been made available for their contemporaries and successors, and the new discoveries of one generation have been handed on, to become the common places of the next.

Many and various criteria have been used to measure this human progress by tradition. Sometimes it is envisaged as a continuation of biological progress — an advance in control and independence. Judged by this standard, the progress achieved in recent centuries by certain sections of the human race has been very great. True, it has not been so great as some people like to think. Earthquakes still kill their thousands, epide-

mics their millions, while famine due to drought, or floods, or insect pests, or the diseases of plants, slowly and painfully destroy their tens of millions. Moreover, many of the 'conquests of nature' most loudly acclaimed at one moment have turned out, a few years later, to be a good deal less spectacular than was first imagined—have even taken on the aspect of defeats. Consider, for example, the progress achieved in the most important of all human activities—agriculture. New fields are brought under the plough, produce crops that permit an expansion of the population, and then, almost suddenly, turn into dust bowls and eroded hill sides. New chemical for the control of insects, viruses and fungi seem to work almost miraculously, but only until such time as mutation and natural selection produce new and resistant strains of the old enemies. Artificial fertilizers produce bumper harvests; but meanwhile they kill the indispensable earthworm and, in the opinion of a growing number of authorities, tend in the long run to reduce the fertility of the soil and to impair the nutritive qualities of the plants that grow on it. In the name of "efficiency," we disturb the delicate balance of nature; by eliminating one of the factors of the ecological mosaic, or artificially adding to another we get our increased production, but after a few years outraged nature takes its revenge in the most unexpected and disconcerting way. And the list could be lengthened indefinitely. Human beings are never quite so clever as they think they are.

But the criteria by which biological progress is measured are not adequate when it comes to the measurement of human progress. For biological progress is thought of as applying exclusively to the species as a whole; whereas it is impossible to think realistically about mankind without considering the individual as well as the race to which he belongs. It is easy to imagine a state of

things in which human species should have achieved a notable degree of biological progress—but achieved it, as the social insects have achieved their progress, at the expense of the component individuals, considered as personalities. Judged by specifically human standards, such biological progress would be a regression towards a lower, sub-human state.

In framing standards, by which to measure human progress we must take into account the values which, in the opinion of individual men and woman, make life worth living. And this, in effect, has been done by all the theorists of human progress from the later seventeenth century, when the idea first began to seem plausible, down to the present day. During the eighteenth and nineteenth centuries biological progress was reconciled with human progress by means of a doctrine of pre-established harmony. It was assumed as practically self-evident that advances in man's control over his environment would inevitably be accompanied by corresponding advances in individual happiness, in personal and social morality, and in the quantity and quality of creative activity in the spheres of art and science. Those of us who are old enough to have been brought up in the victorian tradition can recall (with a mixture of amusement and melancholy) the basic and unquestioned assumption of that consoling *weltanschauung*. Comte and Spencer and Buckle expressed the matter in respectably abstract language; but the gist of their creed was simply this: that people who wore top hats and travelled in railway trains were incapable of doing the sort of things that the Turks were doing to the Armenians, or that our European ancestors had done to one another, in the bad old days before steam engines. Today, after two world wars and three major revolutions, we know that there is no necessary correlation between advanced technology and advanced morality. Many

primitives, whose control over their environment is rudimentary, contrive none the less to be happy, virtuous and, within limits, creative. Conversely, the members of civilised societies, possessed of the technological resources to exercise considerable control over their environment, are often conspicuously unhappy, maladjusted and uncreative; and though private morals are tolerably good, collective behaviour is savage to the point of fiendishness. In the field of international relations the most conspicuous difference between the men of the twentieth century and the ancient Assyrians is that the former have more efficient methods of committing atrocities and are able to destroy, tyrannise and enslave on a larger scale.

The truth is that all an increase in man's ability to control his environment can do for him is merely to modify the situation in which, by other than technological means, individuals and groups attempt to make specifically human progress in creativeness, morality and happiness. Thus the city-dwelling factory worker may belong to biologically speaking, more progressive group than does the peasant; but it does not follow that he will find it any easier to be happy, good and creative. The peasant is confronted by one set of obstacles and handicaps; the industrial worker, by another set. Technological progress does not abolish obstacles; it merely changes their nature. And this is true even in cases where technological progress directly affects the lives and persons of individuals. For example, sanitation has greatly reduced the incidence of contagious diseases, has lowered child mortality and lengthened the average expectation of life. At first sight this piece of technological progress would seem to be at the same time a piece of human progress. But when we look at the matter more closely, we discover that, even here, all that has happened is that the conditions for achieving human progress have been changed. Sympto-

matic of this change is the recent rise of geriatrics as an important branch of medicine, is the granting of pensions to the aged, is the shift of the balance of population, in countries with a low birth-rate, towards the higher age groups. Thanks to sanitation, the aged are in process of becoming a socially important minority, and for this important minority the problems of human progress in happiness, goodness and creativeness are peculiarly difficult. Even in the medical field, technological progress is never the same as human progress. For though we can say without qualification that it would be a good thing if, let us say, malaria could be abolished, yet the mere fact of improving the health of the victims of this disease would not in itself do more than change the conditions in which human progress is attempted. The healthy are not *necessarily* creative, good or even happy; they merely have a better chance of being so than do the sick.

Advancing technology increases man's control over his environments, and the increasing control is hereditary in the sense that its methods are handed on by tradition from generation to generation. But, as we have seen, this equivalent of biological progress does not by itself constitute specifically human progress. Within the constantly changing situation created by advancing technology, men must try to achieve specifically human progress by means which are not of a technological nature—namely politics and education. Politics is concerned with the organisation of juridical and economical relationships within a given society, and between that society and other societies. Education, in so far as it is not merely vocational, aims at reconciling the individual with himself, with his fellows, with society as a whole, with the Nature of which he and his society are but a part, and with the immanent and transcendent Spirit within which Nature has its being.

The difference between a good economic-political arrangement and a bad one is simply this: that the good arrangement reduces the number of dangerous temptations to which the individuals and groups concerned are exposed, while the bad arrangement multiplies such temptations. Thus a dictatorship, however benevolent its intentions, is always bad, because it tempts a minority to indulge in the lust for power, while compelling the majority to act as the irresponsible and servile recipients of orders from above. If we wish to evaluate any existing or still ideal institution, whether political, economic, or ecclesiastical, we must begin by asking the same simple questions: what temptations does it, or is it likely to, create, and from what temptations does it, or is it likely to deliver us? If it strongly and insistently tempts the individuals and groups concerned to indulge such notoriously deadly passions as pride, covetousness, cruelty and the lust for power, if it forces hypocrisy and servility and unreasoning obedience upon the whole sections of the population, then, on the face of it, the institution in question is undesirable. If, on the contrary, it offers little scope for the abuse of power, if it puts no premium on avarice, if its arrangements are such that cruelty and pride of place are not easily to be indulged, if it invites, not unreasoning obedience but intelligent and responsible cooperation, then, on the face of it, the verdict should be favourable.

Hitherto most political and economic revolutions have failed to achieve the good results anticipated. They have swept away institutions, which had become intolerable because they invited individuals and groups to succumb to dangerous temptations. But the new revolutionary institutions have led other individuals and groups into temptations which were either identical with the old, or, if not identical, no less dangerous. For example, power is as certain to be

abused, whether it is exercised by rich men in virtue of their wealth, or politicians and administrators in virtue of their position in a Governmental or ecclesiastical hierarchy.

Large-scale political changes are made primarily in the interest of an individual, party or class; but a more or less sincere desire to achieve specifically human progress often enters in a secondary motive. How far can such changes produce what is hoped of them? To what extent can a continuing advance in happiness, goodness, and creativeness be achieved by act of parliament? Of creativeness on the higher levels it would be unwise to speak. Why large numbers of men of genius should appear at one period, and why other periods should be without them is a profound mystery. It is different, however with creativity on its lower levels, creativity as expressed in the arts and crafts of common life. It is obvious that in a society where all the necessary household goods are produced by machines in highly organised factories, the arts and crafts will not flourish. The conveniences of mass production have to be paid for by a diminution in creativeness on the lower, popular levels.

Goodness and happiness are notoriously hard to measure. All that can be said is that, given certain political and economic arrangements, certain temptations to evil and certain reasons for misery may be eliminated. Thus, an efficient police can diminish the temptations to crimes of violence, and equitable arrangements for the distribution of food can diminish the miseries attendant on hunger. Again, a paternal government can, by suitable legislation, diminish the miseries connected with periodical unemployment. Unfortunately economic security in an industrialised society has been achieved, up till now, at the expense of personal liberty. The miseries of anxiety have had to be paid for by the miseries of a dependence, which in some countries

have degenerated into servitude. This is a world in which nobody ever gets anything for nothing. Advantages in one field have to be paid for by the disadvantages in another field. Destiny only sells; it never gives. All we can do is to drive the best possible bargain. And if we choose to use our intelligence and good will, instead of our low cunning and our lust for power, we can make political arrangements that shall eliminate many dangerous temptations to evil and many causes of misery without, in the process, creating new troubles no less tolerable than those we have escaped.

Meanwhile we must remember that the removal, by political methods, of certain dangerous temptations and certain reasons for misery will not of itself guarantee a general advance in goodness and happiness. Even under the existing political and economic dispensations there is a minority of persons whose lives are prosperous, secure and untroubled. And yet of these fortunate few how many are profoundly unhappy and how many are actively or passively evil. Within wide limits goodness and happiness are almost independent of external circumstances. True, a starving child can not be happy; and a child brought up among criminals is unlikely to be good. But these are extreme cases. The great masses of the population live in a middle region, lying between the extremes of sanctity and depravity, wealth and destitution. Provided that they remain within this middle region of experience, individuals can undergo considerable changes of fortune without undergoing corresponding changes in the direction of vice and virtue, misery or happiness. Private life is very largely independent of public life and even, in some measure, of private circumstances. Certain classes of happiness and even certain kind of goodness are the fruits of temperament and constitution. There are men and women, of whom it can be said, as it was said, for example, of

St. Bonaventura, that they are "born without original sin". There are children who are congenitally unselfish, like that *Pippo buono* who was to grow up into St. Philip Neri. And to match these inborn and gratuitous virtues, there is such a thing as an unearned joy, an almost causeless beatitude.

Four ducks on a pond,
A grass-bank beyond,
A blue sky in spring,
White clouds on the wing;
What a little thing
To remember with tears —
To remember for years.

Such is the stuff of which a good part of our happiness is composed; and such stuff is the same at all periods, is available in every conjunction of public or private circumstances. Happiness from this kind of source can not be increased or diminished by act of parliament, or even by our own acts and the acts of those with whom we come in contact. It depends on our own innate ability to react to certain unchanging elements in the order of Nature.

The ability so to react depends to a certain extent upon age so well as on the constitution of the individual. An adolescent newly discovering the world is happy with a kind of tremulous intensity never to be recaptured during the years of maturity. And this leads us to a very important point, which is that the life of a man is not in its nature progressive, but raises to a peak, continues for a while on a plateau of maturity, then declines through old age into decrepitude and death. The literatures of the world abound in lamentations over life's inevitable regression from youthful happiness. To an old man who has outlived his contemporaries and is declining into second childhood it is absurd to talk of the march either of biological or human progress. In his own person he can experience

only the opposite of an advance either towards greater control over the environments or towards greater happiness, goodness, and creativeness. And at any given period, however progressive that period may seem to future historians, a third or thereabouts of all the individuals then living will be experiencing the biological and human progress associated with advancing years. Old age under Pericles or Lorenzo the Magnificent was just as sad, just as anti-progressive as old age under Abdul-Hamid or Chilperic. True, the old are in a position to maintain progress, if only because in later life many vices lose their attractiveness; but it is difficult for them to maintain progress in happiness and creativeness. If such specifically human progress is ever maintained it is through a succession of young and mature individuals, whose own lives are still in a progressive phase.

Historians, when they describe a certain age as progressive, never trouble to tell us who precisely it is that experiences the progress in question, nor how it is experienced. For example, all modern historians agree that the thirteenth century was a progressive period. And yet the moralists who actually lived during the thirteenth century were unanimous in bemoaning the decadence of their times. And when we read such a document as the *Chronicle of Salimbene*, we find ourselves wondering to what extent conclusions drawn from the sanctity of St. Francis, the architecture of the Gothic cathedrals, the philosophy of St. Thomas and the poetry of Dante are relevant to the brutish and totally unregenerate lives of the great masses of the people. If the age was indeed progressive, who experienced the progress? And if most of the people living at the time failed to experience anything in the nature of biological or human progress, is it justifiable to speak of the age as progressive? Or is an age genuinely progressive simply

because future historians, using standards of their own devising, judge it to be so?

In the long history of evolutionary change, biological progress has been confined to the upper levels of the vegetable and animal population. Analogously it may be that specifically human progress is a privilege of the exceptionally fortunate and the exceptionally gifted. Thus, while the Elizabethan drama was progressing from Kyd to Shakespeare, great numbers of dispossessed peasants were suffering from extreme malnutrition, and incidence of rickets and scurvy was steadily on the increase. In other words, there was human progress for a few in certain fields, but in other fields and among the destitute many, there was biological and human regress. And yet to-day we rank the Elizabethan age as an age of progress.

The experience of technological and even human progress is seldom continuous and enduring. Human beings have an enormous capacity for taking things for granted. In a few months, even in a few days, the newly invented gadget, the new political or economic privileges, come to be regarded as parts of the existing order of things. When reached, every longed-for ceiling becomes a common floor. We do not spend our time comparing present happiness with past misery; rather we accept it as our right and become bitterly resentful if we are even temporarily deprived of it. Our minds being what they are, we do not experience progress continuously, but only in fits and starts, during the first phase of any new advance.

From politics as a means to human progress we now pass to education. The subject is almost boundless; but, fortunately, in this particular context only one aspect of it is relevant. For, in so far as they are not dependent upon temperament or fortunate accident, happiness, goodness and creativeness are the products of the individual's

philosophy of life. As we believe, so we are. And what we believe depends on what we have been taught by our parents and school-masters, by the books and newspapers we read, by the traditions, clearly formulated or unspoken, of the economic, political and ecclesiastical organisations to which we belong. If there is to be genuine human progress, happiness, goodness, and creativeness must be maintained by the individuals of successive generations throughout the whole span of lives that are by nature non-progressive and in the teeth of circumstances that must often be unfavourable. Of the basic philosophies of life which can be imposed upon an individual, or which he can choose to make his own, some are favourable to the maintenance of happiness, goodness, and creativeness, others are manifestly inadequate.

Hedonism, for example, is an inadequate philosophy. Our nature and the world are such that, if we make happiness our goal, we shall not achieve happiness. The philosophy implicit in modern advertising (the source from which millions now derive their *Weltanschauung*) is a special form of hedonism. Happiness, the advertisers teach us, is to be pursued as an end in itself; and there is no happiness except that which comes to us from without, as the result of acquiring one of the products of advancing technology. Thus hedonism is linked with the nineteenth-century faith that technological progress is necessarily correlated with human progress. If rayon stockings make you happy, how much happier you must be with Nylons, which are the product of a more advanced technology! Unfortunately the human mind does not happen to work this way. Consequently those who consciously or unconsciously accept the philosophy expounded by the advertisers find it hard to maintain even happiness let alone goodness or creativeness.

More adequate are those political philosophies, which for millions of our contempora-

ries have taken the place of the traditional religions. In these political philosophies intense nationalism is combined with a theory of the state and a system of economics. Those who accept these philosophies, either of their own free will or because they have from infancy been subjected to unremitting propaganda, are inspired in many cases to a life of devotion to the national and ideological cause. They thus achieve and maintain a kind of happiness and kind of goodness. Unfortunately a high personal morality is often associated with the most atrocious public wickedness; for the Nation and the Party are deities in whose service the worshipper is justified in doing anything, however abominable that seems to advance the sacred cause. And even the happiness that comes from the service of a cause greater than oneself is apt in these cases to be somewhat precarious. For where bad means are used to achieve a worthy end, the goal actually reached is never the good end originally proposed, but merely the inevitable consequence of using bad means. For this reason the happiness that comes from self-dedication to such political causes must always be tempered by the disappointment arising from the chronic failure to realise the longed-for ideal.

In devotional religions, such as certain forms of Christianity, Hinduism, and Buddhism, the cause to which the worshipper dedicated himself is supernatural and the

full realisation of his ideal is not 'in this world'. Consequently their adherents have a better chance of maintaining happiness and, except where rival sects are struggling for power, are less strongly tempted to public immorality than are the devotees of the political religions.

Stoicism antedated the Stoics and has survived them. It is the name we give to men's attempt to achieve independence of, and control over, environment by psychological means, rather than by mutation and selection or, on the human level, by an ever more efficient technology. Because it depends mainly on the surface will and because, however powerful and well trained, the surface will is not a match for circumstances, the mere stoic has never wholly realised his ideal of happiness in independence and goodness in voluntary detachment.

The aims of stoicism are fully achieved, not by stoics, but by those who, by contemplation or devotion, lay themselves open to 'grace', to the 'Logos', to 'Tao', to the 'Atman-Brahman', to the 'Inner Light'. Specifically human progress in happiness, goodness and creativity and the psychological equivalent of biological progress in independence and control are best achieved by the pursuit of man's Final End. It is by aiming at the realisation of the eternal that we are able to make the best and the best is a continuing progress—of our life in time.

PERFECTION : INTENSIVE AND EXTENSIVE

(Contributed)

The conception of perfection treasured up by one nation dictates the course of its history and determines the pattern of its civilization. We know how the German ideal of perfection as the Superman wrecked not only one nation but set the clock back by many years for the world. That is a perfection forbiddingly intensive and individualistic. Equilibrium, harmony, these were not the keynote of the German perfection. Concentration of energies, vehemence, intensity, these were its targets.

'It is the concentration of all energies of life on some ethically fruitful moments which the Germanic man treasures, not comfort; hence his abrupt hurrying from one climax to another (*Gipfeltechnik*), disregarding the valleys which he finds unappealing and uninteresting, and the absence of epic and calming intermediate links. The sole theme of life is the counter-motion of heroic will and those fateful obstacles of an inner and outer kind, the struggle of both, which calls forth the greatest exertion and tension, and presses toward vehement release.'

Quite different from this conception of perfection was that of Plato. Harmony was the keyword of Plato's perfection. In individual life it worked up for harmony and equilibrium of the parts to the whole, and on the social side it aimed at the reflected form of absolute harmony of an all-inclusive and consistently harmonious state. Herta Pauly in the *Review of Religion* delineates these two conceptions of perfection current in the West and synthesises them in the Christian idea. It will be seen that even the Christian idea falls short of the requirements of an ideal all-inclusive perfection effective both on individual and social planes. Such a conception we get in the Hindu idea of perfection.

¹ German source.

Herta Pauly in part writes :

'The ideal of an intensive rather than extensive perfection is, however, not uniquely Germanic. It is also found, for example, in the Arthurian legends. Nor can it be considered typical only of that period. The idea of a centralised rather than extensive and all-inclusive perfection seems to a high degree characteristic of our whole Atlantic Western culture. This is especially evident as applied to the evaluation of personality.

Although the three classical periods, the Early Renaissance of the twelfth and thirteenth centuries, in some but not all aspects, the High (Italian) Renaissance, and the classical age of the eighteenth century—favoured the well-rounded personality, the dominant ideal of the Western culture has not been that of all-round perfection. The Greek ideal of *to agathon*, the well-proportioned good, has on the whole, not been that of western humanity, even though the advantages of the balanced and extensively developed personality have always been acknowledged and educationists to this day have tried to cultivate it.

The ideal personality of the pre-Christian Middle Ages in Europe, to judge from the literature they produced, was the hero, that is the person who excels in one or several respects. The High Renaissance, while resumming the Greek aspiration to totality, also preferred the outstanding personality of special excellence. The emphasis was on excellence, not on harmony.

The Romanticists, while heirs to the classical period of the eighteenth century, paid homage to the 'genius', the person of unique talent. Here again, the life ideal is excellence and infinite expansion, not completion and equilibrium.

It must be acknowledged, however, that every age which has valued this type of personality has also recognised its dangers

socially and aesthetically, and modified this ideal by its own criticism. So, the knight inclined toward extravagance, ruthlessness and self-glorification, had to become more disciplined. His craving for *aventure* had to be submitted to a higher objective, lest his life lapse into a meaningless, merely episodic form of existence. The criticism was voiced in terms both Greek and Christian, with the consequence that the perfect knight finally had to satisfy simultaneously the traditional pagan ideal of heroic action, the Greek ideal of moderation and prudence and the christian ideal of humility. He had to be humbly and wisely active.

Platonism and Christianity, like Augustine's two cities are often hard to tell apart and yet impossible to identify. One fundamental difference, however is that the latter does not share Plato's unconditional dualism of the eternal, and the actual world by the achievement of perfection is ruled out *a priori*. Thus, although Platonism and Christianity converge in a pessimism regarding the possibility of perfection in this world, there is always a question whether its denial from the Christian side represents an 'empirical' fact only, or whether it claims to express a law of existence. Even the vision of the kingdom—sympathetic as it is to the Platonic 'other world'—is never completely and unhesitatingly projected into the beyond, but is in part understood as a potential reality, and an imperative of this world. St. Paul observed, 'If in this life only we have hope for Christ, we are of all men most miserable. (1. Cor. 15.19) How much worth is the word 'only'? St. Augustine in his symbolism of the *civitas dei* and the *civitas terrena* expressed the view that the latter can at best achieve a compromised and incomplete peace. But Augustine also expresses the departure of the biblical view from Platonism, affirming 'that the two worlds do meet in temporal existence especially through divine grace or the order of *caritas*. Hence, while, on the one hand the absolute good becomes spoiled in the temporal world of relative goods and evil, on the other hand, the materials of this world may be changed

transfigured through the creative and redemptive intervention of the divine spirit.

It must be acknowledged now that at this period we can no longer isolate the extensive ideal of perfection as being Platonic in as much as Christianity, in its compromising and unlimited ethical demands, also strives for a consistent, all-inclusive perfection: 'Be ye therefore perfect, even as your father which is in heaven is perfect.' (Mat. 5. 58) On the other hand, the New Testament does not, throughout dwell on the extensive perfection of man but insists on the essential perfection of faith, love and a 'better hope by the which we draw nigh unto God,' (Heb. 7. 19)—charity, which is the bond of perfectness. (Col. 3. 14) St. Paul goes so far as to declare, 'my strength is made perfect in weakness.....I rather glory in my infirmities that the power of Christ may rest upon me.' Paul's praise of human weakness, both as found within and coming from without, expresses in extreme, if not paradoxical form, one outstanding aspect of the Christian faith: not particular perfection, but a complete commitment of faith is the essential Christian virtue for, as in the story of the rich young ruler particular virtues sometimes may mean no more than a camouflage of the lack of an essential commitment.

Concerning the possibility of total perfection, its Christian symbol, the Kingdom is conceived of as 'to come' or also to be completed at the end of history. (It is not important here whether 'on earth' or in heaven.) The possibility of total perfection in history is thus denied. Concerning total perfection of the individual personality, Jesus when addressed as 'Good Master' replied, 'none is good save one, that is God.' The possibility of a totally perfect personality is thus implicitly denied—even though it is demanded. (cf the Sermon on the Mount.)

It must be remembered here that the Hindu conception of history is just the opposite of the Christian. According to the Hindu idea, history is just the picture of total perfection. History is moving divinity; Maya is the spiritual power of Brahman.

The Hindu idea of total perfection is linked up with that of individual perfection. The Hindu ancients have shown by example and precept that a perfect personality is possible and the realization of the perfect personality is the realization of the individual self as the comprehensive Cosmic Self, the Atman as Brahman.

Now what is the process of achievement that obtains itself in Christianity? Herta Pauly writes:

'There are two basic types of Christian philosophy, redemption religion proper, and gradualism, or attainment religion. It would be futile to uphold either one of them as 'more' Christian than the other, since the New Testament can furnish each with sufficient evidence of authenticity. Gradualism may ignore the limits of human resources and achievement and lose sight of the need of grace in which all biblical faith recognises the ultimate source of perfection. When redemption religion becomes too strongly dualistic, it either 'denies' the world whereby it also distorts the idea of divine grace into a quasi-magical power which it expects to alley the diabolic *perpetuum mobile* of the world. Or it may, in effect, 'deny' the 'other' world and concentrate on making perfect adjustments to the fact of imperfection, as does Plato.

The conception of perfection of the Western world thus reveals a constant struggle between the two types here discussed. This tension is present in every religion or life-ideal which tries to come to terms with the two principles, the absolute and the relative. Platonism arrived at two standards of perfection. Starting with the absolute, but finding it unattainable, it posits a substitute standard of extensive, but limited perfection. The *Gipfel* conception of perfection strives against diversity, that is extension trying to reduce it infinitely.

Christianity attempts to include and relate creatively both dimensions, by making the central perfection of the heart the beginning and the unreplaceable foundation of an in-

finite, never complete, process of extensive perfection.'

To see the extensive perfection as a process is to see the world as world, cut off from its underlying spiritual reality. The world seen in its real essence is not a process but the reality; it is the spiritual reality itself, it is Brahman. But Christianity views it as a process, as becoming. And this is the fundamental error in the Christian worldview. Christianity believes in an Utopia that lies far ahead in the future to attain which life in this world is only a preparation. If this world is taken only as a preparation, for some *denouement* in another world then life in this world can not be invested with its proper perspective. Life here loses all ultimate meaning and is reduced to a meaningless space between birth and death. It is indeed a great relief to transfer ourselves on to the Hindu conception. According to it the total perfection is the dazzling reality of our lives. The total perfection is the self realised Satchidananda (Existence knowledge-Bliss) whose manifestation is the world of forms. Of course, the realization of the world as Satchidananda for the individual self is a process of progressive revelation. But this revelation is here, in this world, *ehavia*. Nay, it is in this body. When the individual self *knows* himself as the indwelling spirit, and not as the body, or mind, then it realises Satchidananda. He sees no duality between himself and the world. He sees himself as residing in the world and the world as contained in himself. He experiences the intensive and extensive perfection merging themselves in his own self. This is the realization of the Jivanmukta, the one who is free in this very body. He feels the world as his own body. When the fisherman was thrashed, Sri Ramakrishna felt the blow on his own back which left its mark there. When Sri Vyasa called out for his boy Suka who was leaving hearth and home for a life of renunciation, even the trees answered his call. For the great rishi Suka had attained at-onement with all creation. Here is perfection intensive and extensive packed into one.

NOTES AND COMMENTS

The Religion of Effective Neighbourliness

At last the die is cast: India is to be divided.

Three years ago when negotiations regarding the division of India into Pakistan and Hindustan were going on between Mahatma Gandhi and Mr. Jinnah we risked a mild prediction. We said editorially that if Gandhiji were to concede to a division it was in pursuance of the Hindu wisdom of sacrificing a gangrenous limb to save the body, of sacrificing a member to save a family. Pakistan is given not without a wrench, not without agony of heart. It is done as a *yajna*, as a sacrifice for self-purification for the Hindu society, done to convert and transform the Muslim heart. But is the Hindu society ready for this *yajna* of self-purification? When India is divided and Pakistan becomes our neighbour, there is bound to be greater 'run on the banks' of our patience, love, tolerance and more than all, on the virtue of good neighbourliness.

The Hindus have always believed in reform and progress by the peaceful method of love, charity and tolerance. The voice of history speaks in clearest tones that whenever political reform has been effected through violence, it has not only failed to achieve its purpose but has created violence and revolution. On the contrary, when charity, love and non-violence have carried through a reform, it has always led to real progress. Real progress has resulted only from progress in charity. It is this wisdom that inspired Mahatmaji to be suicidally charitable to the Muslims and concede Pakistan. 'Charity suffereth long' no doubt. And reform by consent is slower, more expensive and wasteful than reform by compulsion. How much more expensive and wasteful must it be to reform others by self-purification, austerity and love. But such has been the Hindu method. The Hindu seers saw that force, coercion and violence were woeful failures as socially cohesive

factors. These divide and never unite. So they laid down that if the Hindu society is to live, it must live by the sovereign social virtues of forbearance, good neighbourliness, tolerance and self-forgetting love. The concession to Pakistan is a call to the Hindus to practise what they preach, to show that the term Hindu stands for certain ideals of life, for a living religion.

Today in the context of Pakistan becoming our neighbour the whole of our religion seems to flow into the practice of good and efficient neighbourliness. As a matter of fact there is no religious virtue that does not glow with new brilliance at the touch of neighbourliness. All the divine qualities (*daivi sampat*) like non-injury, truth, absence of anger, renunciation, serenity, absence of calumny, compassion to creatures, uncovetousness, gentleness, modesty, forgiveness, purity, absence of hatred, all these acquire new meaning when we approach them with the idea of harnessing them for neighbourliness. These are not passive virtues, but active ones. We must understand the needs and tendencies of our neighbour to appreciate them and make the necessary sacrifices to fulfil them. We must be able to adjust ourselves to their demands, placing our neighbours' claims as primary and ours as secondary. For honest practice of the above accommodation and understanding, we will have to press into service many of the qualities enumerated above as non-injury (it is injury not to yield to the legitimate claims of another) absence of anger, renunciation, serenity, absence of calumny, uncovetousness and the like.

Side by side with the practice of these spiritual (Brahminic) virtues, equal, if not greater emphasis, must be laid on the practice of Kshatriya (martial) qualities as bravery, boldness, fortitude, promptness, not flying from battle, generosity and lordliness. The greatest disservice one can do to his neighbour is to be oneself weak. Our weakness excites the cupidity of our neighbour

who is left restless with thoughts of conquest and robbery. If we are a strong nation, with all the virtues of a Kshatriya listed above, not only do we banish from our neighbour's mind thoughts of greed and rapacity, but we inspire courage and strength in him also. Today the Hindus as a nation have gone down in the Kshatravirya, in their sterling, manly qualities. We have often shown that we cannot stick to our post in the field of battle. This has encouraged our rapacious neighbours to pounce on us time and again. So then acquiring strength is a double service, to ourselves and to our neighbours.

Today the Hindus are called upon to practise effective neighbourliness to Muslims. And if they want to acquit themselves creditably they will have to keep before them the spiritual virtues and more the Kshatriya virtues.

Linguistic Provinces

Presiding over the inaugural meeting of the All-India League of Linguistic Provinces at Madras on 12th May, Dr. Radhakumud Mukherjee made a strong plea for the linguistic division of Madras presidency into four units, so that the language, literature and culture for which each unit stands may be developed to its fullest extent unhampered by any kind of compromise connected with a common administration. Dr. Mukherjee pointed out that India's culture is a synthetic complex built of diverse elements. These elements are chiefly represented by the different languages of India. The regional languages which have developed as the vehicles of particular types of ideas revealing the manners and customs, the thoughts and ways of racial and cultural groups, have richly contributed towards the synthetic diversity that is Indian culture. A national government, Dr. Mukherjee averred must foster this diversity of India's culture. And to that end it should foster the linguistic diversity.

He said: 'Linguistic diversity is, therefore, to be maintained and fostered on principle by a national Government which must stand for the diversity of national culture. The Madras Government is charged with the responsibility of promoting four principal languages and the cultures they represent. Tamil ranks next to Sanskrit in the value of its thought and contents, its originality, diversity, and antiquity traced to the early centuries of the Christian era. Kannada is almost equally old; Telugu goes back to about 1000 A.D., while Malayalam is a young sister of Tamil. All these four Dravidian languages derive their words of higher thought from Sanskrit which links them with the Northern Aryan languages except Urdu. There is, therefore, a case for a linguistic division of the Madras Presidency into four units, so that the language, literature and culture for which each unit stands may be developed to its fullest extent unhampered by any kind of compromise connected with a common administration. What is needed for the purpose is what may be called the cultural autonomy of each linguistic unit to enable it to make its complete contribution not merely to South Indian culture, but also to the culture of India as a whole.'

But—and it is a big But—from the economic point of view will it be advisable to divide the province purely on the linguistic basis? It is evident that linguistic areas cannot be economically independent and self-contained. Dr. Mukherjee is alive to this difficulty, but consoles us saying that it may still be possible to assure to these linguistic provinces their separate cultural evolution by suitable administrative arrangements. We are afraid Dr. Mukherjee is banking too much upon the application of the federal principle. He says that the application of the federal principle to the Provincial Government which may be constituted as a sort of a Federation distributing among its different cultural regions fairly and equitably its financial resources and administrative attention will obviate the limiting condition

imposed upon by the economic factor. But then this remedy can be applied before the amputation is done. If federalism can see to the fair and equitable distribution of financial resources to different linguistic units after division, why not it be done before division. It is the mutual suspicion and fear between units that the legitimate funds and attention are not going to them, that is now pressing for a division. Let the application of the federal principle see to the proper distribution of money and administrative attention to linguistic areas and restore the lost mutual confidence and let the division be averted. We are getting awfully sick of divisions. We have had enough of it. Now this fell tendency must be stopped.

New Targets for Education

The South-East Asia Regional Conference of the International Students Service which held its sessions at Madras in the middle of June turns a new page in the history of Asia's educational co-operation and co-ordinated aspirations. Almost all countries of South-East Asia, Burma, Siam, Indonesia, Viet-Nam and Ceylon had sent in their delegates. There were visitors to the Conference from France, Holland and Czechoslovakia. Dr. Zakir Hussain, the genius behind the Basic Education presided over the sessions. The Conference adopted the reports of the commission on 'cultural programme' and Relief to war-affected areas. The report of the commission for Relief to war-affected areas suggests very necessary and fruitful lines of educational reform and show that they mean business.

Dealing with India, the report of the commission pleaded for the establishment of residential universities, and for increasing hostel accommodation in the existing universities. The Commission expressed the view that the location of universities in big cities, where the cost of living was high, had prevented a large number of middle class people from taking advantage of University education. The need for more colleges for woman,

specially for Muslim woman, was stressed. A suggestion was made that a programme of rural education to be undertaken by University students should be chalked out. Scholarships to the needy and aid to disabled students were also urged.

But perhaps the highlights of the conference were the very thought-provoking speeches delivered by Dr. Zakir Hussain. The one he gave at the opening session gave new targets for education in Asia.

He observed: "Your pre-occupation with politics and economics during these your students' days will be justified mainly by your concern for right education. It has been so ever since Plato. As those undergoing education in its higher stages and those destined to be the intellectual and educational leaders of your people, you can never be too vigilant about the way education is organised in your country. Good political organisation and a sound economic system are necessary to make good education possible and good education is essential to the maintenance of good political and economic institutions and to ensure their steady and healthy growth. You should, therefore, be desperately in earnest about how education is shaping in your country".

Pointing out that every democratic society should organise its educational work in accordance with the demands of the axiom of adequacy or correspondence between the objective and subjective mind, Dr. Zakir Hussain said that it would be obvious to them that they would have to transform their schools from "places of theoretical intellectual one-sidedness into those of practical human many-sidedness, from centres of mere acquisition of knowledge to those of its right use, from places of passive receptivity into those of creative activity, from places of individual self-seeking to places of devotion to social end. The key-note of University work should be social responsibility—but social responsibility freely undertaken and

not under duress. Your influence in the shaping of educational endeavour in your country should be exerted on the side of essentially democratic principles. From individuality through character to personality in the service of great ends, doubting in humanity and believing in humility, a full harmonious individual development and a dedicated life--that, as I see it, is your road."

Concluding, Dr. Zakir Hussain said: "On this road we will have many fellow-travellers some weary and worn, some who have lost their bearing owing to the ravages of war. You will help to re-establish their intellectual centres and dispel the darkness and the fears around them. Co-operation in constructive activity, in service of the highest human

values, will be the strength and inspiration of the cultural relationships you will form and out of this will grow those deep sympathies which are far stronger links than the transient accord of material interest. Your research will be an endeavour to discover the hidden harmonies between the past and the present. It will be a sum total of diverse, ill-assorted pieces of work, but an organic composition evolved by living minds. All your plans must have a broad firm base. You will be artisans who work not for the day or for their time but for a limitless future. May you have the courage that never fails, the patience that grows stronger the more it is tried, the vision that sees and captures the vision glorious to be".

REVIEWS AND NOTICES

HINDUISM AND MODERN SCIENCE: BY DR. M. A. KAMATH, M. B., C. M., FOREWORD BY DR. C. KUNHAN RAJA; PUBLISHED BY THE AUTHOR AT MANGALORE. PAGES XXII + 216, PRICE Rs.4/8.

If the Hindu hearts are drooping today for want of strength and courage to face aggressive attacks from outside or to solve their pressing problems, it is because they have not cared to get at the 'map of life' bequeathed to us by our ancestors. Our ancestors had a good grasp of the fundamentals of life and had shown how to make life intelligent, effective and powerful both in the individual and national spheres. It is refreshing to find Dr. Kamath of the Madras Medical Service, bringing to brilliance the Hindu map of life in all its variegated colours aided by the knowledge and insight afforded by modern science and research.

The author rightly holds that the Vedas are meant for mankind in general and not exclusively for the Hindus. Thus all the human beings are free to derive benefit from the truths revealed in them. The art of healthy living, we are told, is the religion of the Hindus and the laws of hygiene and sanitation form two essentials or limbs of the religion. "It is these latter that have been incorporated in the Smritis of the ancient law-givers like Manu, Yagnavalkya and Parasara, but in the name of religion" (p-13). None need quarrel with this view of the Vedas and Smritis held by a medical

man. Sanitation and hygiene are no doubt limbs of religion but only two of the many that support the body proper. The 'Laws of Nature' which according to the doctor, are revealed by the Vedas relate not so much to the material as to the mental moral and spiritual planes of life. If there is any partiality in the *Srutis* and *Smritis* it is to the supreme science of sciences, to the *Atma-Vidya* in whose light every other science was made to march. Even the discoveries of modern science, as the author shows, only follow, though haltingly in the wake of the discoveries made by the ancient Rishis ages ago, in the forest universities of India.

Dr. Kamath is not unaware of the dominance of the spiritual ideal in Hindu culture and civilization. He is only anxious to show how even in the practical details of daily life and material progress the ancient Hindus anticipated in a remarkable way the latest conclusions of modern science in the fields of medicine, hygiene, sanitation, physiology, biology, eugenics, physics, chemistry, mathematics and astronomy.

The author begins by pointing out that India was the mother of civilization and culture in the East and that the roots of Western civilization too are to be traced to the flood of ideas that flowed from ancient India to Greece, the cradle of culture in the West. He then proceeds to describe at some length the daily practices of the Hindus, as laid down by Manu and other law-givers and examines their soundness in the light of modern theories of social hygiene and sanitation. Th.

same mode of treatment is followed in the description of the Hindu's dietary, the Hindu ideal of marriage, the Varnasrama system and the Hindu idea of cosmos. In the last section the author shows how Patanjali with his theory of Jatyantaraparinama was the real father of the idea of evolution and the latest theories of modern physics about matter being but a form of energy.

Regarding the institution of caste the author upholds the view that it has served wonderfully to preserve the life and ideals of the Hindus in the past and that the evils that have crept into it today do not justify total abolition of the system, but only require for their removal a return to the ideal from which the Hindus have swerved, and a process of purification directed to restore the original spirit of mutual regard, brotherliness and co-operation.

The plan adopted by the author is very comprehensive and no subject of any importance bearing on the vast theme of Hinduism fails to find a mention in the volume. Towards the end the rationale of Suryanamaskar and sun-worship is explained in the light of the discoveries of modern medical science. The sections on worship and prayer, japa tirtha-yatra, fasting, fear and worry, faith and hope, thought as a force and Auto-suggestion contain useful information that is not ordinarily available to those outside the medical line. Prof. Kunhan Raja's foreword is a brief but forceful plea on behalf of ancient Indian civilization and the practical importance of making a proper study of its main features in the present day. The book—it deserves a better get-up—is on the whole, a valuable aid to the understanding of the ancient Hindu way of life and thought.

M.R.R.

POEMS: SWAMI VIVEKANANDA. AD-
VAITA ASHRAMA MAYAVATI, ALMORA,
HIMALAYAS. PRICE RS. 1-6-0 PAGES 67.

'His brain was teeming with thoughts, he said one day, and his fingers would not rest till they were written down. It was that same evening that we came back to our houseboat from some expedition, and found waiting for us, where he had called and left them, his manuscript lines on 'Kali the Mother'. Writing in a fever of inspiration, he had fallen on the floor when he had finished—as we learnt afterwards—exhausted with his own intensity'. Here is a picture from Sister Nivedita of the intensity of feeling Swami Vivekananda poured into every poem of his. He loved every letter of what he wrote and that too intensely.

Poet, the Swami was; but he was a saint among poets. He was at his best when he wrote on themes relating to spiritual life. The song of the Sannyasin, the Song of the free, Kali the Mother, Hymn to the Divinity of Sri Ramakrishna are perhaps his most inspiring.

The Advaita Ashrama have done a real service by bringing together these poems scattered over many pages in such a handy volume.

THE POWERS OF THE MIND;
THOUGHTS ON THE GITA; WORK
AND ITS SECRET: BY SWAMY VIVEKA-
NANDA, ADVAITA ASHRAMA, MAYAVATI.
PRICE AS 7, AS, 5, AND AS. 6. RES.
PECTIVELY.

These are small pamphlets reprinted from the Complete Works of Swami Vivekananda. They serve a special purpose as appetisers for the study of the larger volumes.

We cannot but admire the wisdom behind this plan of bringing out the Swami's works in pamphlet form. The moderner is busy and has no patience for big tomes. He is a lot nervous about them. But he is quite at home with small bits of wisdom. Why should I care how many cups of wine are in the jar, I have my cup that intoxicates me. This is his philosophy.

The publishers must be congratulated for the tasteful selection and display of colours on the covers of these pamphlets.

INDIAN STATES IN FREE INDIA:
BY KEVALRAM C. OZA, VORA & Co.,
PUBLISHERS LTD 3, ROUND BUILDINGS,
KALBADEVI ROAD, BOMBAY 2. PAGES, 78
PRICE RS. 2/-

In this brief but illuminating sketch the author, who is a retired Deputy Political Agent, draws attention to the many intricate questions connected with the vital problem of Indian states in a free India. In spite of the repeated declarations of interested politicians and propagandists to the contrary, India is essentially one from the Himalayas to Cape Comorin. The differences in administrative regimes in the several parts, whether under Indian or foreign domination, do not affect this basic unity. This fact has asserted itself in shaping our past history and is bound to

make itself felt in the future as well. When freedom comes it cannot be confined to any particular province or provinces, but must flood the whole land, even as when slavery crept in one corner in the past, it insidiously spread its blighting shadow over the whole country.

Kevalram Oza is happily a firm believer in this organic unity of India. Hence he deals with questions like paramountcy, sovereignty and autonomy in a broad spirit conducive to the presentation of this unity. He envisages the future of the states as an integral part of the Indian vision that is to come and suggests several lines along which mutual realignments have to be made in the plane of politics, culture, economics and education to ensure central cooperation and safety. He pleads for the early introduction of responsible governments in the States so as to catch up with the rest of India in democratic advance. Popular freedom under the aegis of the Princes he thinks will only help to strengthen both the Rulers and the people by remedying the evils now corroding their administration. There is no inherent contradiction between the power and welfare of the people on the one hand and the potentiality of the Princes on the other for popular leadership. The alternative to cooperation between the people and the Princes, warns the author, is common doom. He finds in the Princely order a valuable asset to safeguard the safety of the nation against external and internal enemies. They also constitute, by birth and training a *Corps Diplomatique* that will find ample scope for expression of their outstanding personal attainments in international councils and ambassadorial capacities in foreign lands. In a separate chapter the author deals with the all-important question of the Paramountcy of the Indian Union over States in the future order. He conceives paramountcy more as a beneficent principle of public policy and a bulwark of the Princely order than as a regulative mechanism acting on the simple corrective principle. It behoves us all to view it as a positive factor in national solidarity and an upholder of the international position of India" (P. 42.) Paramountcy constitutes a central trust of the nation's affairs, consisting of all the residual powers of the provincial and state limits that compose the Indian Union and the author thinks that in availing themselves of this trust the component units only stand to gain by ensuring their own and mutual interests. The several proposals for amalgamation, attachment and grouping of States confederally and federally as well as their fusion with the provinces are considered in the chapter on political and cultural realignments. The economic issues are discussed in another chapter with the full realisation of their reaction on the political side.

Relevant extracts from the Cabinet Delegations statements and other state papers bearing on the questions dealt with are given in three appendices.

Many printing mistakes mar an otherwise well got up volume. M. R. R.

IQBAL, THE POET AND HIS MESS-

AGE: BY DR. SACHCHIDANANDA SINHA, D. LITT, BAR - AT - LAW; RAM NARAIN LAL, PUBLISHER & BOOKSELLER, ALLAHABAD. PRICE RS. 8/-

Sir Muhammad Iqbal is one of the considerable figures in the realm of Indian literature. Nine years after his death, it is time to present a critical appraisal of his works and of his message. Dr. Sachchidananda, has done this labour of love for the benefit of all lovers of Urdu literature, in general, and Iqbal, in particular. I have used "Urdu literature" significantly in the present context. I know, and every real lover of Iqbal knows, that his work was not confined to Urdu literature alone. He excelled remarkably in Persian poetry, and yet, I have used "Urdu literature" because in India, leaving aside a handful of Persian scholars, Iqbal is known to have done poetical wonders in Urdu. Little wonder Dr. Sachchidananda Sinha thinks, and thinks rightly, that Iqbal must have evidenced his real genius if he had confined himself to Urdu Poetry.

In his introduction to Dr. Sinha's "IQBAL" Mirza Yar Jung 'Sami Ullah Beg observes: 'Dr. Sinha thinks that Iqbal made a mistake in choosing the Persian language as the chief vehicle of his thoughts and that if he wrote more in Urdu, he would have been understood by a larger section' of his countrymen, and would have thus been more useful. There is much force in this criticism.

Dr. Sachchidananda Sinha's literary equipment and critical acumen have rightly detected a certain artificiality in the poetry and the message of the poet. Regarding Iqbal's style he observes: "Be that as it may, there can be no two opinions that the style adopted by Iqbal in by far the greater part of his poetical works in Urdu whether it is the result of patriotism, or of anything else is highly artificial, in the sense that his vocabulary is borrowed, to an extent not approved by good sense or good usage, from the resources of the languages of Iran & Arabia, to the almost complete exclusion of words of Indian origin". Or mark his pronouncement on Iqbal's political philosophy: "Iqbal's political doctrine offers no more than another Utopia to the world more idealistic than practicable and new generations require new methods to work out their

salvation." Or read this: "It is thus clear from the statements of the interpreters of Iqbal that there was hardly any room in his system for anything unconnected with dogmatics."

As one reads these passages, one remembers the words of William Lloyd Garrison. "I will be as harsh as truth, and as uncompromising as justice" I am in earnest—I will not equivocate—I will not excuse—I will be heard." This is just my picture of Dr. Sinha a critic of Iqbal and his Poetry. It is possible, almost inevitable, that lovers of Iqbal will disagree with Dr. Sinha's thesis. To them Dr. Sinha might appear as severe. There is a reason for this disagreement. The fashion of Iqbal is yet with us. There is a definite air of hero-worship in India. But a time will come when real lovers of Iqbal will realise the wealth of wisdom contained in this weighty book, all along documented and surcharged with learning and scholarship.

In all there are 28 chapters, dealing with Critical Appraisal, Iqbal's Career, his Greatness, Iqbal as a poet of India, His political Background, His Urdu poetry, Iqbal and the Cultural Unity of India, Iqbal and Humanism, Iqbal's Works and Non-Muslim Readers. These present a complete picture of Iqbal and his message to the discerning reader. To my mind the chapters in which Dr. Sinha analyses scientifically the problem of the cultural Unity of India are simply grand and are scintillating with that ever shining internationalism and freedom of thought that go inseparably with this great public man. Dr Sinha writes: "One intellectually so great as Iqbal, who was deeply conversant with the literatures and philosophies of the East and the West, and who was withal endowed with poetic genius, could have achieved a great position for himself in the cultural evolution of India. But evidently, owing to his mental pre-possessions, he did not share Mahatma Gandhi's view, with the inevitable result that howsoever great his position in the culture of Arabia and Iran, he has scarcely any in that of India" (352)

Dr. Sinha has suggested very intelligently that an author's roots must be firmly set in the country he lives in, and where he is blossoming into greatness. If he looks to distant lands there might be some enchantment in his presentation but there will be no substance and as such he will not be a perennial joy to posterity. According to this view, Iqbal will be studied with delight and profit only by the learned few, and not by those who are immediately or even distantly thinking in terms of India's march to freedom and greatness. One cannot, even remotely, think that Iqbal could have shared the view of Mahatma Gandhi. The Mahatma is great because he is working for the greatness of India as a whole. Vivisection is a word not found in his dictionary of politics and religion. It could not have been possible for Iqbal to say with Gandhiji that 'Indian culture is neither Hindu, Islamic, or any other, wholly...and every one who calls himself an Indian is bound to treasure that culture, be its trustee, and resist any attack on it'

Admirers of Iqbal who do not think for them, selves, might point to a desire, all intense and pure on the part of Iqbal to found a new religion of harmony, a "New Temple" of faith. And so Iqbal wanted all to forget their traditions and their religions. This is too much. This is going against God, and I may add, this is turning our back upon reason. And so Dr. Sinha writes: "Has any such appeal been ever made in any age, or country, by any one poet...to a people, to make efforts for unity with other communities in a land, on these terms the forsaking of their traditional customs and religious beliefs and worship, on the grounds mentioned by the poet?". If Iqbal wanted unity he could have preached freedom of religion and toleration in all intensity. Such an appeal by Iqbal was a mere Utopia.

Altogether, the book is a splendid achievement splendid in design and in execution, and for years to come will remain a precious treasure of literary and critical exposition of a great mind by a great mind.

B. S. MATHUR.

NEWS AND REPORTS

The birthday of Swami Ramakrishnananda, the founder of the Ramakrishna Math and Mission in Madras, falls on wednesday, the 16th of July.

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SRI RAMAKRISHNA'S MADHURA BHAVA SADHANA—II

By SWAMI SARADANANDA

Though the glory of this unique love of Srimati Radharani, the Queen of Brindavan, for Sri Krishna, has been sung by great sages like Sukadeva, the foremost of the Paramahansas, who was never affected by Maya, the common people of India could not for a long time understand how to realise it in their own lives. The saints and teachers of the Bengal school of Vaishnavism maintain that, in order to make them understand the truth of it, the Lord had to incarnate again together with Sri Radha in one body, and that Sri Gouranga who was inwardly Sri Krishna and outwardly Sri Radha, is really this unique incarnation of the Lord, manifested in this world for the spiritual welfare of mankind by teaching them the ideal of the love of Madhura Bhava. It has been also recorded by them that the same mental and physiological symptoms which were manifested in Sri Radha owing to her intense love for Sri Krishna, were also to be seen in Sri Gouranga, though belonging to the male sex, under the influence of his overwhelming love for the Lord. It is the manifestation of all the symptoms resulting from Madhura Bhava that led them to assert that he is Sri Radha. Therefore, it is easily understood that in him we find the second instance of this ideal of supersensual love. Be that as it may, knowing fully

well that it was impossible to get a vision of Sri Krishna without the grace of Sri Radha, the Master, constantly absorbed in thinking and meditating on her form of love, began to adore her with a single-minded devotion, and was incessantly pouring forth to her the sincere and anxious prayers of his heart. Within a very short time he was blessed with the vision of the form of Sri Radha, in whom there is not the least tinge of sensuality. He felt that her form was merged in his own body, which had been the Master's experience when he had previously visions of other gods and goddesses. The master used to say, 'Language cannot adequately describe the beauty and sweetness of that pure and peerless form of Sri Radha; lost entirely to the world in the love of Sri Krishna, Her complexion was golden like that of the pollens of Nagkeshar flowers.'

Henceforth, the Master began to feel himself to be Sri Radha under the influence of Bhava. This feeling was the outcome of his deep absorption in the contemplation of Sri Radha's form, which made him forget totally his individual existence as different from hers. Therefore it can be said that his love of the Lord, resulting from the practice of Madhura Bhava, had now increased a great deal and become very deep like that of

Sri Radha. For, it is seen that immediately after attaining this vision all the symptoms of Mahabhava, brought about by the culminating stages of Madhura Bhava were to be found in him as it had been with Srimati Radharani and Sri Gouranga in by-gone ages. The physiological changes which are brought about by Mahabhava have been noted down in the treatises of the Vaishnava saints and teachers. The Brahmani, well-versed in the Vaishnava treatises, and other sadhakas like Vaishnavacharan, who had profound knowledge of the scriptures, were simply astounded to see the manifestation of all those symptoms in his body under the influence of Mahabhava, and paid him the sincere homage of their heart. The Master has told us on several occasions in connection with Mahabhava, "If the nineteen kinds of Bhava are manifested in one person, it is called Mahabhava. Men spend their whole lives in the struggle for attaining perfection in one Bhava. Here (pointing to himself) all those nineteen Bhavas had their full manifestation together."

We have already mentioned that blood would ooze out through every pore of the skin of his body on account of the excruciating pain caused by the sense of separation from Sri Krishna. It was the culminating stage of Mahabhava, and happened at this time.

He would constantly think himself to be a woman and, as a result, he was so much absorbed in that idea that he could not consider himself to be a man even in dream or through mistake; and strange to say, his actions and movements would spontaneously be like those of women. We have heard it from the Master himself that every month drops of blood would ooze out at regular intervals through the hair-pores near the *Swadhisthana chakra*, and this would happen consecutively for three days, exactly like the

period of woman. His nephew, Hridayanath, told us that he had seen it with his own eyes; and he had also seen that the Master was using *koupinam* at this time lest his cloth would be soiled.

The Vedanta philosophers maintain that the mind of man has created the present bodily constitution of his, and he can remould it at any moment of his life by dint of strong will, or force of desire. We cannot grasp easily how the mind can have such a mastery over the body, for we never feel such intense longing for attaining any object, as can reveal marvellous powers of mind, by restraining it from all out-going activities and focussing it on a particular object. It is needless to say that the afore said truth of Vedanta is confirmed by the case of the Master, in whom a complete physiological transformation would take place in a very short time, on account of intense longing for attaining a particular object. Having heard of the Master's unique spiritual realisations, celebrated pandits like Padmalochan and others began to compare notes with the realisations of the ancient sages and other perfect souls of the past ages, as recorded in the Vedas and Puranas. They exclaimed with unanimity of opinion, 'Your realisations have transcended the Vedas and Puranas and have advanced far ahead.' We are simply dumb-founded to explain the wonderful transformations of the Master's body by all-exclusive influence of some ideas and feelings of his mind, and are constrained to affirm that these physiological symptoms are beyond the powers of the science of physiology to account for, and mark the dawn of a new era of that science.

Be that as it may, the Master's love for the Lord became now very deep by the practice of Madhura Bhava and he got the grace of Srimati Radharani, as described above. Immediately after this, he attained

by the power of this overwhelming love, the vision of the Lord Sri Krishna, the very embodiment of Satchidananda, and the form of the Lord appeared, and merged into his own body. Two or three months elapsed after he had attained this vision, when Srimat Totapuri, the great Paramahansa, came to the temple-garden and taught him Advaita Vedanta. Therefore, it is evident that the Master spent some time, after he had become perfected in the practice of Madhura Bhava, in enjoying divine communion with the aid of that Bhava. We have heard it from the Master himself that during this period he would remain constantly absorbed in the meditation of Sri Krishna, so much so that he would become unconscious of his individual existence, and feel identified with the Lord Sri Krishna; and sometimes all the created beings, from the highest to the lowest, would appear to him to be images of Sri Krishna. When we were frequenting Dakshineswar, he came to us once with a grass-flower in his hand, his face radiant with joy, and said, 'The complexion of the form of Sri Krishna, was exactly like this; I saw it in my vision of Him when I was practising Madhura Bhava.'

We have already mentioned it before that even from his early days he showed his strong proclivities towards Prakriti Bhava and used to like to fancy himself a woman and behave likewise. His youthful dreams about his being born as a woman and worship Sri Krishna as the husband was fulfilled in the aforesaid strange ways.

We shall conclude the present chapter by mentioning another vision he had during this period. Seated in the hall in front of the shrine room of the Vishnu-temple, while he was hearing the recitation of *Srimad-Bhagavatam*, he was filled with divine ecstasy and attained a vision of the luminous form of Sri Krishna. He saw further that a

stream of light, issuing from the lotus-feet of the Lord, touched like a rope the sacred scripture and afterwards, his own person, and kept these three united for some time. The Master used to say that after seeing this vision the conviction grew deep in him that though the Lord and His devotee appear to be different, they are really manifestations of the same reality.—'Bhagavat, Bhakta and Bhagavan, these are three in one, one in three!'

Having attained perfection in the Madhura Bhava sadhana, the Master reached the very culminating point of the sadhanas of different spiritual bhavas. Therefore it will be well to speak a few words in the way of describing the present condition of his mind before we proceed to tell our readers anything of his subsequent spiritual practices.

We have already noted before that in order to reach perfection in the sadhana of any bhava, it is absolutely necessary that the aspirant must do the same by leaving behind all objects of sense pleasures. The great saint, Tulsi Das, has well said, "Where is Rama, there exists no desire; where reigns desire, there is no Rama. Both can never remain together, even as day and night cannot'.

The life of sadhana of the Master bears ample testimony to the truth of this statement. The secret of the Master's early success in the spiritual practices lay preeminently in the fact that he was first perfectly established in the banishment of all lust and greed from his mind, which formed the bedrock of the whole superstructure of his marvellous spiritual life; and because he never deviated in the least from that bedrock, we find him reaching perfection so easily and naturally in every spiritual practice he took up. So it is easy to comprehend that his mind existed in a region far above the plane of lust and greed.

In this wise he spent nine long years in the strenuous attempt to realise God in various forms, and as a natural consequence his mind was so firmly established in that state of consciousness in which he felt utter aversion for aught but what is connected with God. Having realised with all mind and soul, that God alone is the *summum bonum*—the supreme object of all aspirations of life, he had not the slightest desire for anything else of this world nor of the other. His mind was so habituated in getting itself concentrated upon the ideal, forgetting all objects of the world and transcending all conditions of the body, that in a moment he could gather in the whole of his consciousness from the external world and lose it completely in the ecstasy of the Inner Spirit. Days, months and years might pass away, yet there was no ebbing of the steady flow of that inner bliss, and never for a single moment would arise in the mind the thought of any object of the world save God, nor could he feel then that there could exist in the universe any desirable object other than the deity.

The scriptures define the First Cause as the supreme goal, the one supporter of life, the Lord, the witness of all actions, the basis of existence, the one refuge, the Great Friend of all. The Master had not only an unbounded faith and absolute conviction in the import of these sayings of the scriptures, but through the maturity of that faith he felt an ineffable connection of love between his own self and the Supreme Being. Not only that: having experienced, times without number, the fact that if a devotee can truly resign himself to the will of the Lord, even as a child does to its loving mother, he trained himself to depend absolutely upon the command and advice of the divine Mother in every action of his life, be it great or small.

Now a question may arise here that if the Master had attained already the realisation of the Supreme Being as his own near and dear Mother and had constant visions of Her, what was the necessity for him again to do

other spiritual practices. All spiritual practices are only meant to realise the deity, but once having reached the same, no need could be felt to undergo other spiritual practices. We have already answered this question in a way; yet it would not be out of place here to speak a few words, viewing the matter from another stand-point. Similar doubts arose in our mind also when we heard him speak of his spiritual sadhanas during his life-time; and here we shall put down for the better understanding of our readers, the answer the Master himself gave for the solution of our doubts. He told us; "Well if one lives always on the shore of the ocean, sometimes a desire may arise in his mind to know how many gems and pearls there are in the treasure-house of the sea; similarly, having attained the blessed vision of the Divine Mother and seeing Her constantly, often the desire used to arise in my heart to realise the Mother in all Her multiple forms and myriad aspects. So, whenever I wanted to see Her in a particular aspect of Hers, I used to pray with great importunity to the Mother to vouchsafe me the same, and Mother too, out of Her infinite grace towards me, used to help me to realise that particular form or aspect of Hers by providing me with all the necessary articles required for the same. Thus it was possible for me to practise the various sadhanas of the different spiritual paths.

It has already been stated that with the attainment of the perfection in the Madhura Bhava, the Master reached the very culmination of all Bhava sadhanas. Now a desire came to his mind with great force to realise the absolute transcendental aspect of the first principle as described in the Vedanta. It is needless to point out here to our readers that all kinds of spiritual bhavas belong to the relative aspect of the supreme Brahman. Hence the wish of the Master to realise the absolute transcendental aspect of the Being. And now we shall tell our readers how through the will of the Divine Mother this came to pass.

THE CHHANDOGYA UPANISHAD:

TEXTUAL INTRODUCTION. (1) SAMA VEDA

By SWAMI TYAGISANANDA

We have seen how rituals held an important place in the scheme of spiritual sadhana in ancient days. We have also learnt how they form the initial steps which make spiritual sadhana attractive and smooth for the beginner. We also noticed how they are adapted to provide exercises in tyaga and yoga, and thus to help in making the aspirant qualified for taking up the higher sadhanas as prescribed in the Upanishads. We have recognised the place that 'Aum' occupies in this scheme, and the protean forms in which it appears at every stage of the ritual, to remind the aspirant that the final goal of spiritual perfection is the realization of the highest or absolute truth or the Atman. With the constant repetition of this Aum at every stage of the practice, he is also trained in meditating on the Atman as the essence of everything—of the worlds to be attained, of the phenomena of nature, of the gods who are worshipped, of the various things offered, of the various utensils and other accessories used, and of the various fires in which the offerings are made. We can now appreciate Bhagavan's statement in the *Gita* IV : 15 that the ancient seekers after realisation performed rituals fully conscious of its spiritual aspect "एवं ज्ञात्वा कृतं कर्म पूर्वैरपि सुमुक्षुभिः ।" and his teaching in *Gita* IV : 22 that such people always thought of everything connected with the ritual, as forms of Brahman. "ब्रह्मार्पणं ब्रह्महविः etc.", and also the statement in V : 11, that spiritual aspirants always did sadhana with detachment only for purity of heart—"कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि । योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥" That the ritual requires and entails the vision of God in everything, if it is to be properly done, is referred to in the *Ramayana*, Balakanda XIV 10, when it says that in Dasaratha's Putrakamesti the priests saw everything as Brahman

"दृश्यते ब्रह्मवत् सर्वम् ॥" *Bhagavatam* XXIV: 37 also mentions how the performer of the ritual saw everything as Brahman—देशः कालः पृथक् द्रव्यं मन्त्रः तन्त्रः कृत्विजोऽग्नयः देवता यजमानश्च क्रतुर्विधश्च यन्मयः ॥

The part which the Vedas play in spiritual life and their mutual inter-relations have also been noticed. They are all rooted in Aum and lead to Aum, the absolute. The Rik, Yajus and Saman are only terms signifying various types of literary compositions, viz., poetry, prose and song. All of them deal with only the Absolute and the method of attaining it. It is in the interest of spiritual practice that these outbursts of the spiritual fervour of the Rishis were collected in separate books called *samhitas*, so as to facilitate their reverent study and their application in sadhana. Thus the various *samhitas* came into existence only in relation to this ritual which is meant for realisation of the Atman. *vide*, Purusha sukta— "तस्माद्यज्ञात् सर्वहुतः कृचः सामानि जज्ञिरे ॥" Also *Bhagavatam*—"व्यदधात् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥" That the goal of this ritual is only the realisation of God in everything is indicated in the final chapter of the *Sukla Yajurveda* which goes by the name of the *Isa Upanishad*. The very first verse of this chapter begins with "इशावास्यमिदं सर्वम् etc." Towards the end of the chapter comes "योऽसावसौ पुरुष सोऽहमस्मि ।" It is also interesting to note that one is led to this stage of identification with Brahman only after Purushamedha and Aswamedha sacrifices which represent complete tyaga.

The *Chhandogya Upanishad* belongs to the *Samaveda* which is pre-eminently the Veda of music and so it is necessary to know some details about this Veda for appreciation

the teachings of the *Chhandogya Upanishad*. The *Samaveda* has come down to us in two main groups of texts, each having its own sub-divisions. The more important of these two groups are the texts known as Gana-granthas (गानग्रन्थ) which are four in number. They are (1) Gramageyagana, also known as Yonigana, Prakritigana or Veda sama (2) the Aranyakageyagana (3) the Uhgana and (4) the Uhyagana or Rahasyagana. These are the books which contain the songs as they are actually sung in the ritual. The other group consists of the Riks or verses which are set to music and presented as songs in these Ganagranthas. Since it consists of only Riks, it is known as Archika. It consists of two divisions called Chhandas (छन्दस् and "Uttara" (उत्तरा) which facilitate the study of the Riks by the saman priests. Vide Sayana—“सामगानां ऋक्पाठायदौ प्रथौ विद्येने छन्दउत्तरा चेति ॥” The Chbanda archika is also called Purva archika. Of these two, the Uttara archika is of greater importance to the ritual, since all the stotras to be sung in the course of the ritual are based on the suktas of the Uttara archika. These suktas are hymns arranged in what are called trichas or triads. Each of these trichas, generally, contain only three verses, taken from the *Rigveda*. There are, however, a few trichas which have only two verses, while some have even more than three, a few having even as many as twelve. The first verse of each of these trichas is called yoni, and the others uttara. It is these 'yonimantras' that are collected separately in the Purvarchika. That is why the Purvarchika, is sometimes called yonigrantha. According to Madhava, the author of Vivarana, the Archika consists of three divisions, because he takes the Aranyaka as a separate division, whereas Sayana takes it only as part of the Chhandograntha. These two, the Chbanda Archika and Uttararchika, form the basis of the song books, Vedasama and Uhgana respectively.

There seems to be some difference of opinion as to whether all these granthas are of equal authority. The question is discussed in the form of, 'which of them is apaurusheya? One school holds that, among the ganagranthas or song books, only the Vedasaman is apaurusheya, for the text “यद्योन्यां तदुत्तरयोः भवेत्—(The latter two verses of the triad should be sung exactly as the first verse) would otherwise be meaningless. If the Uhyagana also is apaurusheya such a direction would not have been necessary. The same holds good with regard to Uhyagana also. But others explain that since the Saman sung on the yoni is apaurusheya and since it is the saman that is sung on the उत्तरा also, the Uhyagana also must be considered as apaurusheya. Some even think that only the yonimantras are apaurusheya, and that the musical elements contained in the Veda sama text are not apaurusheya, but others think that both the yonimantras as well as the songs based on them are apaurusheya.

Patanjali speaks of Samaveda in the *Mahabhashya* as “सहस्रवर्मा सामवेदः”—The Samaveda has come down in a thousand forms. On the basis of this authority, many hold that in ancient times, *Samaveda* had one thousand shakhas. This view seems to have some support from some Puranas, but others hold that Patanjali's statement does not refer to shakhas, but only to the various musical patterns, and the diverse types of songs that were erected on the Riks through the various musical devices. This is supported by Sabara's statement “सामवेदे सहस्रं गीत्युपायाः ॥”—‘In the *Samaveda* are a thousand ways of singing the verses’. According to this second view, the *Samaveda* had, most probably, only thirteen shakhas. This view is based on the fact that only thirteen Rishis are named in the Samatarpanavidhi. These thirteen names are Ranayana, Satyanugrya, Vyasa Bhaguri, Aulundi, Gaulgulavi, Bhanumanaupaman-

yava, Karati, Mashaka-gargya, Varshagavya, Kuthuma, Shalihotra and Jaimini. Some Puranas, however mention the names of some other sakhas. Whatever might have been the exact number of sakhas in ancient times the texts of only three of these sakhas are available today, viz., the Ranayaniya Kauthumi, and Jaiminiya. There is not much difference in mantras between the first two shakhas, but only slight differences in arrangement. The one arranges in prapathakas (प्रपाठक), ardha prapathakas and dasatis, the other in adhyayas and khandas. There may be also slight differences in 'swaras' and readings. But, on the other hand, it seems that the Jaiminiya sakha considerably differs from these two in many more respects. It contains only 182 verses less than the former.

The Purvarchika contains six prapathakas, each divided into two ardhas. Each of these ardhas are divided into dasatis, containing generally about ten verses each more or less; the total number of verses come to five hundred and eighty five. These five hundred and eighty five verses are divided into three kandas. The first kanda consists of one chapter or अध्याय, containing one hundred and fourteen verses, dedicated to Agni. Therefore, this kanda is called Agneyakanda. The second kanda consists of three hundred and fifty two verses divided into three chapters dedicated to Indra, and is hence called Aindra kanda. The third kanda consists of only one Adhyaya of one hundred and nineteen verses, dedicated to Soma Pavamana, and is known as Pavamanakanda. The three deities to which these three kandas are dedicated represent the Atman functioning in the three states as symbolised by Aum. Over and above these kandas is the Aranya-kanda containing fifty five verses. There is another appendix, called Mahanamnyarchika consisting of ten verses. The total number

of verses including those of these latter two kandas would be 650.

The Uttararchika consists of eleven prapathakas divided into twenty-two ardhas. These ardhas are sub-divided into one hundred and nineteen kandas, each containing a varying number of suktas. There are four hundred suktas with a total number of one thousand two hundred and twenty-five Riks. Some arrange all these under nine prapathakas, the first five of which contain two ardhas each, and the other four three ardhas each, thus making up the twenty-two ardhas. The Uttararchika contains hundred and eighty-seven trichas, out of which the yonis of only two hundred and twenty six are found in the Purvarchika. The missing sixty one are those employed in the प्रातः सवन or morning offering of the Soma yaga, and it is not clear why they have been left out of the collection. One hundred and five of the mantras mentioned in the *Samaveda* are not seen in the present available text of the Sakala sakha of the *Rigveda*. It is presumed that this might have been available in other lost sakhas.

That the *Samaveda* was held in high honour, even in Rigvedic times, is clear from the eulogistic way in which the samans are referred to in the other Vedas. Even at the time of the *Gita*, it was held in high respect, as shown by Bhagavan's declaration in X. 22 that He himself is *Samaveda* among the Vedas वेदानां सामवेदोऽस्मि ॥ cf., also *Mahabharata*, Anusasana parva XIV, 317, "सामवेदश्च वेदानाम् ॥". Sayana refers to the following Brahmana passage which extols Saman at the expense of the Rik. "यत् ऋचास्तुवते तदसुरा अन्ववायन् यत् साम्नास्तुवते तदसुरा नाऽन्ववायन् यदेवं विद्वान् साम्ना स्तुवते— Praises in mere Riks or verses were appreciated only by Asuras but those in samans or songs are appreciated by the Gods. therefore one should praise through samans."

cf., also *Tandya* IV, 3, “साम्रोऽतो यन्ति ऋच पुनरायन्ति ॥” Through saman people go to swarga and never return while through mere Rik they come back *Taittiriya Brahmana* II, 129, shows the relative superiority of *Samaveda*, when it says that the Brahmana was born of *Samaveda*, whereas the Khsatriya was born only from *Yajurveda* and the Vaisya from *Rigveda*—“ऋच्यो जातं वैश्यं वर्णमाहुः यजुर्वेदं क्षत्रियाहुर्गानि सामवेदो ब्राह्मणानां प्रमृतिः ॥” The relative superiority of the *Samaveda* to the other Vedas is expressed also in the many Vedic passages showing its connection with the Swarloka or heaven, and Aditya, the *Yajurveda* being related only to Antarikshaloka and Prana, and *Rigveda* only to prithvi and agni. In spite of all this glorification of Saman and *Samaveda*, we find in later Puranas and Smritis a tendency to belittle the *Samaveda*. Thus Manu speaks of *Samaveda* as “सामवेदः स्मृतः पितृभ्यः तस्मात्तस्याशुचिर्ध्वनिः ॥” “The *Samaveda* is pleasing to pitris only and so its sounds are inauspicious”. cf., *Markandeyapurana* which also says, “तस्मात्तस्य अशुचिर्ध्वनिः ॥” It also says, “तमो गुणानि सामानि ॥”—“The Samans are characterised by tamas.” But we may not take these statements seriously, because some of the greatest Rishis have been associated with the *Samaveda*. Thus the great Vyasa himself was a Samavedin, as is clear from the list of the Samavedacharyas quoted above. Similarly, it is the great Rishi Jaimini who got it from Vyasa, cf., *Bhagavatam* I, 4, 21. “सामगो जैमिनिः कविः ॥” The *Kurmapurana* also associates Jaimini with the study and propagation of *Samaveda*—“जैमिनि सामवेदस्य श्रवकं सोऽन्वपद्यत ॥” The *Vishnupurana* also couples the names of Jaimini with *Samaveda*. These are the two great Rishis who have expounded the essence of the Vedas in the *Brahma Sutras* and *Dharma-Sutras* and

they may be expected to know the value of the *Samaveda* in spiritual practice. Another two great Rishis associated with *Samaveda* are Narada and Sanatkumara, vide *Chhandogya* VII. Narada has also written a book on samavedic music called *Naradiya-siksha*. Above all is Bhagavan Sri Krishna himself who is declared again and again to be specially connected with *samaveda*, vide, *Chhandogya* III, 17.6] where his name is specially mentioned. *Samavidhana Brahmana* also mentions Krishna's name, cf. also *Mahabharata* Santiparva 348-46, where Sri Krishna is called ज्येष्ठसामव्रतो हरिः ॥ In Santi Parva 338, he is called ज्येष्ठसामग and सामिकव्रतधर. Santi 348, 5 & 6 compares the *Gita* teaching to *Samaveda* संमिततस्सामवेदेन । The Sahasranama refers to him as sama-gayana—“आत्मयोनिः स्वयंजातो वैखानः सामगायनः ॥” *Mahabharata* XIII, 149-75 refers to him as Samagarbha. All these show his intimate connection with the *Samaveda*, and this one fact is sufficient to give the *Samaveda* the place of honour.

There are many Brahmanas attached to the *Samaveda*. The Kauthumasakha has seven of them. They are (1) Panchavimsha, also called *Proudha brahmana* or *Tandya brahmana* (2) The *Shadvimsha Brahmana*, the last prapathaka of which is also called *Adbhuta Brahmana* (3) the *Samavidhana Brahmana* (4) the *Arsheya Brahmana* (5) *Mantra Brahmana* or *Upanishad Brahmana* or *Chhandogya Brahmana* (6) *Devatadhyaya Brahmana* and (7) *Vamsa Brahmana*. Sometimes the *Panchavimsha*, the *Shadvimsha* and *Chhandogya Upanishad* are put together and called *Tandyamaha Brahmana* and the others are called *Anu Brahmanas* (अनुब्राह्मणं.) The Jaiminiya shakha has got Jaiminiya Brahmana and Jaiminiyopanishad Brahmana. The Raayaniya sakha is extant only in some sutras.

The most important of these Brahmanas is the *Tandya* or the *Praudha Brahmana* which is called *Panchavimsha*, only because it has got twenty five chapters. It deals with the ritualistic detail of the Soma sacrifices, and describes the various stories of such sacrifices performed on the banks of Saraswati and Drishadvati. Certain ceremonies, described in this book, called *Vratya stomas* are very interesting, as they show how in ancient days, even mlechhas used to obtain admission to the Aryan community. The *Shadvimsha* is more or less a supplement to *Panchavimsha*. Towards the end of the book are mentioned many portents of a marvellous character, such as the shaking of the temples, laughing and weeping as well as dancing and singing of idols etc., which show that image worship must be at least as old as this Brahmana. The *Samavidhana* mainly deals with expiatory ceremonies and other acharas and customs. Some space is devoted to the manufacture of amulets, as well as to magical rites for destroying enemies etc. We find mention of service in temples as one of the degrading professions. We find also a reference to Krishna Devakiputra. The *Arsheya Brahmana* is more or less an index of the contents of the *Samaveda*. The *Devatadhyaya* deals with the deities of the Sama chant and *Vamsha Brahmana* deals with the names of various Samaveda Rishis. The *Jaiminiya Upanishad Brahmana* is of interest to us only as the Brahmana to which the *Kenopanishad* is attached.

The *Mantra Brahmana*, is also called the *Chhandogya Brahmana*, only because it is the Brahmana of the chhandogas. The word "chhandogya" is derived as "छन्दोगानां धर्मः अन्नायो वा ॥" "Chhandoga" (छन्दोग) means

only the singer of the saman. "छन्दो सामगायति इति छन्दोगः ॥" The word "Chhandogya Brahmana", therefore, means only the Brahmana that belongs to the chhandogas or followers of *Samaveda*. This Brahmana consists of ten adhyayas. The best eight adhyayas of this Brahmana is what constitutes the *Chhandogyopanishad*. Strictly speaking, therefore, the Brahmana portion consists of only the first two chapters. Of these two chapters the first begins with "ओं देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय ॥" which is a prayer to God Savitri to inspire one to sacrifice and worship and to lead one to God. It consists of eight suktas dealing with rites connected with marriage and birth of child. The third sukta is interesting as showing the spirit of the marriage pledge. One mantra says, "Thy heart shall be mine and mine shall be thine यदेतत् हृदयं तव तदस्तु हृदयं मम यदिदं हृदयं मम तदस्तु हृदयं तव ।" These words are to be addressed by the wife to the husband at the time of the marriage. If we understand "हृदयम्" in the sense in which the *Chhandogyopanishad* understands it, it will be seen that the union is between two pure hearts, and that the bond of union is the Atman that resides in both the hearts. This shows how and why marriage came to be known as a sacrament. The first sukta in the second chapter consists of prayers for health, wealth and prosperity. The next five suktas deal with oblations to some minor deities. The seventh is a curse upon worms, insects and other nuisances. The last contains an invocation for general blessing. It will be seen that these two chapters of the Brahmana deal only with grihasthas and their prosperous married life. This Brahmana is also called the *Upanishad Brahmana*, only because of its connection with the last eight chapters which constitute the *Chhandogya Upanishad*.

POLITICAL ACHIEVEMENTS OF ANCIENT INDIA

By KUMAR PAL M. A.

मज्जेत्तयी दण्डनीतौह तायां सर्वे धर्माः प्रक्षयेयु विवृद्धाः
सर्वे धर्माश्चाश्रमाणां हताः स्युः क्षत्रेत्यक्ते राजधर्मे पुराणे ।
सर्वे त्यागा राजधर्मेषु दृष्टा सर्वा दीक्षा राजधर्मेषु युक्ताः
सर्वा विद्या राजधर्मेषु चोक्ता सर्वलोका राजधर्मेप्रविष्टाः ॥

When Politics becomes lifeless, the triple Veda sinks, all the dharmas however developed, completely decay. When traditional state ethics are departed from, the basic essentials of individual life are shattered. In politics are realised all the forms of renunciation, in politics are united all the sacrament, in politics are combined all systems of knowledge, in politics are centred all the worlds.

—Mahabharata : Shanti Parva 63, 28, 91

Gone are the days when the students of ancient Indian history frequently came across the term 'oriental despotism' writ large on the pages of any book on political philosophy. The Eur-American writers liked to despise the study of Indian polity as consisting of nothing but an out-and-out unmitigated autocracy of the type of the Semitic Pashas and Sultans. Now we have surely passed the stage when we accepted the statements of occidental savants like Elphinstone, Mill, Smith and others as infallible. Ramsay Muir could write emphatically and proudly in his *Nationalism and Internationalism* that 'only the West has ever conceived of law as being anything than the arbitrary will of authority' (p. 19). He further adds, 'In a real sense it may be said that liberty has never existed outside the realms of the western civilisation'.

These remarks could be believed twenty years earlier. But now, the old theories of the western scholars about the Hindu polity have been thoroughly exploded before the flood of light recently thrown on the problem by many devoted and indefatigable research scholars of India. Not earlier than a generation or two it was held almost universally that the ancient Indians drew their inspiration from Greece and Rome and that they developed no system of government except unbridled despotism. Really speaking there were no sources to draw upon for a reliable

history of that period. Kautilya's *Artha Shashtra* was only recently discovered by Shama Shastri. By 1923, no pre-Asoka monuments were known to exist. The name of Samudragupta, 'the Napoleon of Hind' as Sarkar calls him, was prominent by its very absence from the pages of Indian history. Even now we possess very scanty and vague information regarding very long periods of Indian history, when India was at the pinnacle of her glory. We find no chronological history before the time of Buddha. Even in later history the dates are not yet certain. The History of even centuries together is still quite blank and dark. Nothing for example is known about the several periods following the decadence of the Gupta dynasty, and preceding the Muslim invasions.

But, for the ancient period, however, the evidences and the materials of study at our disposal are baffling to an ordinary reader. Instead of scarcity there is now a danger of deluge. The works of Hindu political philosophers and law-givers like Manu, Bhisma, Sukracharya, Narada, Vidura, Ushan, Bhoja, Kautilya and others have been unearthed. As regards the others we come across references in the records already discovered and thereby we may easily get at their views and their theories.

The subject under consideration involves a comparative study of the political institutions

of the whole world, obtaining at different periods in different countries. The term comparative is however glibly used in modern sociological parlance. At best it is only a method which may be used to prove anything one wishes to prove.

Broadly speaking, in the present-day world, two rival cultures and civilisations are at conflict and are contesting the field, each vying with the other in claiming to provide perpetual peace, bliss and happiness to humanity at large. The Western civilisation is predominated by and draws its inspiration from, the ancient Greek and Roman ideals and the Eastern culture is based on the ideals of the remote antiquity of India and China which have both common traditions.

As a matter of fact, it is this clash of the two sets of ideals which is really responsible for many mistakes and misunderstandings which frequently creep into the study of one or the other from the standpoint of the either. There is a fundamental difference and even contradiction, if I may say so, between the ideals of the two hemispheres. The rishi and the politician or the comrade are poles asunder. The motto of the West is the love of plenty and the exercise of rights. The motto of the East is love of poverty and renunciation. Economics and politics are their scriptures, and the Vedas and the Upanishads are ours. Their ideal is how much a man can possess, ours how little. This glaring contradiction may, by the way be very usefully pointed out to discount the general belief in the so oft made statement of historians that, the fathers or the authors of these two opposed systems originally inhabited the same territory of central Asia.

Such being the case, we cannot expect that in any case Herr Hitler and Signor Mussolini loaded with their military uniforms and assiduously guarded by their faithful spies

and secret body-guards, can ever appreciate or even realise the force and influence of our so-called Langotiband (with only a piece of waist cloth) dictator and Messiah of India, I mean Mahatma Gandhi, the object of our gratitude and worship and the ruler of our hearts. He rules not with the physical force of a communist party of Redshirts, or the fear of Brown Shirts or Black troops, but the charm and enchantment of his spiritual weapons of non-violence, sacrifice and fasting. In the words of Charles Lamb the spiritual civilisation of the East is too bright like mathematics for him to be enjoyable until and unless one has the eyes of an eagle which is unfortunately not the case with the materialist West. But, though to the chagrin of some among us, let me say that the western culture is too dark (*mahamaya*) for us to afford an insight until and unless we acquire the eyes of a cat without which we are bound to be misled. Religion and spirituality have been so firmly and deeply stamped upon our minds that we simply cannot comprehend the complicated materialism of the west. Both the westerner and the easterner are thus bound to commit mistakes in making estimates of each other, by their own criterions without taking the other's standpoint in view.

Again an important confusing factor confronts us in our comparative studies with strict scientific objectivity. The brightest period of occidental civilisation happens to be the darkest of the Orient and *vice-versa*. Upto the early decades of the twentieth century the tragedy of young Asia had been complete. But conversely it has got to be admitted that India is an ancient country with millenia of civilisation behind it. When Greece and Rome, those cradles of European culture nursed only the tents of wilderness, Hind was a seat of wealth and grandeur. Says Monier Williams, 'Indians had a polished language, a cultural literature and

an obtuse philology, centuries before England even existed in name'. 'There were' he further says, 'Spinozas more than 2000 years before the existence of Spinoza, and Darwins before Darwin and evolutionists or any world like evolution existed in the language of the world'.

Under these conditions is it plausible on our part to think or hope that Eur-American scholars would evaluate the unimaginable and seemingly fabulous achievements of Asia and particularly India. It is indeed inconceivable that dominant races should be able to appreciate the human values in the life-processes of emasculated slaves. To this psychological tendency of the so-called 'superior races' of the modern world may be ascribed the current fallacies in the comparative study of eastern and western sociological attainments.

Here let me also point out to the reader that none of the achievements of the west is more than one hundred years old. The steam-engine, the first and the earliest beginning of the modern industrial civilisation of the west came into general use only in 1830. If you have studied the life of Goethe you will recollect how backward were the social and industrial conditions of Germany in his times. Again, if we care to go through Trail's *Social England* (vol. V) or *Cambridge Modern History* (Vol. VII), it will enable us to have a clear notion of the corrupt and wretched conditions of the working classes and of the female sex of England during the first decade of the 19th century. Similarly Arthur Young's *Travels in France* provides a vivid insight into the confusion, chaos, brigandage and disorder that prevailed in France on the eve of the French Revolution, in all spheres—educational, social, political and ecclesiastical. Europe in short was feudal and medieval almost down to 1870.

But these self-deluded races of the last hundred years have been misled by their fact

of success to postulate the whole development of Asian polity as nothing but an unchanging record of semi-savage, pre-political group-life. They cleverly and cunningly (I say cunningly, because, I am sure, they have not forgotten the history of Europe before the seventeenth century) manage to overlook that the superior races of the ancient and the medieval world were not Europeans but Indians, Chinese, Egyptians, Babylonians and Persians, whether compared in the strength of arms or in the more glorious victories of peace. Down to the second invasion of Vienna by the Turks in the latter half of the seventeenth century, the whole of Christendom was wavering and shattering under the heels of the advancing Turks, and it was Europe's role to be on the defensive.

Finally, we must also take stock of the national complacency and prejudice, which often blur our impartial vision in historical studies. There is a tendency in Eur-American scholars as well as in some Indian savants—dazzled by the unique brilliancy of the achievements of the present west—to exaggerate and this historical defect I attribute to the Indian writers. Any spontaneous and senseless utterance which an ordinary man-in-the-street of London may have blustered without any forethought is accepted as an infallible decree of God and is regarded by prominent Indians as worthy of citing on the platforms, in learned assemblies and quoting with pride in their writings. On the other hand, the deep philosophical revelations, buttressed with arguments, by our Rishis like Manu, Valmiki and Veda Vyasa are considered as fictions, myth, fable, allegory or exaggeration. To the modern readers, phrases or even single words from Plato or Aristotle loom large and form proper subjects for theses upon theses for purposes of the degree of Doctorate. They flagrant disregard the *Dharma Shastras*

and *Niti Shastras* of our great Hindu political philosophers like Shukracharya, Bhishma, and Kautilya. The conclusions arrived at by the ablest of Indian scholars after an extensive and incessant study of the primary sources are pooh-poohed by our learned professors as having not a scyntilla of justification about them.

If we eulogise our own achievements of the past the critic may very justifiably dub our effort as mere self-complacent praise of our own pot. Seeing the present state of affairs, we may even regard their attitude as not unjustified. To illustrate for instance, it would not sound true to anybody, after having once had a look at the coarse and rough type of Khadi cloth which Indian weavers produce now-a-days, that the old Dacca muslin was so fine in quality, that it led Sir Thomas Roe to exclaim that the Princess (daughter of Jahangir) clad in muslin with a sevenfold sari appeared to him to be almost naked. Some future Miss Mayo or Mr. Moreland may point out that Swami Ramadas used to put on the tigerskin and not clothes, or that Sri Ramakrishna Paramahansa merely put on a tat'ered loin cloth round his waist or that Mahatma Gandhi does not wear any clothes except a rough piece of cloth even during the winter season. These facts may well nigh convince a European who has not visited India and lead him to believe that Indians never had a developed cotton industry.

Anyway, in marked contrast to this set of western scholars, there is a class of Orientalists like Jayaswal and B. K. Sarkar who by far-fetched inferences and by stretching the meaning of Sanskrit words have strained their nerves to draw almost exact parallels between the history and political institutions of India and the west. 'It is impossible,' says Sarkar, to mention a single institution or ideal in the occidental for which a parallel or replica is not to be found in the orient.'

They try to demonstrate the existence of every democratic theory and institution and perhaps also of Soviet Communism in the experience of medieval and ancient India.

As impartial observers of historical facts, we have to set aside both the views. There was neither pure and simple Asiatic absolutism as the westerners postulate, nor the several modern institutions presupposed by the other extreme view. Yet even without the slightest doubt, there is no denying the fact that many forms of democratic government obtaining in different countries at present, were foreshadowed in India ages ago. In addition there were many peculiar institutions to be found. From the Rigvedic period down to the fifth or sixth centuries A. D. many states enjoyed various forms of republics known in Hindu technology, by the Sanskrit names of *ganas*, *sanghas* or *sabhas* and *samitis*. Panini mentions some republics with a federal constitution almost wholly on western lines, as for example, the *Andhakas* and *Vrisnis* formed one federation or *sangha*. There was again the federal league of the *Mallas* and *Licchavis*, combinedly designated as the *Samvajjis*. There were the King-Counsel or Presidential republics of the *Vrijikas* and *Madrakas*, the *Kukras*, the *Kurus* and the *Panchalas* etc. Finally there were the Nation-in-Arms republics as of the *Kambhojas*, the *Surastras*, the *Srenis* and others. Also there were among the ancient Hindus the institutions of election, representative assemblies, parliaments and second-chambers (as among *Ambasthas*). All this is corroborated by the records of the Greek travellers as well as by the Hindu literature.

We must not ignore in this plethora of republics bristling in various parts of India at different times, the fact that there was also the institution of monarchy, and in some cases of a very absolute type. But generally the monarch used to have also a cabinet of

ministers usually six in number as is described in the *Mahabharata* Parva XIII. Ministers were regarded as an indispensable element in the state. 'A single wheel cannot draw the chariot'.

Finally, very strange to notice, we come across in the *Sukra Niti* a socialistic conception of state based on the theory of 'Social Contract' of Rousseau and such other theories, though, of course, in a different guise. The polity advocated by Sukracharya was essentially an omnipotent, all-inclusive agency for the advancement of human welfare. Vasishtha and Kautilya uphold the doctrine of state socialism. The social and economic legislation recommended in the *Sukra Niti* is sweepingly vast and wide. A sort of modern communism, though only limited to the privileged *bourgeoisie*, may be detected in the government of Agroha - a desolated town situated at present near Hissar in the Punjab - said to have flourished late in the 7th or 8th centuries under the illustrious Raja Ugrasena to whom the modern Agrawal community traces its descent. Lastly we may observe the relics of communism in the Indian families even to-day.

Nevertheless, God forbid, we should not subscribe to the mistaken view of the extremists like Sarkar and others, who are at pains to establish that India also witnessed

the Hindu Alexanders, Caesars, Constantines Charlemagnes, Fredericks, Napoleons, Richelieus, and Bismarks. We do find despotic monarchs in ancient India but there is a fundamental difference in the character of eastern and western kinds of despotism. On the other hand, there is nothing in our literature to show that we had any Augustines, Bacons, Cokes, Pymes, Rousseaux-Voltaires, Burkes and other political and constitutional giants. Nor do we come across anything like parliamentary democracy, Bolshevism, and many other political theories of to-day.

In short, we find in ancient India besides despotic monarchy republics of federal and unitary types; elective kingship (as of the Kathas), representative parliaments in the form of Janapadas or realm assemblies and local self government in the Paura Assemblies, direct democracy (of the Kshudrakas) and what not. There were even the direct checks upon the legislatures as are devised in some countries in the form of initiative, recall and plebiscite. We are told in the Puranas that many kings were dethroned shereby by the force of public opinion expressed through demonstrations and marches led by the rishis and munis who were the leaders of the masses in those days.

DIVINE GRACE AND HUMAN EXPERIENCE¹

By SWAMI SHIVANANDA SARASWATI

A person in a state of horrified shock or surprise can hardly adjudge events and occurrences in their proper perspective. It is a sane and dispassionate analysis alone that will help to reveal great global events in their true colours. On such analysis it will be found that the sensation of horror assailing man is only superficial and has an unmistakable vein of egoity.

To start with, man has a lop-sided conception of the Deity. Man stubbornly sticks to this conception. Beginning, being and ending constitute the plan of the universe. This is the law followed by all creation. The Deity is creator, preserver and *also* destroyer. Man never likes to accept the full implications of the third aspect of the Supreme Being. He takes a partial view and always wishes to accept only that part of truth which is convenient and palatable to him. Man applauds, commends and expresses gratitude for the creation and preservation aspect of the divine plan, but when its logical sequence in the form of destruction is made manifest, he frantically and frenziedly entreats the intervention and aid of the Lord, as though this destructive process is being wrought by some third agency entirely distinct and different from the supreme one, the one-without-a-second. Man must be bold. He must gaze at Truth square in the face. He must learn to courageously accept all its aspects. The realm of justice has no place for the play of emotion.

You can save yourself from the attack of an individual or a party of external assailants. But you cannot save yourself when your actions turn against you for retribution. When the rod of punishment falls upon mankind for its own folly, no one can help it or check it. Therefore, the ancients always urge man to do good actions. If good alone

had been done, good alone would come. If no harm had been done, no harm could come.

The extreme irrationality and perversion of mankind is nowhere and at no time so fully and forcefully apparent when he rants at God for conditions that he himself has knowingly and deliberately brought about. Saints have declared time and again from the housetops during the past centuries, that man must embrace the Right and abandon the wrong. Further, they have clearly pointed out in unmistakable terms what is right and conducive for good and what is wrong and leading to harm. Persecution is what they have for the most part received at society's hands. Yet the saints have persisted in it and scriptures have all along been silent voices calling man to tread the path of righteousness and give at the same time a vivid picture of what the consequences of transgression would be. Are these not provisions for man's blessedness made by the spontaneous grace of the Deity? What has mankind profited by these through successive centuries? Can anything other than what is witnessed today result from mankind's want of neglect of God's good counsel embodied in the scriptures? Can anything else accrue to him from his flaunting of the saints and the seers? Those manifestations of the Lord's compassion and love that He sent to redeem mankind, man has disowned and even destroyed with his own acts of deliberate transgression.

Just consider: Man conceives a peculiar pattern of what the Lord should be and he looks forward to the Lord's obligingly fitting into it. Then alone he would certify Him as being 'satisfactory'. If the Deity fails to fit into man's preconceived pattern, then He falls into disfavour. We have certain notions of what constitutes mercy, grace, justice, etc.

This article is the answer to same questions put by Dr. M. H. Syed, of Allahabad University.

and we want these factors to manifest upon the earth-planes in just that way we would like them to be. Trying to understand God is not like the selection of a bride that man may lay down "such shall be her fairness," "this the colour of her eyes," "so much her height," "thus the shape of her nose, ears," "such and such the sound of her laughter" etc., etc. To try to say that divinity should set in a particular way is as unreasonable as to sit before a master-musician of the realm and before he has sung for five minutes ask him to stop and change his tune and style to something more desirable and *pleasing to us*. Such attitudes arise out of the fact that we are not rooted in the faith that He is all-goodness and all good alone proceeds from Him. There is good and bad in everything in this world, but there is always good alone in what the Lord does. He who knows the secret of God's ways is never upset by any calamity.

Real faith and love are something quite different from what man knows it to be. The love that is lost when the beloved changes his tone is no love at all. The faith that flies away at the time of a test is no faith at all. Real faith is independent of externals. It abides undisturbed even amidst the extremest of cataclysms and calamities. Emotion, if allowed to predominate, works subtle havoc. Love and compassion for man are good. They are great. They are grand, but love for man should not be allowed to shatter your faith and belief in the grace and all-Goodness of God, who made man. Instead, let man try to sit and reflect for a while over the true import of what takes place around him. Most of his hasty judgment and wrong inferences from world events is due to his extreme narrowness of vision. He takes physical experiences alone to be weighty and of count. Gross physical violence upsets him. But in reality, mental cruelty and torture of far greater intensity

than physical pain are being perpetrated on a millionfold scale throughout the land. In each society and family there are wretched dependents and sufferers, who silently undergo a far more acute torment than in countless cases lead to suicide. This only appears as an item of news in the local daily. None perceives the real pain that drove the person to seek death as an easy avenue of relief. Then, in the prisons and hospitals, countless souls are groaning from the terrible pain even at the present moment while you read this. Yet how many feel for this pain and torture? Thus, it is the mere presence and direct perception of a public event that operate as factors to incite sorrow and sympathy. If one's vision were not narrow, one would feel like Christ or Buddha. Moreover, numerous stray murders and assaults have been occurring daily since centuries. No one thinks of them as anything terrible. Now just because the self-same phenomenon happens to occur *en-masse*, the mere magnitude of numbers deludes man into denunciation of the Lord's justice and goodness. Moreover, such is man's delusion that whereas sudden outbreak of lawless and disorganized killing horrifies him, he takes the utmost pride in the fact of a systematic and organised warfare. He will aid it with enthusiasm. Even the most educated, intelligent and cultured of people considered it a privilege to distinguish themselves in the war effort. They spoke with great pride and satisfaction about their son or nephew or grandson being in the R. A. F. or Eastern Command and so on. They contributed to the Viceroy's War Fund. They received congratulations with joy when their son in the Army or Navy was promoted in rank or decorated with a medal. All this was done knowing full well that every action of theirs meant some shattered home in Europe or Japan, the merciless death of some civilian population, including school children perhaps in distant Europe or the Middle East. This did not deter them from their zealous coope-

ration in the organized preparations for killing in war. This is the strange mentality of man who does not himself know what he is thinking and what he is doing. The average citizen cheerfully bore starvation rations, nerve-racking blackouts, tortuous travelling conditions, acute shortage of housing and normal amenities of life, all in order to adjust himself to a human Government's Plan. Whereas when the Universal Divine Plan works upon well-regulated laws, man frets and fumes instead of trying to adjust himself to its workings. This is because man never sincerely tries to really understand.

The ancient scriptures were not written for fun nor are they to be regarded as playthings just to entertain man for a while. They embody and do seek to reveal great eternal Truths. Why are we blind to the lesson of the Puranas. The workings of the divine law may be mysterious, but to the discerning eye, they are clear and unmistakable. The logic of the All-Merciful is straight. Sri Krishna was the supreme Para Brahman incarnate. He was divinity. Even Shakti, who is but His hand-maid was able to kick the mighty Kamsa upon the chest and vanish into the skies. Yet the blessed parents of this divinity incarnate, the faithful Vasudeva and Devaki had to remain cruelly confined in the prison-house until the slaying of Kamsa. Then alone they got their release by Krishna's hands. Is this not self-explanatory enough to give us an idea of how He works? Lord Rama was divinity incarnate. Yet the Divine Sita had to be a captive in Lanka for several years. Was it beyond Rama's power to get her back within a moment through His divine sankalpa? The great Christ commanded Nature. He healed the

sick and raised the dead. Could he not have prevented the fate upon the cross? Should not man deeply ponder on these significant facts presented before him for the specific purpose of giving him an insight into the working of the Divine Will?

Saints and sages have lived and died only for universal weal. As children and messengers of the Divine, they seek to serve the Divine will and to further His plan. With all their deep love and sympathy for man, their deeper insight into the wisdom of God makes them aware of the ultimate good that apparently painful, experiences lead to. They take a historical view of events and are secure in the knowledge that from the apparently painful, abundant good arises later. Were man to strive to attune himself to the Divine Will rather than wish to the contrary, he will be enabled to see light where it is all darkness now. Should the need arise, the Lord Himself can alter completely the face of things by His All-powerful Divine will or Sat-sankalpa.

Beloved self! The door of Grace is always wide open. The realm of Grace is ever accessible to whomsoever will turn from deliberate evil and face Godward. Yet, man slams the door with his aggressive viciousness. All along he has been taking pride in deliberately doing exactly that which is opposed to Dharma. He has voluntarily discarded good and revelled in evil and yet he desires to have conditions that would accrue only from saintliness and virtue. It is to awaken him to the consciousness of this error and to make him aware of the necessity of goodness that the Divine dispenser, in His All-love and mercifulness sends occasional bitter pills for sick humanity to swallow.

SACRED SIGNS AND NICHOLAS ROERICH'S POETRY

By PROF. B. S. MATHUR, M.A.

Earnest Toller, a German dramatist, in his autobiography entitled "*I was a German*" has given a very revealing statement with reference to his dramas :

'There is one form of tendentiousness which the artist must avoid, that is to make the issue simply between good and evil, black and white. The artist's business is not to prove theses but to throw light upon human conduct. Many great works of art have also a political significance but these should never be confused with mere political propaganda in the guise of art. Such propaganda is designed exclusively to serve an immediate end and that is at the same time something more and something less than art. Something more because, at its best it may possibly stimulate the public to action, something less because it can never achieve the profundity of art.....or as Hebbel puts it 'rouse the world from its sleep'.

'Rouse the world from its sleep' is a clear indication of the purpose behind all art or literature, which has necessarily to shape the world in the light of experience gathered by great minds we have taken the literature or art as their chief weapon for the much-needed reform of the society. But this does not mean that all art or literature has mere purpose, or even its awareness. If art or literature has this awareness it can never rise to the level of great art which can enable the world to journey towards a new order. A writer of immense power sees things, as they are obtaining in the world, and then comes the moment when he sets down to giving expression to the store of wisdom he has gathered. Remember, at the moment of creating or writing he is not aware of the purpose. That moment is of splendid isolation. That is the moment when the individual has become one with the universe and is just portraying things that have the essence of

permanence and universality in them. That is literature or art which can rouse the world from its sleep.

Literature or art is a unique synthesis. It can and it does fasten on topical events but it has to pass beyond them to be of universal import and to be in a position to be classed with powerful literature that can have masses behind it and that really can move the masses to heroic action, so very necessary for the emancipation of the intellect and the people, now in chains. This splendid synthesis which can produce this literature or art is direct contact with the masses, the people, whose joys and sorrows must find prominence in our works of art. What is this synthesis? There has to be a unique union of topicality and universality. All literature is an experience to be shared and communicated, which in the process of communication is enhanced in value and meaning. Ruskin has a very delicate passage :

'The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it: so far as he knows, no one else can say it. He is bound to say it clearly and melodiously if he may: clearly, at all events. In the sum of his life he finds this to be the thing, or group of things, manifest to him; this the piece of true knowledge or sight, which his share of sunshine and earth has permitted him to seize'.

What a beautiful record of an intelligent mind's reaction to true art or literature? It is powerfully manifest that literature is an experience, communicated after years of striving, a piece of wisdom recollected in tranquillity. Mere propaganda cannot be literature. It is merely topical and it cannot be communicated in the language of an artist in words. The purpose is on the surface. There a little music or melody in it. Best

words in best order are not there. Not even best words are there. That cannot have a universal and lasting appeal. In writing *propaganda* a writer is a superficial commentator of current events. He has not assimilated or digested the thing to take it into the unconscious or subconscious level, which might appear in moments of splendid isolation a power and sacred literature.

A true artist or a writer of true literature which has sacred signs, signs that take us away from this world unto a new world of hope, culture and divinity, has this synthesis of the topical with the universal, in a moment of isolation, which is paradoxically a moment of extreme nearness to mankind and its joys and sorrows. Dr. Nicholas Roerich has achieved this unique synthesis in his poems, which are a divine feast of prophecy and fulfilment. Roerich passes from the present to the everlasting in his poetical works. He lives far away from the sophistication of the so-called present civilisation in his mountain home, but he is increasingly aware of the world and its complications. His diary, leaves and poems, together with his perennial pieces of art (painting) are scattered all over the world, and he is busy in spreading seeds of divine wisdom and peace so that in near future our world might be a veritable garden of delight and comfort.

Roerich puts me in mind of the poetry of William Wordsworth, who in moments of tranquillity sang of the universal, after growing vehement over the living present. To be frank: Wordsworth concentrated on the present, then moved off and sat down, after some chewing and digesting, to the writing of great poetry, which has germs of permanence and beauty, even today, after so many years of his death. The same is true of Roerich's poetry.

I am happy I have in my hands *Flame In Chalice*, a poetical selection of Roerich's

poetry. I have got it straight from Roerich himself through his kindness and courtesy. My regret is that these poems are rendered into English from the Russian not by Roerich himself but by Mary Siegrist, who seems to have taken infinite pains to recapture the original in these translations. The translator has admitted that a certain loss is inevitable. Nevertheless, there is sufficiency of sacred signs, signs that take us away from the world unto a region of divine bliss and peace.

There is a definite air of sacredness about his poetry. He has the present world for his background. He is aware of the sorrows and complications that one has to encounter in the world. Yet his call is of hope and divine peace. First, he wants his people to fasten upon God :

We do not know. But they know
The Stones know. Even trees
know
And they remember
They remember who named the
mountains and rivers
Who constructed the former
Cities.

Nicholas Roerich has in his own fashion laughed at the ignorance of the people, who think in their vanity that they are above animals and inanimate beings. And yet they don't know, at least, don't feel the presence of God. What a pity? What an ignorance? Roerich does not stop with mere laughing. He never forgets his friend, Hope :

The great "Today" shall be dimmed
Tomorrow.
But Sacred Signs
Will appear. Then
When need.
They will be unperceived. Who knows?
But they will create
Life. And where are
The Sacred Signs?

Here is a mine of hope and knowledge. "The evolution of the New Era rests on the cornerstone of knowledge and beauty". This

is again Roerich. There will be the emergence of a New Era, based on beauty and knowledge. These sacred signs we have to see. They will appear. This is sound philosophy. Our religious books have clearly indicated that in the beginning of the world there was nothing but God and in course of time He felt an urge to express Himself in the many. The present world is the outcome of the desire felt by the One to express Himself in the many. Definitely, therefore, God lives in all of us. As we come in contact with life as lived by our seniors in experience of the world we part from our sacredness and we pass into men, keenly interested in the growth of materialism. The spark of divinity, the essence of sacredness that we had at our birth, is gone, and we have fully developed the monster of materialism in its place. What a bad exchange! Roerich is one with William Wordsworth in his belief that the child is innocent and there is heaven about him in infancy. With the passage of time shades of the prison house (the world) surround him. Sacred signs lie inside us and they are not revealed. This is deadly and all destroying. The boy must be told what is inside him and then the dawn of the New Era of Hope and Peace :

Do not approach here, my child.

There, behind the corner, are playing
the grown-ups.

They are screaming and throwing
various things:

Easily they can harm thee.

Human beings and animals, do not
touch while they play.

Fierce are the games of grown-ups.

Thy games they do not resemble.

Here the reference is to wars men are incessantly engaged in. The child does not like wars. He is still sacred in his thoughts and his chief weapon is innocence. There has to be education and culture, under the Banner of Peace, for the grown-ups to behave

like good children, bathed in sacred lore and experience. What are these human beings more than mere animals, led by passion and anger against each other?

These games cannot be a permanent feature of our life. They will end for 'the region of peace is thy goal'. The prophecy, (and all also the fulfilment) is contained in these beautiful lines :

We shall enter the fragrant forest
Amidst silent trees,

In the cool glimmer of the dew.

Under light and radiant cloud

We shall take the road with thee.

If thou goest slowly, it means

Thou dost not know that

There is a beginning and joy, the
primordial, and The eternal.

This is a picture of future, capable of achievement in the company of the "Boy". The man, the sophisticated man who thinks he has enough of wisdom and experience, has to bow before the boy and has to be his companion to be in possession of the fragrant forest and silent trees. The forest, or the inhabited world (in which we live), is to be fragrant with the fragrance of joy and peace. Peace will naturally mean cessation of wars and hence this forest will have trees but all silent trees in contemplation of divine and perennial peace. Then instead of heat of excitement there will be a cool glimmer of the dew under light and radiant cloud. The cloud symbolising darkness will be made radiant because of the discipline of reason over our emotions and passions. Actions that have their source in emotion and do not pass through the discipline of reason are just reminders of our animal existence. There will be refinement in abundance if emotions are curbed by the discipline of reason. That is the cool glimmer of the dew. What a fine idea rich in experience and tranquillity? There is no haste about going away towards that New

Era at present The grown-ups need not be in a hurry. Let them walk with the "Boy": our progress may be slow: it will be the "progress" of royal procession, all splendid and meaningful. First steps might be slow: the "Boy" need not worry. Then there will be "Joy", the eternal.

Dr Nicholas Roerich has, it seems, pressed all his experience and grasp of reality in these lines of philosophic weight. I agree with Mary Siegrist, his translator, when she writes: "The depth and intensity, the rhythmic sweep and exaltation that mark his work as artist is no less present here. His lyric words, like so many singing arrows, fly straight to their invisible goal. Light rays out powerfully from the lines. It is evident that they have been made in flame as nature makes". A grand tribute and richly deserved!

As I close I feel like referring to lines that I regard as the best ever written by Nicholas Roerich:—

Behind my window the sun again
Is shining. In rainbow are clad
The little
Grass-blades. On the walls are
unfolded
The brilliant banners of light. From joy
Trembles the vigilant air.
Why art thou not quiet, my spirit?
Wast thou frightened
By that which thou dost not
understand? For thee
The sun covered itself with darkness.
And the dance
Of the joyous grass-blades drooped.

Here is a mild rebuke, together with excessive rejoicings at this hour of victory. Victory is of light ever darkness. It has

not come : but it will come as death comes after birth. The mild rebuke is for those who are bathed in disappointment and who cannot see the coming Sun of joy and happiness. Even the air is vigilant and is dancing (or trembling) with joy. There are the banners of light, those sacred signs for which we have waited long and worked long. The idea is that the Sun can never be eternally covered with darkness. This is our experience but seldom we learn from it. Roerich sings of little things, in his own simple fashion, without caring for the graces of poetry. He has graces in abundance but not of poetry, though definitely of philosophy and thought, marvellously divine and human. What a synthesis of the human and the divine, of the topical and the universal. All through he talks about the world but always he has something otherworldly about him. Like Shelley he is ever on his wings: his wings are of culture and peace. That is his idealism. *Indeed, that is realism.*

One cannot forget this Great Believer in human destiny. The human destiny is peace and joy. Here is his Call:

Ye Street merry-makers!
On my string is a
Pearl
Bestowed on me By the Ruler!

Take this pearl of "Sacred Signs", bestowed by the Ruler, our Nicholas Roerich—through his poems and diary-leaves, scattered all over the world. This pearl will fill our hands with drops of benevolence in profusion. And this benevolence brings as its inseparable companion a deathless peace. Let us have it.

THE COMPLETE ACT—VIEWED STATICALLY¹

By RENE FOERER

In what follows, an act means not merely an action, an isolated physical or mental movement, but also all the material and psychological operations resulting in a distinguishable and significant change, expressible in terms of a particular intention or aim.

Thus, we shall call by the name of complete acts those acts which are sufficient by themselves, which are complete in themselves. They are finished acts like a melodious phrase which has reached its end. That is why we can call them perfect in the sense in which the Greeks understood the idea of perfection. During the duration of the complete acts, there is a rigorous concord between the being and the will to be or at least between that which can immediately manifest itself as the being and the will to be.

There are acts which, though they are outwardly completed, leave an impression of incompleteness in the mind of the agent. The complete acts we have in view are above this distinction. In the expression 'complete act' the word act is taken in the sense of total act, of the act visualized all together of the external and the internal, in its double aspects, material and psychological. The complete acts are, then, the acts doubly achieved and to say that they are sufficient by themselves means that they also fully suffice for their agent. Hence, no sense of desire can have any relation to complete acts. All desire is directed towards satisfaction and where there is full satisfaction, there is no room for desire. No one desires for a thing he possesses, at the time he possesses it.

The complete acts are, therefore, acts essentially satisfying. They are happy acts. He, who accomplishes them expresses himself in them fully and adequately, recognizing himself in them unreservedly. They do not leave in his mind any remorse or regret or any unpleasant emotional residue. If they actually leave any such residue, and if the person feels the desire to return to them

with a view to complete them, it is sure proof that something is lacking therein and that they do not constitute an authentic expression of the profound will and intention of the agent.

The internal aspect of the complete act follows from its very definition. The complete act leaves nothing to be desired so long as it lasts. It therefore follows that it can have no internal contradiction. Such a contradiction implies the simultaneous existence of two or more tendencies, two or more incompatible desires. From that time onwards, the complete realisation of these tendencies and desires becomes impossible. Although he may take and play any part, the agent cannot express himself fully in that. One or more of these conflicting desires will remain unfulfilled. He has the sense of non-fulfilment, desire, dissatisfaction. Consequently, an act is not complete unless it is done by an agent in whom all internal contradictions have ceased to be. In other words, the complete act implies, realizes, a total concentration of the powers of the agent, a mustering of all his powers in an instant.

To say that the complete act has, as its agent, only one in whom all internal contradictions have ceased, means that during the whole duration of such an act, a person who is engaged therein loses consciousness of himself.

In order that the agent, who is essentially subjective, may externalize or objectify himself, he must cease, somehow to coincide with himself. In other words, the consciousness of oneself implies the development of a pseudo-subject, added on to the real subject. That pseudo-subject is evidently virtual, similar to an optical illusion but it implies an apparent dissociation from the one conscious and active centre. This dissociation creates two poles in consciousness, which identifies itself with one of the poles thus formed (whose contents become the uncon-

¹ Translated from the original article in French, by P. Seshadri Iyer, Travancore University.

cious) and supports itself on it for observing and appraising the other, the functions of each of them being permutable for the time being.

All consciousness of oneself is then the product, the expression of an internal contradiction, latent or manifest, giving birth to two indispensable terms, the observer and the observed.

If all contradictions cease and if the agent coincides continually with himself, he will cease to perceive himself, because all separate knowledge implies a preliminary distinction between the Knower and the known.

The complete act, in which all internal contradictions have ceased is, therefore, incompatible with the consciousness of oneself. Does not this, moreover, imply the idea of a being which considers itself as living but which does not fully live and which is not fully engaged in its own action. The subject of the complete act is too intensely occupied in living to have the time to look at himself as living, far too concentrated on his act, to interest in himself as the agent. In other words, the complete act is the act in which one forgets oneself.

We have already indicated that it is also the act in which one is oneself. Further, to realise fully, to become completely oneself, is to lose all self-consciousness as an agent. To the man who considers himself as a distinct self and does not wish to shed his individuality, this sustained expansion of his Self, this Supreme fulfilment appears as annihilation. Viewed from outside, this plenitude seems to be a void and the frightened individual hangs distractedly to his self-consciousness, that bundle of painful contradictions. The dismay at the threshold of ultimate realisation is the irony of humanity.

If, with Bergson, we mean by a free act, an act "which emanates from our entire personality" and presents with it "that indefinable resemblance we find now and then between work and the worker", then the free act is the complete act, which instantaneously mus-

ters all the powers of the being and in which the being recognizes itself. The liberty, thus visualized, is the absence of all internal contradiction. Moreover, it alone can be experimentally verified; we can have a direct notion, a vivid feeling of it, so far at least as it manifests itself as the removal of a previous constraint. It ceases to be perceived when it continues without interruption and the agent finds himself securely in a state of pure existence above all the oppositions of constraint and liberty.

Although we can hold it as objectively limited in its extent as well as in its results, the act is essentially and psychologically unlimited. If the mathematical infinity is that beyond which we cannot go, the psychological infinity is beyond which one does not desire to go. When an act or a presence fills us, and absorbs all the powers of our emotion and thought, when no movement or desire can be conceived leading us beyond the state where we are, that state is truly without limits, since there cannot be the feeling of any bounds except when there is the desire to transcend them. We may even say that desire is only the fact of recognizing consciously these limits. Thus the complete act is infinite, not in the sense of a kind of accumulation and not in the manner of spatial extension, but in so far as it is without internal limits.

This absence of limits or what amounts to the same thing, of all contradiction, all internal resistance, leads to the result that, in the judgement of the agent, the complete act is totally performed without any tinge of 'quality', as the word is understood by the Scholastics. The complete act is, then, in the language of Scholastic Philosophy, a pure act.

It is not merely a pure act in the above sense, but it is also pure as an act, which is accomplished for its own sake, is not stained by any selfish motive and is its own end. If, in truth, the complete act was in the intent of its agent only the means for a

further act, if he pursues through it a remote and more important result, it cannot suffice in itself and is not complete in itself. It will leave behind it as well as even in the course of its formal accomplishment, a heavy sense of incompleteness and impatience. It will only be the commencement or part of a still unachieved act which will constitute the veritable object of desire and which alone can be complete in itself.

The complete act contains in itself its own end and reward. It is not purchased for any recompense and it is not wrested by any constraint. It is not brought about by the attraction of a representation of the future, by the fascination of an ideal distinct from itself. It is not directed towards any end external to it. It surges by itself. Each of its movements springs from an unprompted and always realizable impulse. It is not a groundless act. It is an act which contains its own reason and realizes its object at the very instant it is conceived. Otherwise, if the act remains in suspense in some manner the vital force restrained in it will become desire—just as the living force of a spring whose movement is hindered becomes pressure. There will be at the same time an internal conflict, the consciousness of an obstacle as well as the consciousness of a desire; there will be the perception of a time which, in the measure of the obstruction offered fills up the interval between desire and its realization. In short, the effort of the desire against the obstacle will reveal a self, knowing itself as the agent of that effort.

Precisely because it is sufficient in itself at all moments of its duration, the complete act considered by a consciousness which places itself in the very heart of the impulse from which it derives, is independent of all that precedes it and all that follows it. It does not appear as a momentum, intermediate or final, of an act already begun or as the bait for an act which is to be completed in the future. In other words, being self-sufficient, fixed in itself, it is not bound to attach itself to the past or to envisage the future. "When

the action is complete today, there is no tomorrow" (Krishnamurthi). The complete act is then beyond time, in the sense that, during its duration, its author does not feel himself limited by time, envisaged in its analysis as past, present and future. There is no need even of thinking of divided time unless that thought itself constitutes the object, the content of the completed act. But then, in the latter case, the consideration of time does not intervene except in relation to itself and we will find there too the idea that the complete act is fixed on itself, is internal to itself, is its own end.

This character of the complete act does not mean that in considering it logically and from the outside, we cannot discover the elements of the past or foresee its contribution to the genesis of future developments. But that which is true objectively and discursively, from the point of view of an external logic, is not psychologically or subjectively felt and does not constitute an intuitive datum of the act, comprehended in the ardour of its fulfilment, a consciously experienced condition.

If one wished to see this point clearly, one should place oneself in the condition of a man attached to a work which entirely absorbs his interest. This work, of which we can imagine, for instance, that it consists in fitting up a delicate mechanism, admits no doubt, of successive movements that such a piece should be placed before such and such another. In this case a certain distribution in time of operations, is imposed. But we can say that the time that intervenes here is rather in the movements than in thought. It is on some way a part of the action. There is no definite obstacle which that action has to get over. We perform a present work; we are not overwhelmed by the previous knowledge of the works which have to follow or of the time taken by these works. We do not suffer by not having already reached the end of the work undertaken; we do not wait for the end as a sort of reward for the present effort. Perfect action,

in which we are engaged, appears as a delicate equilibrium between the impatience of obtaining a result and the consciousness of the inconveniences or perils inherent in an excessive haste, a blind precipitation. We reach thus to a natural rhythm of action; we do all that we are capable of doing in doing it well. From the time when the agent feels established in himself, he is not affected emotionally by the consideration of the future or the past.

The mechanism, once it is put in the state of functioning may have a utility. That utility is not directly envisaged. We fit up the mechanism for the mere satisfaction of doing so, of seeing it whole gradually like an edifice which becomes progressively complete. We cannot reason on the satisfaction we feel. There is therein the activity of play, a free activity in the sense we have defined above. This activity does not tend towards a joy which will be external, which will have to wait for the future. The act is not distinct from the joy which it brings.

There is the most pronounced difference among the emotions which develop in time, a time of which the consideration raises the emotions of desire and regret, a time which stands up as an obstacle in itself before the active agent. That sort of time, the stiring time cannot find a place in the consciousness of one who works completely. For such an agent, the consideration of the past or the future is of no more interest than that of the present. He does not feel the need of quitting one of these times to live in another. Time becomes to him the conception of a successive order of things; it defines the outline of the action but is not a motive power or a brake by itself. Time, thus conceived does not generate haste or idleness in him who is conscious of it. It is no more than an intellectual scheme, an instrument of classification or a prevision, a design or a systematic continuation of a design. Ceasing from impelling the action or conditioning it from outside the agent, it appears in its formal content as the creation,

even the product of the action. The events of the past are but accomplished acts and those of the future but presumed acts. And it is further a present act which presumes them.

Viewed from the inside of the complete act, time appears then not as a beginning but as a consequence, not as a reality compelling the act, but as a reality laid down by the act and explaining the nature thereof. Such a time finds itself thenceforward devoid if not, of importance, at least of interest. It ceases to be a desirable or insufferable thing, a thing which one wishes by turns to accumulate or destroy. It is obliterated as an object of direct and distinct pre-occupation. And the agent sees in the present 'not a present which makes part of time but the present which is action.' (Krishnamurthi).

Thus then, though the complete act lets itself be seen to the perceiver from the outside and from a point of analytical view, as a solidarity, a dynamic organisation of distinct movements external to one another and dividing themselves in the categories of time, the division of time which that vision supposes is neither effectively felt nor really and fully considered by the author of the act, during the act. Further, the distinction between the past, the present and the future holds good physically—practical life will become impossible without it—and even as an intellectual notion, but it is denuded of the quality, the colouration, the emotional efficacy it ordinarily has. We can say that it becomes purely operative, instrumental, that it incorporates itself invisibly to the act, becomes part of its internal structure, its essence, articulating to it in some way; it is acted rather than veritably, vitally felt. The material coherence, the co-ordination in time, the movements or the initiatives do not cease from being assured and correspond well to an implicit discernment of moments, an unformulated perception of successive order which is inseparable from all action. But that co-ordination and that order do not, in general, represent more and time is not,

viewed in a specially or irresistibly alluring light.

We no more find in relation with the living depths of the agent the sense of the past which perhaps includes much melancholy, nostalgia and inexorable and oppressive weight of a vast history, whose movements are all at once completed and irrevocable. Neither do we find in the agent the sense of the future which is heavy with many expectations, fears and hopes. We no longer wait for a future where we can at last live completely. Above all, there is no more the conscious vision, the evocation of a person identified with ourselves who breaks loose like vapour through the fissures of unfinished action and turns away intentionally and deliberately from the present to plunge in the gulfs of the past and the future, obedient to intoxicating seductions or insurmountable repulsions. That phantom-like presence vanishes along with the division of time which maintained it and the agent of the complete act escaping from the obsession of desire as well as regret, lives in an indivisible duration which gathering in itself, the past, the present and the future of common parlance, can be called the present. This is not to say that the agent will be limited to the present but rather that all will become present; past and future will give up their emotionally distinctive character in being identified with the present. To him they are no more than present. In fact, neither the past nor the future can be conceived by themselves. Each of these cannot be conceived except by means of the others and cannot be defined except in relation with the others. To cancel the consciousness of the division of time is then, in one sense, to cancel time itself.

From the very fact that all the powers of the agent are united and realised in an intense, supreme concentration of energy, the complete act assumes in his consciousness a limpidity, a wonderful clarity. It attains a point of harmony where the elements concurring to produce it no more enter into conflict; they become essentially in-

visible, though we can still intellectually distinguish them. That is to say, even though it be possible from outside or after the event to discern in the complete act the mental, emotional and physical components, these components are so intimately associated that they can no more live internally and be the objects of distinct observation. A sort of alignment takes place among the emotion, thought and action, an alignment which makes them concur, and converge in an organic synthesis, presenting an appropriate unity, an original import, constituting in itself a simple and new reality. It is as if three tubes of a primitively distinct plan were to fit in to form together one tube of which the sections become indiscernible or as if the fragments of a lens broke to solder again with as much of perfection as the lens to retake its first transparency and become capable of realising a resplendent concentration of light.

This alignment, this adjustment, this concurrence of the powers of the agent effaces their particular characteristics, the distinctive existence of each of them, just as, in a disc in rotation a judicious proportioning of primary colours destroys all colouration.

These powers are named and distinguished from one another by their disagreement, even by their opposition and still more by the fact that they appear successively and not simultaneously.

These lively emotions, in their first *elan*, their manifestation for a literal, unconditional and immediate fulfilment enter into conflict with reason. Precipitating themselves blindly towards their object, pressing already in imagination, they are restrained in their first bound by the caution of that reason which views them as the vexatious and inevitable results of the structural memory of past experiences. They tend to appear as present or projected action. Thus, there is conflict between this transport towards immediate satisfaction, this frenzy for instantaneous realisation and the apprehension of future difficulties, of

mournful morrows, which will be the ransom of that blind *elan*.

This conflict apparently opposes emotion to thought, but it really constitutes by the medium of that thought a fight between direct and reflected desire, between passing and permanent desire. It makes of action a deceiving compromise, a bastard reality which incapable of being fully translated as emotions or reason cannot but bring about a conflict between them, thus acquiring a semblance of distinct and isolated existence.

The emotions are differentiated from reason not only by knocking against each other but also, if one may say so, by flying from each other. They are not awakened except successively. When emotions are; awakened, reason remains asleep and vice versa. There is emotion without thought or thought without emotion. The last term becomes present to the mind by its very absence.

From the moment when the emotions become spontaneously logical, that is say, involve a clear knowledge of their results and adjust themselves to that knowledge, they are susceptible of developing indefinitely as concrete action without mutual interference or limitations; that is to say, that they can express themselves successively without collision or, what amounts to the same thing without pain for the agent. Reason which presents itself as a sort of external corrective of emotions, integrates itself into them, enters into them totally, dissolves itself in them elucidating them. In the words of Krishna-murti "it enters into fusion in the intensity of emotional lucidity" and forms with the emotions a single homogenous substance. Properly speaking, there is no more any emotion, thought or effort but a total functioning, a simple and integral internal movement, an emanation of energy which is accomplished by itself without interruption or hindrance. It becomes unnecessary to seek in this flood wherefrom external actions detach themselves at every moment what belongs to emotion and what proceeds from

thought. In these circumstances man has the feeling of being the origin of the flux of a compact and smooth life, of a homogenous and undifferentiated *elan*, of a continuity of internal gushing. The waters of life flow uniformly from a single jet without eddies or whirlpools to alter its transparence or to check its course. It is that simultaneous and undivided animation of all the powers of the agent which makes him see this final clarity. This vision, which no conflict can obscure may reach in certain circumstances, an intensity of light which, to use a very old but entirely adequate and correct phrase, is nothing short of illumination.

The different emotional movements succeed one another in an intellectually coherent and apparently indefinite and living order, sustaining among them relations conforming to their respective natures. Intelligence does not discover any logical contradiction, any deepseated incompatibility among sentiments which go to fill the heart. Thenceforth, the acts corresponding to successive sentiments develop without proving themselves obstacles. Even if, from the view point of others a contradiction exists, it is not felt as such, by the agent. His action is, at all times, perfect for himself, that is, in regard to the criteria of appreciation he maintains. In these conditions, from the moment the action is initiated without retardation or resistance, no conflict is conceivable.

The unity of the act no more appears to the agent, as a diversity that has been overcome or even as a happy association of components which remain distinct in spite of that association, but as a simplicity existing by itself, anterior in some way to all differentiation and incapable of any analysis. We no more see a mosaic, where contours appear in the grouped elements. We are conscious of an integral unity which holds together, or if you wish, of a total function in which the habitual resolution in specific activities can well be the product of a mirage created by imperfection, the limitation of the senses. Natural imperfections, indeed, but whose

naive acceptance will conduct us to interpretations, which though technically valid and fruitful, will be psychologically illusory, so that if the characteristic order of the complete act appears as a synthesis, to a thought habitually moving amidst distinctions and oppositions, it can, considered in itself, be regarded as a primitive non-duality. Then, ceforward, that which, from the point of view of distinction presented itself as a conciliation, a skilful and conscious adjustment of differentiated functions, manifests itself in the consciousness of the complete act, as a primitive reality, which is naturally indivisible; it cannot even seem as reduced to fragments except by an illusion natural to our sensorial or sensori-mental perspective in the same manner as a real straight line has a broken appearance when refraction intervenes. The conflict between these opposed interpretations only expresses the paradox of a reality which is obliged to break itself apparently to be grasped but is really at bottom alien to all discontinuity, all factual division.

If it is really so we see how great is the error of those who imagine themselves to have attained a complete act by an intellectual conciliation of differences.

Indeed, from the very first this attempt at conciliation presupposes the practical conviction that the differences are real. Further,

the method adopted to harmonize them leads to an analysis which only emphasizes these differences. To unite them further, we are led to divide furthermore the concept, to consider finer details, to lose ourselves in increasing and inextricable subtleties so that it is with a mind obsessed by difference that we can deceive ourselves as having realised the unity; it is not surprising then that we are discomfited. These criticisms remain valid even if the unity of the complete act, instead of having an absolute foundation is nothing but an unavoidable appearance which, as a result functions for us as the absolute.

In every case, to reach the complete act, we should not seek to conciliate the differences, but on the contrary, we should lose the sense of distinction. This cannot take place except by a vital transformation, following a grand internal tension.

We may remark that the attributes we have been logically led to confer on a completed act are, mostly, the same as those which the theologians consider as proper to God; perfection, felicity, infinity, simplicity, eternity etc. This does not surprise us. That which men have venerated, naming it God: is the image of their real happiness. Now, in truth, the complete act is the very formula of supreme human felicity. It is then only natural that it manifests the attributes traditionally ascribed to Divinity.

REVIEWS AND NOTICES

THE HORMIC THEORY: By P. S. NAIDU, M.A., CENTRAL BOOK DEPOT, ALLAHABAD. RS. 7/8.

Professor P. S. Naidu of the Allahabad University has presented in the book under review an admirable account of the Hormic school of Psychology. The hormic school of psychology, otherwise known as the Psychology of purpose, was initiated by Dr. McDougall, one of the most vigorous and admirable psychologists of this century. Prof. Naidu gives a detailed and critical account of Dr. McDougall's psychological output and the development that the hormic school got at its founder's hands. During the course of his sketch Prof. Naidu reveals the weaknesses of the theory as well as its possible future and what amendments are needed to make the hormic theory the most satisfactory account of the mind. Any scientific theory must cover all facts pertaining to the sphere of its investigation. The conflicts of contemporary psychologies are traceable to the fundamental mistake of treating psychology in an atomistic or associationistic or behavioristic or mechanistic manner. A full and complete account must find place for all schools of psychology. This, according to Prof. Naidu, is given by the hormic theory which harmonises or brings into a unitary structure all the demands of the mechanistic gestalt and factor psychologies. But then the hormic theory propounded by Dr. McDougall has to undergo certain modifications and extensions. These Prof. Naidu undertakes to supply.

The value of the hormic theory consists in the fact that it begins to interpret all psychological processes on the basis of purpose. "The view that all animal and human behaviour is purposive and that purposive action is fundamentally different from mechanical processes is the corner-stone of the hormic theory" (P. 8). The interpretation of the lower processes must be undertaken with the help of the higher and not as it is sought to be done in mechanistic psychology with the knowledge and ideas of the lower phase of evolution. On the basis of this concept of purpose, McDougall finds that purpose is a characteristic of a purposing mind, and since all activities of living organisms are governed by purpose or direction within, mind must be available in them. So far as we are aware, purpose is the characteristic of all instincts, and man is a bundle of instincts. These instincts however are not isolated but form a structure, 'the enduring framework which we infer from the observed manifestations of mind in experience and in behaviour'. It is not static or even bio-static but dynamic for it grows and develops and endures even when the mind is at rest. This is real contribution to the theory of evolution. Mind proceeds

to develop from the incoherent homogeneity towards more and more varied instinctual heterogeneity of instincts and reveals itself as present and growing towards the fuller organisation and transformation of itself as a consciousness capable of conscious motives and purposes and as moving towards that 'far off event to which all creation moves', the evolution of a mind that is supra-conscious. Processes must be interpreted ultimately in terms of purpose and then alone there is seen progress. Prof. Naidu rightly points out at the end and during the course of his exposition that hormism demands inexorably developments in two directions, one in the direction of including the unconscious fields of Psycho-analysis to which Sigmund Freud drew attention but which McDougall was chary of accepting fully for very obvious reasons sketched by Prof. Naidu in Chapter VIII, and the other in the direction of including the Supraconscious (p. 152). This would make possible our understanding of the several strands of behaviour under the scheme of purpose which infiltrates from the highest supraconscious activities down to the lowest instinctive activities whilst preserving the unity of the whole. Prof. Naidu devotes much space to the former reconciliation and also grants that the real way of meeting the supraconscious is to emphasise the Parabrahma-purpose. On this subject which is of entrancing interest, perhaps much more could be written, but the exigencies of practical modern psychology and the climate of opinion made it necessary to develop this field much less. It is in this field that India's fullest possibility lies. For it is the supraconscious that can adequately explain both the conscious and the unconscious by throwing light on the dynamism inherent in all biological processes and formation of functions and structures lower down the scale as Sri Aurobindo has shown.

The book comprises three parts. The first part traces the evolution of the hormic theory as found in the writings of Dr. McDougall. Prof. Naidu rightly points out that McDougall need not have succumbed to the criticisms of certain of his behavioristic critics regarding his excellent account of his instincts so as to drop even the term itself. Terms can become special to certain subjects and need not be discarded because they could become common place or hackneyed. He sketches the hormic theory of instincts, of emotions and sentiments and of pleasure. Prof. Naidu illustrates with apt sketches the several inter-relationships between the instincts and the emotions and sentiments. The fig. 6 is a schematic representation of the formation of sentiments but the figure could have been a little bigger than what it is. Prof. Naidu's great excellence consists in his giving constructive suggestions as to the adequate hormic

theory, Hormic theory is most satisfactory as it grants a full account of all the cognitive, and effective processes, according to Prof. Naidu.

The second part of the book is devoted to the other contemporary schools of psychology. Prof. Naidu must indeed be congratulated for his most apt and striking criticisms of Prof. Woodworth's 'middle-of-the-road' psychology. Prof. Woodworth's psychology which is the text-book in the University of Madras is one of the most unsatisfactory books. It is all to the good to take a psychology that takes up no position as ultimate and the final word, but then it has no point of view. Woodworthian psychology seems to move along one route—the route of dynamic and purposive explanation up to a point, and as if afraid of moving forward deserting the comrades behind, namely the behaviorists whose democratic applause are perhaps necessary, moves backward towards what Prof. Naidu calls 'bio-static' explanations. Prof. Naidu thinks that Prof. Woodworth should or must move towards the hormic but one is afraid that 'mechanism and materialism' are too much with these middle-of-the-road-psychologists. Next comes an interesting account of the relationship between the Gestalt school and Hormic theory. Prof. Naidu finds that the Gestalt school emphasises the field-organisation or structure or pattern but when as Spearman pointed out the Gestalt psychologists are confused as to whether it is subjective or objective, being unable to distinguish between them. The defect of the Gestalt school lies in its analytical procedure rather than in its concept of pattern or unity that is primary. The urge to form wholes is a fundamental thing and it is this that links it with hormic principles. The seventh chapter deals with the relation between McDougall and Freud or Hormism and Psycho-analysis. The exposition and analysis of the process of regression is most lucidly and admirably made and forms a solid contribution which will lead to a rapprochement between these two apparently divergent schools of psychology.

The third part of the volume deals with Applied Hormism. The psychology of culture is explained on hormic principles, and to illustrate in concrete setting the principles of hormic psychology in the field of culture Prof. Naidu studies the Andhra and Tamil cultures. He shows that Andhra culture reveals a perpetual conflict between self-assertion (*Virya*) and sympathy (*karuna*) (p. 185), whereas sympathy (*karuna*) and 'submission' are key-notes for the interpretation of the Tamil-mind. We may not agree with this view fully but then there is large scope for varied interpretations when we take into consideration other factors also, which arise from the 'overhead consciousness' and psycho-analysis. Prof. Naidu's approach is very welcome

and throws light on certain fundamental aspects of these two cultures—the commonness between all Indian culture being 'sympathy' and Parabrahma-sentiment, to use Prof. Naidu's phrase. Prof. Naidu's deals with the aesthetics and political topics like liberty from the Hormic standpoint wherein he throws out valuable suggestions for further development. Being devoted to Hindu philosophy, Prof. Naidu tries to show that the hormic approach was long ago envisaged and enunciated by Sri Krishna in the Gita. I am not sure however whether the nishkama is hormic except in the extended meaning of the term. Though mind as it is understood in Hindu philosophy and psychology is certainly characterised by this hormic urge, purposive movement, it is the beyond-mind that is sought, and this beyond-mind consciousness has not been sufficiently expounded as to its having any other purpose or as purposive. Prof. Naidu must however be thanked warmly for his interesting and invaluable survey of the hormic theory which is characterised by lucidity, simplicity and constructiveness. Undoubtedly this is an excellent book for advanced psychology. The figures are all valuable and except for one fig. are neatly sketched. The get-up of the book is good.

K. C. VARADACHARI.

THE WORLD CRISIS: BY ANIL
BARAN ROY. (PUBLISHED BY GEORGE
ALLEN AND UNWIN LTD, LONDON.)

We are living neither through an extraordinary political or economic crisis nor the disintegration of human institutions and culture: instead we have entered a stage of *mutation* which affects the whole of our culture. Of late, attempts have been made to study and systematically analyse the nature, cause, and consequences of the contemporary crisis. To find a way out, some suggest a revaluation of basic values, while others reinterpret the theory of evolution in the light of modern physics by introducing purpose in the history of life which transcends the laws of matter. Unfortunately these noble attempts have not offered a satisfactory anatomy of the world-crisis though we are provided with a challenge to the pessimism which is invading our life today.

In the present work Mr. Anil Baran Roy gives us, as the sub-title suggests, a vision of the future in the light of Sri Aurobindo's teachings. The Kingdom of Heaven on earth is supposed to come when 'Supermind appearing manifests the Spirit's self-knowledge and whole knowledge in a supramental living being and must bring about by the same law, by an inherent necessity and inevitability, the dynamic manifestation here of the

divine Existence, Consciousness and Delight of existence'. The scope of the author's theory is wide and he profusely quotes from Sri Aurobindo's teachings to support his thesis. With Bacchic enthusiasm, Mr. Roy makes certain startling declarations which require thorough examination. According to Mr. Roy the aim of the world-shunning saints and sannyasins in the past had been individual salvation, and not the bringing down of a new spiritual power on the earth by which this earthly life can be divinised. Organized religion has failed in its attempt to build up a New Order of human life. Sri Aurobindo and the Mother have created the possibility of such an uplift.

The conclusion of the above statement is rather very ambitious. It is claiming too much to say that Sri Aurobindo will succeed where others have failed. Time only can prove the veracity of the above prophecy. Civilization marches in curves and never in a straight line. There was no time in world's history when we had either unmixed good or unmixed evil. Every page of human history bears witness to revolutions which came to annihilate the old decadent order and create a New Order. There is a rhythmic sequence in which good follows bad, construction follows destruction, life follows death. So goes on the eternal drama of evolution and involution, decline and progress, creation and destruction! But there is no need for us to despair or conjure up an illusion, as the avatars, prophets, founders and mystics of great religions have always been the prime mediums to point out our destiny and put us in touch with the superempirical, infinite and transcendent Reality.

S. A.

THE PRINCE OF AYODHYA: By
D. S. SARMA, PRINCIPAL, VIVEKANANDA
COLLEGE, MADRAS. PUBLISHERS: SRI
RAMAKRISHNA MATH, MYLAPORE, MADRAS
Pp. vii + 39'. PRICE: BOARD RS. 4/-
CALICO RS. 6/-

The emphasis on Dharma or the life of righteousness has been the fundamental feature of Indian culture. From the dim Vedic period to the present day, the great personalities that have dominated and moulded the history of India have been men of unimpeachable integrity of character, who lived and died for an ideal. When time rolls on, a halo of divinity spreads round their memories and the people worship them as the veritable embodiments of Dharma. The life of Rama, as depicted by Valmiki is a very successful attempt at picturing for the world the character of an ideal man proving

himself amidst a variety of trying circumstances. The reverses in Sri Rama's life, bewildering enough to turn a normal man mad, make him intensely human. The prime of youth, the young wedded wife and the royal honours that are invested on him are one side of the picture; exile from the kingdom, the horrors of a life in forests abounding in beasts and sub-human beings, the kidnapping of his partner by a king of an alien race, the historic fight and the vanquishing of the powerful enemy are the other side of the picture. The greatness of Sri Rama lies in his equanimity in these two opposite circumstances. His high, unflinching devotion for Dharma which he placed higher than the mere achieving of one's own ends is the central note of his character.

Nor is the *Ramayana* a mere biography. Beneath the apparently personal narrative there unveils a dim sense of two totally different civilizations in conflict with each other. And the sage Valmiki in the course of the story has shown us the criterion by which we should judge a culture: whether it is dharmic or adharmic is the criterion. The present work tries to elucidate this viewpoint. The approach is purely literary, as the author says in the introduction; literary in the sense that the work is not an attempt at proving the divinity of Sri Rama and of depicting his life in the light of the Incarnation theory. The literary critics will call the *Ramayana* a romantic episode—the meeting of a hero and a heroine, the obstacles that try to separate them and their eventual re union. Of course, an orthodox mind may be shocked at this reduction of *Ramayana* to a mere romance. But our duty lies in not being satisfied with this. We should try to substantiate it by our spiritual vision. The romance is then transfigured into a grim struggle between a man of ideals and the circumstances that try to smother him.

About the work itself, nothing but praise can come from anybody. The choice of incidents and the emphasis on the right ones are noteworthy. We are not asked to wade through a mass of tiring narratives. The chapters move swiftly, each one opening a fresh episode in the life of Sri Rama; and withal the matter has been condensed in a classical and dignified style that is suited to the theme. Perhaps one may feel that the end is too sudden—but it may be an entirely personal feeling. The book has its special appeal which is not afforded by other presentations of *Ramayana*. That the book gives a faithful rendering in so short a compass is itself an achievement.

NEWS AND REPORTS

SWAMI VIPULANANDA

We record with deep sorrow the passing away on 20th July of Swami Vipulananda at a Nursing home in Colombo, Ceylon. He was 55 years old. Since he got a paralytic attack an year ago, his health was declining steadily. In spite of his indifferent health he came all the way to Tirukkollampudur in Tanjore district to attend the presentation and recital of Yazh, a harp like musical instrument he has redeemed from the past, and constructed. A book that brought together his researches relating to this musical instrument, the Yazh Nool was also published and presented before the assembly. It would seem that the Swami was living to see this final stage of his labours: he lived only a couple of months after the event.

Born at Karatheevu in Mattaclub in East Ceylon, Sri Mayilvahan, that was the Swami's pre-monastic name, had a distinguished educational career and passed his London B. Sc. in science. He also passed the Tamil pandit's examination and was known as Pandit Mayilvahan. It was somewhere in 1920 that he was drawn to the Mission through the inspiration of Swami Sharvanandaji who had gone on a lecturing tour to Ceylon. In 1922 he joined the Ramakrishna Math, Mylapore and since then he contributed a series of article both to the Tamil and English monthlies published from Madras. From 1922 to '24 he was in charge of both the journals, when he translated into Tamil a good portion of Swami Vivekananda's works. He was one of those fortunate few who had opportunities of intimate contact with the direct disciples of Sri Ramakrishna. He met Srimat Swami Brahmanandaji and Swami Shivanandaji at the Madras Math and had the good fortune of receiving diksha from Swami Brahmanandaji. In 1923 he was initiated into Brahmacharya and was given the name of Prabodha Chaitanya. In 1924 he was initiated into sannyasa by Srimat Swami Shivanandaji who sent him to Ceylon to start the Mission's educational work there. With local support he started the Shivananda Vidyalaya to commemorate the name of his Guru at Mattaclub and was also responsible for bringing into existence the Hindu College at Trincomalee. While the Shivananda Vidyalaya was growing, the Annamalai University asked for his services for its Tamil department. He worked there for two years and again went back to Ceylon to resume the work there. It was in the end of 1939 that he was called upon to take up the editorship of Prabuddh Bharata, published from Mayavati, Himalayas. For 1940 and 41 he did the editor's work with rare distinction. He was also member of the Working Committee for an year at the Head quarters of the

Mission, Belur. It was in the year 1943 that the University of Ceylon asked for his services. There also he filled the chair for Tamil with distinction.

Swami Vipulananda was one of those few souls who seek to lead their scholarship and intellectuality to their true crown and fulfilment, spirituality and saintliness. Even before he made up his mind to renounce the world and join the Mission his intellectual eminence had gained wide recognition. But the Swami believed that the true home of all his powers was a life of spirituality and service. Hence he always kept aloof from prominence and the limelight. He was a great Tamil scholar and an authority on Tamil classics. He wrote English prose and verse with the facility of one whose mother tongue was English. And in the science of music he had done researches that won the wide approbation of great scholars in that line. With all this, he was most unassuming and unostentatious, bent a little with the heavy load of achievement. There was about him always that spiritual balance and poise that come from deep meditation and equilibrium of being. When serious ailments overtook him and he had to keep up engagements, he would say with his characteristic smile, 'Simply, I will go and keep up the engagement'. We remember an occasion when he had come to Madras to deliver a course of lectures at the University. The Swami arrived with a swelling on his face which developed into a big abscess.

The day to start the lectures dawned and the Swami called in the doctor and said, 'You can simply begin'. He kept up the engagement with a big bandage on his face and he was none the worse for the bandage. He thus joined to his peace of being, physical courage and stamina. He was really Vipula, deep and vast, not only in his intellectual vigour, but in his mental powers and spiritual poise.

In him the Mission loses one of its very brilliant men and Ceylon one of the jewels she gave to India. His loss is irreparable. Swami Vipulananda's indefatigable and distinguished services to the cause of Tamil learning often reminded one of those medieval churchmen who, unknown and unrecognized, spent their life in meditation and study. The works he has left behind give no adequate evidence of his vast scholarship. He was quite unmindful of fame or the glamour of authorship and mindful of his spiritual growth. May his spirit find eternal solace at the feet of the Master.

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THE IDEAL STATE

By SWAMI VIVEKANANDA

[The saint and patriot in Swami Vivekananda visualised the dawn of Indian independence fifty years ago and reassured us in the words, 'The longest night seems to be passing away.....the day is approaching; the wave has risen, nothing will be able to resist its tidal fury'. The nation-builder in him had very fresh ideas of constituting an ideal State from the various elements of Indian society. He said: 'If it is possible to form a State in which the knowledge of the priest, the culture of the military, the distributive spirit of the commercial and the ideal of equality of the last can all be kept intact, minus their evils, it will be an ideal State.' Is not the present cabinet of the Indian Dominion a rosy realization of Swamiji's dream?]

If it is possible to form a State in which the knowledge of the priest, the culture of the military, the distributive spirit of the commercial and the ideal of equality of the last can all be kept intact, minus their evils, it will be an ideal State. But is it possible?

Yet the first three have had their day. Now is the time for the last—they must have it—none can resist it. I do not know all the difficulties about the gold or silver standards (nobody seems to know much as to that); but this much I see that the gold standard has been making the poor poorer, and the rich richer. Bryan was right when he said, "We refuse to be crucified on a cross of gold". The silver standard will give the poor a better change in this unequal fight. I am a socialist not because I think it is a perfect system but half a loaf is better than no bread.

The other systems have been tried and found wanting. Let this one be tried—if nothing else, for the novelty of the thing.

A redistribution of pain and pleasure is better than always the same persons having pains and pleasures...Let every dog have his day in this miserable world.

All the members of a society ought to have the same opportunity for obtaining wealth, education or knowledge.. Freedom in all matters, i.e., advance towards Mukti, is the worthiest gain of man.... Those social rules which stand in the way of the unfoldment of this freedom are injurious; and steps should be taken to destroy them speedily. Those institutions should be encouraged by which men advance in the path of freedom.

Remember that the nation lives in the cottage.

The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you. They have been silently working through long ages, and producing the entire wealth of the land, without a word

of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands and they are not so much troubled with wants as you are. Modern education has changed your fashion but new avenues of wealth lie yet undiscovered for want of the inventive genius. You have so long oppressed these forbearing masses'; now is their retribution. And you will become extinct in your vain search for employment, making it the be-all and end-all of your life

If the labourers stop work, your supply of food and clothes also stop. And you regard them as low-class people and vaunt about your own culture! Engrossed in the struggle for existence they had not the opportunity for the awakening of knowledge. They have worked so long uniformly like machines guided by human intelligence, and the clever educated section has taken the substantial part of the fruit of their labour. In every country this has been the case. But times have changed. The lower classes are generally awakening to this fact and making a united front against this, determined to exact their legitimate dues... The upper classes will no longer be able to repress the lower, try they ever so much. The well being of the higher classes now lies in helping the lower to get their legitimate rights.

When the masses will wake up, they will come to understand your oppression on them and by a puff of their mouth you will be entirely blown off. It is they who have introduced civilisation among you; and it is they who will then pull it down. Think how at the hands of the Gauls the mighty ancient Roman civilisation crumbled into dust! Therefore, I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you.

How my heart ached to think of what we think of the poor, the low, in India. They have no change, no escape, no way to climb up.... They sink lower and lower everyday, they feel the blows showered upon them by a cruel society, and they do not know whence the blow comes. They have forgotten that they too are men. And the result is slavery. Thoughtful people within the last few years have seen it, but unfortunately laid that at the door of the Hindu religion; and to them the only way of bettering is by crushing the grandest religion of the world. Hear me, my friend, I have discovered the secret through the grace of the Lord. Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it was the want of sympathy—the want of heart. This state of things must be removed, not by destroying religion, but by following the great teachings of the Hindu faith, and joining with it the wonderful sympathy of the logical development of Hinduism, Buddhism.... A hundred thousand men and women, fired with the zeal of holiness, fortified with the eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land preaching the gospel of salvation, the gospel of help, the gospel of social raising up—the gospel of equality.

Your duty at present is to go from village to village and make the people understand that mere sitting about idly wont do any more. Make them understand their real condition and say, 'Oh, ye brothers, all arise, awake! How much longer would you remain asleep!'.... So long the Brahmanas have monopolised religion; since they cannot hold their ground against the strong tide of time, go and take steps so that one and all in the land may get that religion. Impress upon their minds that they have the same right to religion as the Brahmanas. Initiate

all, even down to the chandalas, in these fiery mantras. Also instruct them in simple words about the necessities of life, and in trade, commerce, agriculture etc. If you cannot do this, then lie upon your education, and culture, and lie upon your studying the Vedas and Vedānta.

✓ Let the New India arise—out of peasants' cottages, grasping the plough, out of the huts of the fishermen, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emerge from the factory, from marts and from markets. Let her emerge from the groves and forests, from hills and mountains. These common people have suffered oppression for thousands of years, suffered without murmur, and as a result have got wonderful fortitude. They have eternal misery, which has given them unflinching vitality. Living on a handful of oatmeal, they can convulse the world; give them only half a piece of bread

and the whole world will not be big enough to contain their energy; they are endowed with the inexhaustible vitality of a Rakta-bija. And, besides, they have got the wonderful strength that comes of a pure and moral life, which is not to be found anywhere else in the world. Such peacefulness, such contentment, such love, such power of silent and incessant work, and such manifestations of lion's strength in times of action—where else will you find these? Skeletons of the past, there, before you, are your successors, the India that is to be. Throw those treasure chests of yours and those jewelled rings among them as soon as you can; and you vanish into air and be seen no more—only keep your ears open. No sooner will you disappear, than you will hear the inaugural shout of renaissance India, Kringing with the voice of a million thunders and reverberating throughout the universe—Wah Guru ki fatch—Victory to the Guru!



THE QUALITY OF OUR FREEDOM

Freedom from political subjection is atlast ours after a long and painful vigil. But freedom from poverty, from disease, from illiteracy, from gross economic inequality and alas! from social inequality. these are not yet ours. Our leaders have assured us time and again on the eve of our independence that these shall be their immediate objectives. The one lesson we have been learning these years is that without political freedom none of the other freedoms can be attained, try however much we may. And the one thing we have to bear in mind now is that if this political freedom is not used for achieving freedom, from inequalities and poverty, the former is sure to die a natural or unnatural death. If we are

not going to use this freedom (and, use it with restraint, as the Mahatma has advised us) for forging a nation, efficient and strong, we can not be sure of retaining this political freedom for long in so competitive a world as ours. One fact emerges from the foregoing: these freedoms, in their own interests must be directed towards the creation of an efficient and free nation. This means that we can be sure of our end only if we make sure of the quality of our means, the quality of our freedom. The quality of freedom like the quality of many other things decrease when it is extended. Freedom becomes license when stretched too much and license is corrosive to life. Let us not dull its quality by misuse, by lack of restraint. Even as life's

best fruits cannot be enjoyed without self discipline and control, freedom's best cannot be ours if we don't pledge ourselves to the practice of restraint.

It will be argued that restraint and self-discipline cannot be practised on a nation wide scale. To this we say that virtues are first practised by individuals before they become national virtues. If the virtues of restraint and social well-being are the targets of a few individuals in India, evils of corruption bribery and black-market which have become a national shame would have been blotted out. If the virtue of restraint and social tolerance be the target of the self constituted cultural Brahmins, the social inequality which has become an ineffaceable blot on India's fair face would have been effaced. Freedom like peace and prosperity is indivisible. We cannot have a nation where one half enjoys the blessings of freedom and civilization while the other half remains sunk in poverty, illiteracy and disease. This is the shockingly urgent lesson of the times. The new freedom that has come to India can never be the monopoly of a section. In that case it is sure to die in no time. But, if it is made the common property of the cobbler, the sweeper and the farmer, they will make such rich contributions to it that the nation will rise to its feet once again in all glory.

How can we make the masses feel that the new freedom is theirs, that it is their chief concern. Most of them do not know what has actually happened, and what is the significance of August 15th. To make them conscious of this significance they must be educated. Education continues and will continue to be the one magic cure for all the ills of India. Along with general education must be imparted the knowledge of what this change-over of power to Indian hands means to India and ultimately to the masses, of what is expected of them in a free India. The masses must be taught the history

of their country written by patriotic Indians; they must be brought up in the consciousness of Indian traditions. And now that we are free, nothing stands in the way of our national government achieving these objectives.

Side by side with education must come a reasonably equal distribution of the amenities of life and culture and the ironing out of these economic and social differences. In India unfortunately social inequalities have taken cover under religion. But no religion preaches such universality, oneness and love and tramples over the necks of people as the religion of India. This shameless vagary must be put down as mercilessly as bribery and black-market. It must be the duty of a national government to kill the pretenders to the throne and the first pretender that deserves the guillotine is the pretender to the throne of religion.

Amongst the many obstacles in the way of a society achieving an equitable distribution of happiness and sources of happiness, none has been found so insurmountable as the lack of the consciousness of social oneness. Why is it that in countries where science has brought about the maximisation of production and solved the problems of distribution, equitable distribution of life's essential goods has not yet been done? The answer is: Lack of the consciousness that all belong to one family, that all natural resources are common property; lack of the consciousness that to amass and pile up more necessities than is required for a decent life is to deprive ten others of their food, that to hoard is to cause the stagnation of the blood of human necessities that must be allowed to circulate the entire system of the social body. Those who hoard or amass forget that by so doing the stagnation they cause is sure to produce a gangrene which will kill them. Hoarding and black-market are a violence on the social body, a

sin against its health. India long ago got over this adamant wall of self-centredness and lack of social oneness when our ancients said that the different sections of a society constitute one body and if one member non-cooperates with the social economy and clogs the circulation by hoarding he creates a poison in the social body that in time kills that member. Has not India said that food is the common property of all and he who monopolises it or hoards it is never free from evil? India's social philosophy has always placed on the top the individual and the age-old quadri-type organisation is just the social machinery designed to promote and in the end achieve the highest spiritual quality in the individual.

We must guard ourselves against making the chaturvanya, the stronghold of social inequality. It was never meant by its wise authors to be so. It gave each section the consciousness and prestige of being a necessary limb of the social body. So was the Sudra so was the Vaisya. Nay, not only necessary limb, but with the potentiality of becoming the head. Let Swami Vivekananda speak: There is a law laid down on each one of you in this land by our ancestors, whether you are Aryans, or non-Aryans, Rishis or Brahmanas, or the very lowest out-castes. The command is the same to you all, that you must progress without stopping, and that, from the highest man to the lowest Pariah, everyone in this country has to try and become the ideal Brahmana..... Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of the great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure and meditative.' Here is a society designed for the progressive spiritualisation of mankind and to say that it is meant for perpetuating social inequality is both injustice to its originators and lack of understanding of its purpose.

Caste, by which we do not mean the present system, but its original form, gives us not only the model for functional organisation but enough socialistic potential to satisfy modern needs. 'From each according to his capacity, to each according to his need' is the motto of caste. In it rights and responsibilities flow from duties. In it there is social cohesion, respect for the demands of another, love for social good and the consciousness of social oneness. Societies without these foundations tried to be socialistic, but failed. Man can never become virtuous by acts of parliament. Love alone exorcises his cupidity and desire for conquest. Russia tried the socialistic society; but in Russia socialism is dead except for export.

All that we have said above regarding caste is just to show how when social and economic inequalities are rounded off, society becomes the nursery of the highest culture. So was Hindu society in its hey day. It was the ideal society with the maximum of social dynamism, taking the lowest man slowly to the top. Only when inequalities of all sorts are banished can society generate social dynamism which gives birth to leaders and great men. Nowhere was this sociological truth so beautifully illustrated as in Hindu society. If Hindu society could throw up teachers and great men from time to time it was due to the equalitarian genius inherent in Hindu society. That society is the highest where the highest ideals are practised. From such society springs teachers and prophets who give us the first breath of freedom and rejuvenate not only the country of their birth, but also the world. Witness for instance the latest phenomenon of the Hindu society throwing up a man like Mahatma Gandhi who has made India conscious of a new meaning to freedom by achieving it through means not employed by any other country in the world. 'Don't be thinking that the British will hand over freedom to

you, one fine morning. You will have to take it yourself, you will have to claim it". Thus the Mahatma used to educate us in the spiritual quality of our freedom. The freedom which is the gift of another cannot stay, nor can it be enjoyed. Real freedom is self-born; it is a process of self-discovery. To-day the freedom that has come to India is to be used for the discovery of the ideal India. India had never used her freedom for aggression of conquer and never will he has used it for the good officers, of peace and spiritual enlightenment. Herein comes the signal difference between Indian freedom and western freedom. It is earnestly hoped that India would move on in her traditions, would make her freedom the common property of her masses and would make use of it for achieving in herself a high level of material well-being and spiritual quality that would enable her to continue her spiritual ministry. India's masses have great strength and potentiality in them. And their gifts are the most generous. If they are made to partake

of this new freedom they will make such substantial contribution's to the country's well-being as will surprise the world. Freedom is an inexhaustible treasure; it increases as we give it to others or enjoy it ourselves. India knows this secret as she knows its quality. She knows that to feed its quality is also to feed its quantity.

And before freedom starts proving its quality by freeing us from inequality social and economic, from poverty material and spiritual, it must address itself to a more urgent task of freeing us from the greatest sin of a slavish nation, jealousy. We have hardly got into responsible positions than we have begun attributing motives, or picking holes in one another. Jealousy! leave us; we are a free nation today. Let us not pull down each other; that way we can ill afford to stand freedom's test. Nothing like each one of us feeling that the real quality of freedom is *freedom*. Nothing succeeds like success.

TRUE FREEDOM

Is true freedom but break
 Fetters for our own dear sake
 And with leathern hearts forget
 That we owe mankind a debt?

No! true freedom is to share
 All the chains our brothers wear,
 And with heart and hand to be
 Earnest to make others free!

SPIRITUAL ADMONITIONS OF SWAMI BRAHMANANDA

Compiled By SWAMI VEDANANDA

Who cares for spiritual experience? The ordinary man is fully engrossed in the things of the world which conduce to his sense enjoyment. His mind is ever tossed to and fro with thoughts of how to live a life of pleasure with his wife and children. He wanders restlessly in quest of momentary enjoyments.

Rare indeed are those who really believe that there is the Supreme Being who keeps the universe going. Many do not even care to believe in the existence of God. How then can they take to a spiritual life of prayer and meditation with all their heart and soul to realise Him discarding the pursuit of other things?

When a man is beset with various misfortunes, troubles and tribulations, and finds no relief elsewhere, he turns to God to help him to overcome his difficulties. Very rare are those souls who seek God of their own accord led by an inner prompting alone. The majority of mankind are absorbed in the pursuit of the pleasures of the senses. Those who care not for such pleasures and toss them aside seeking God alone are but handful.

There is not even the faintest trace of selfless devotion to be found in the minds of many who are engaged in the external observances of religion. The men of the world can seldom resort to God disinterestedly. With every salutation they make, they harbour many selfish desires. They are not sincere in their devotion to God. They are shopkeepers, seeking return with compound interest for every service they render.

To call on the Lord is not a joke. It is because they carry a big cart load of evil thoughts and tendencies in their hearts that ordinary men cannot turn their minds towards God. The desire for sense-enjoyments takes a man away from God. The mind of man is restless and strays about seeking the

objects of sense-gratification. Thus he cannot concentrate on God. As long as evil tendencies sway him, he cannot turn a new leaf and become spiritual. The man of the world wastes his whole life in the vain pursuit of sense-pleasures. If he could but spend a sixteenth part of his time in the thought of God, he would be reformed and refreshed.

Very few are really convinced that misery predominates over happiness in this world. Such only will try whole-heartedly to break the bonds of Samsara (relative existence). Unless one feels in the core of his heart that the vanities of the world are transient, one cannot realise God.

You are still young. Worldly thoughts have not taken a firm hold on you. If you do not exert now, you cannot have spiritual realisation. We had the great blessing of associate with Sri Ramakrishna from our early days and hence we have been saved from the afflictions of world life. Did any one prompt us to go to Sri Ramakrishna? It was an innate intuition that attracted us and eventually led us to him. We were not instructed by anyone to seek him and strive for religious realisation.

If we learn to mould our lives in purity and goodness, we shall be free from the ills of life which will never worry us or throw us off our balance. What is there in the worldly life (of relativity)? Viewed superficially, this earthly existence is a bed of roses flowing with milk and honey. But there is no escape from its inextricable though bewitching coils once you fall in its trap. Hence, turn your minds Godward even from your teens. Call upon Him knowing that He looks after you and cares for you infinitely more than you do for yourself. There is no peace anywhere except in Him and by His Grace. He is the source of all peace and blessedness.

No period of life is too early to begin to walk in the way of God. Childhood is the best time to take to spiritual practices. If one wastes that precious period of life, he will have to repent afterwards. With advancing age, the body will become weak and unfit to stand the strain of Sadhana. All sorts of diseases creep in and destroy his mental poise. How can such a one fix his mind and concentrate on God ?

The worthy candidate for pursuing the higher stages of Sadhana such as meditation is born endowed with a proper body and mind. Ordinary men cannot sit in a steady posture for seven or eight hours consecutively engaged in the continuous contemplation of God. Only a handful can stand the strain and they are the fit Sadhakas. Their minds are ever steady, calm and introspective without the faintest trace of any evil tendency.

Those who are easily excited by trifling things or sink in despair at the slightest shadow of misery can never progress in the path of God. The minds of irritable natures are always unbalanced and can never become calm and steady. Can one concentrate on God with such a mind ? The invalid, the idle and the gluttonous can never hope to become real Sadhakas. The body fit for practising Sadhana is of a different type altogether. An unhealthy body is a great obstacle in the path of Sadhana.

Sit up in the early hours of the day and night resorting to a sequestered spot and call on the Lord with an yearning heart. Pursue this steadily every day and you will progress. There should not be any relaxation in the practice at any time. It won't do to sit for an hour or two at a time and then turn to worldly affairs. You should maintain the purity of the thought of God at all times.

The mechanical repetition of the name of God without the mental thought behind during the whole of your life will not lead to much progress. Call upon the Lord with your

whole heart and soul and pray to Him to free you from the shackles of Samsara. Individual souls falling under the trap of Maya feel helpless and miserable and turn to God hoping to be saved from their afflictions. But the observance of external forms without faith and devotion is of no avail in the realisation of God.

The nature of the mind is such that it is very hard to keep it in control. When we are engaged in some work or when we are in the company of others, the mind would seem to be quiet and restrained. But as soon as we close our eyes and seek to concentrate on God the mind begins to stray and roam about the whole world. The erratic movements of the mind are so subtle that in many cases we do not know when it has got away from our control and concerned itself madly in the train of vain thoughts. The only course left for us is to draw it back and fix it again on the contemplation of God. This has to be practised on every occasion and at every time the mind strays away.

With the lessening of evil thoughts and tendencies, the mind can be easily brought over to the contemplation of the Lord. The sovereign means to drive out evil thoughts and tendencies is to fill the mind with good thoughts. The reverent study of the lives and teachings of great souls who have realised God will aid the mind to keep steady and remain in a pure atmosphere. These three are powerful aids to steady the mind :— the study of good and holy books, the contemplation on good topics and the company of pure and high souls.

The more we think good thoughts, the greater will be our concentration on God. If we keep up a continuous train of good thoughts evil tendencies will gradually fly away from us for good. There is no other means to check the mad course of the mind. Malice, deceit and crookedness should be utterly given up. Without purity and sincerity, one

cannot realise God. There is no use in following external observances if the mind has not been thoroughly cleansed. Inner purity is most essential.

If the mind does not become steady when you sit up for meditation, recite exalting prayers and cry to him with an yearning heart. Keep a large picture of your chosen Deity (Ishta Devata) in front of you and fixing your gaze thereon pour forth your heart in prayer. In the beginning, the mind is likely to be unsteady. Hence, prayer, japa and meditation with the gaze fixed on the Ishta-Devata will be easy, as the mind will not have to endure much tension. Continuous practice in this manner for a length of time will steady the mind.

No Sadhana is of any avail without chastity (Brahmacharya) purity and renunciation. There can be no progress without self-control, devotion to truth and purity.

In the early stages of Sadhana, the rules and observances thereof should be strictly adhered to. Do you think that Brahmajuna will dawn upon you by practising japa for two or three days? Gossip, talking ill of others, interference in affairs not concerning oneself, the seeking of acquaintances and wasting one's time idly in the company of others are very injurious to a Sadhaka. All these things distract the mind and drag it to the external world. It is only those who do not take to Sadhana seriously that indulge themselves in the above manner. Without practising restraint in food, sleep and talk, the mind will never become steady. It will not be difficult to concentrate the mind if one takes to solitude and the contemplation of good thoughts from one's early years.

Japa does not mean the mere mechanical repetition of the name of your chosen Deity. You must fix your mind on the meaning of the mantra you recite and see with your

mind's eye the blessed form of that Deity. Otherwise the mind will not be concentrated.

Distractions and discomfitures are inevitable in the early stages. The mind cannot be brought under control in a day. It is only a few months since you began this practice. Can anything be accomplished in such a short period of time? You have to continue the practice unflaggingly with all your energy, year in and year out. If you have the proper spirit of renunciation, your perseverance will win through the day and the mind will attain concentration. Then there will be no break in the contemplation of your chosen Deity. The Sadhana of those who have faith, devotion and ardent yearning towards the Lord and who are not under the thralldom of evil thoughts and tendencies will never be in vain.

All sorts of evil tendencies accumulated in countless births, remain stuck up in the bottom of the mind. When we try to concentrate, they begin to manifest and toss the mind to and fro. These will not allow the mind to become concentrated. But these distractions are only in the early stages. One need not fret and fume over it. One should persevere with all his might and main. There is no cause for worry. Perseverance in Sadhana will gradually cure these ills.

If you keep up the recollection and meditation on God in the course of your other works and studies, it will not be difficult for you to keep your mind steady. Hence, it would be useful and beneficial to remember the Lord at all times even when you are not engaged in formal meditation and japa. To be absorbed in the contemplation of God at the time of japa and meditation depends on the good thoughts you keep on during the whole day. If all the time is wasted in gossip and idle and frivolous thoughts, the mind will become restless and unsteady when you retire

in the early hours of the night to contemplate on God.

What is ordinarily known as meditation does not deserve the name. The mind is upset by various evil thoughts and tendencies, and worldly matters turn the mind away from the contemplation of God. To attempt time and again to draw the mind inward and fix it on God is the case with the majority of spiritual aspirants. Such a state is usually styled as meditation. Really it is Pratyahara, drawing inward the outgoing mind. To keep the mind in the contemplation of similar thoughts for a short space of time is itself the effort of many days. This stage is called Dharana, holding the mind in a certain thought. When all the outgoing tendencies of the mind are restrained and the mind flows continuously as a current in the contemplation of God, that stage is called Dhyana or meditation. At this stage, the mind forgets all external things and surroundings—even one's own body. It leaves the region of the senses and rises, to the supersensual plane. It is at this stage that Divine visions begin to unfold themselves to the Sadhaka.

What is the use of sitting in a yogic posture and closing the eyes if the mind is occupied in attending to what takes place around you, what others say and do. If you desire to listen to the talk of the persons near you, why do you pretend to sit for meditation? Hypocrisy is the deadliest of obstacles in the path of God. Is it to serve any selfish end that you behave as if you were a seeker of God? Sitting in a yogic posture and closing the eyes by themselves do not amount to meditation. Otherwise, every one can be a perfect adept in meditation.

Meditation is not an easy affair. He who has truly attained to the state of meditation has well-nigh reached the goal of spiritual endeavour (Sadhana). Once this stage is attained the mind will no more be pulled

down by the attraction of sensual pleasures. It will turn inward completely without any tendency to externalise. To have reached the stage of meditation is in effect to be on the step next to the direct realisation of God.

Those who are weighted with a load of anger, hatred and malice can never rise to the state of meditation. It is impossible for the wicked, the calculating, the crooked and the double-dealing to collect their mind in the contemplation of God. If there be the least tinge of sensual desire, one cannot concentrate on God. Discrimination and renunciation must go hand in hand with the study of the scriptures. Otherwise it will lead to vanity and egoism and the man will only degenerate. Without Sadhana and control of the senses, the study of the scriptures is in vain.

To realise God, the proper methods of Sadhana should be learnt first. Only a perfected soul can reveal the secret of Sadhana. He alone is the real Guru. He who has not realised God cannot lead another in the path. To get a correct knowledge of Sadhana, we have to seek one who has had himself the direct realisation of God. It is by a blessed privilege resulting from the earnest efforts and aspirations of many lives that one comes into contact with a perfected soul. Such souls who have realised God are not found everywhere. They are very very rare. Equally rare is the earnest soul endowed with the spirit of renunciation who truly seeks Moksha.

Even though one is initiated by the greatest teacher, one has to exert oneself to reach the goal. What can the teacher do? He points out the proper path. But you have to follow his advice and tread the path with unflagging perseverance. If you do not at all care to heed his advice and walk in the path, whose fault is it? Has any one attained Moksha at any time without Tapasya, severe spiritual Sadhana. Every one from

an Avatar to an ordinary Siddha had to undergo rigorous austerities to attain the goal. And you want to realize God without any Sadhana whatsoever. Is it reasonable? Those who truly pursue their Sadhanas in the proper manner are very few. All others are but pretenders making of it a mere profession or display to serve some sordid selfish interest.

The experiences of the Sadhana, such as, what you feel, what stands in the way of your attaining to concentration and the visions you have, should be revealed only to your own Guru. Do not go about proclaiming these to others. Otherwise, your Sadhana will be hindered. The Guru who has attained perfection will give you the proper instructions to overcome the difficulties you meet with in the path. Such a Guru can unerringly detect the thoughts coursing through the mind of the Sadhaka. Implicitly following the directions of such a Guru will ensure the reaching of the goal.

If the disciple is impure, the blessings of even the great Gurus will not fructify. It is vain to impart spiritual instruction to impure souls. Merely receiving initiation is of no avail. Many evil tendencies are heaped up in the mind and hence there is no progress in Sadhana. It is sheer waste of time and energy for a Guru to instruct such disciples. Earnest souls filled with the spirit of renun-

ciation and yearning for Moksha are the proper Sishyas.

The results of Sadhana depend on your exertions. It is unjust to blame the Guru for your not attaining the desired end. If you work with your whole heart and soul exerting to your utmost, you will get the maximum result. Otherwise you will not advance one step. Those who have no desire for enjoyments (sense-pleasures) and are pure in mind keeping a continuous train of good thoughts and call on the Lord with an yearning heart will progress. If there be the tendency to sense enjoyments lurking in your hearts, the use of rosaries and the counting of beads will be in vain.

Residence in the celestial regions with all enjoyments and the attainment of Moksha are two different things altogether. One has to descend down to earth even from these regions. If one has not realised the self, he will have to revert to the cycle of births and deaths. Those who have realised the self are for ever freed from the bondage of rebirth. They are released from the effects of works, including even *prarabdha* which brought this body into existence.

The object of human existence is to realize God. This state is attained by the effect of Sadhanas pursued assiduously for many lives. He who has attained to this state is the really blessed man.

THE COMPLETE ACT—VIEWED DIALECTICALLY¹

By RENE FOCCRE

In speaking of the complete act, we have stated thus in our previous article: 'If the act remains in suspense in some manner, the living force restrained in it will become desire, just as the living force of a spring whose motion when hindered becomes pressure. There will be an internal contradiction, the consciousness of an obstacle as well as the consciousness of a desire; there will be the perception of a time which fills up the interval between desire and fulfilment and which can be measured by the strength of the obstacle. Lastly, the effort of desire against the obstacle will reveal a self which knows itself as the agent of that effort.'

A consideration of the above statement will suggest a new way of envisaging the complete act. If the existence of an interval between desire and fulfilment brings about incompleteness, the absence of that interval should lead us to the complete act. The latter can, therefore, be defined as the fulfilment of a desire as soon as it is formed, so that there is no psychologically perceptible interval between desire and fulfilment.

A doubt may arise whether the above definition, which introduces the notion of desire in the complete act, does not go against our previous analysis which made us exclude all effective sense of desire from such an act. The answer is in the negative. Though desire may still subsist as a logical cause or source of the movement implied in the act, it is no longer a fact of consciousness. The very notion of desire cannot be formed unless a perceptible interval separates the application of the will to an already conceived act from the actual fulfilment of that act. Desire and fulfilment cannot be distinguished except in so far as they remain separate. From the moment they become constantly coincident,

there can be, properly speaking, neither desire nor fulfilment, but only a flux of persistent action, a continual conscious transformation, which constitutes a dialectic transcendence of the antitheses, desire and realisation.

Our present definition of the complete act is, therefore, perfectly compatible with our earlier affirmation, according to which there can be no conscious desire in a complete act. The difference between the two is only that the previous affirmation was purely static while the present definition is essentially dynamic, introducing a movement in the complete act which appears henceforth as a complex and graduated process. It is like the play of fluid substitutions, a permanent

reduction of perpetually reviving contrasts. Everything that seemed unchangeable changes in the crucible to become and reveal new aspects.

The continuity of the complete act is thus a continuity in the gushing out of successive desires which are fulfilled as soon as they arise and are extinguished in their very fulfilment. Hence they do not attain a durable or distinct existence. According to this hypothesis, the interval between desire and its object always remains psychologically so infinitesimally small that it cannot be perceived. Viewed in this light, the complete act appears as the addition, the integral of elementary steps just as in geometry a continuous curve is reduced to an endless juxtaposition of rectilinear and infinitesimal elements.

If, during the effectuation of an act, the interval between certain instantaneous desires or rather certain instantaneous expressions of desire and their corresponding elementary fulfilment widens and becomes permanent, then suspensions appear in the activity. From

¹ Translated from French by Sri P. Seshadri Iyer, Travancore university.

that moment the act cannot be complete. There will be moments when desire will be present and there will be no fulfilment of the desire. Such moments will be moments of passivity, dissatisfaction, and incompleteness. There is no possibility of such moments in a complete act. The latter will, therefore, be not the interrupted passage from desire to fulfilment, but a continuous and gradual transition. Its movement is not intermittent and hampered, but continuous and flowing like a curve with endless variations.

Since all desires tend to be fulfilled without delay, the existence of a perceptible and settled interval between desire and realisation attests to the presence of an obstacle. The nascent act is checked and hindered. The agent experiences the feeling of a constraint.

On the other hand, the continuous passage from desire to fulfilment signifies the absence or the continual reduction or the perpetual effacement of obstacles. In other words, it is a synonym of the freedom of the act.

We have already shown in our previous article that the complete act is a free act; but the freedom envisaged therein was static, consisting in the absence of internal contradictions. We have also indicated that if that freedom becomes permanent, it is not possible to experience that feeling. The freedom we are now considering does not lie in the absence of internal contradictions, but in the fact that the contradictions which can surge, remain in a nascent state, and are being constantly resolved. Such a freedom can be always experienced even if it becomes permanent. It is accompanied by a feeling of the perpetual rupture of limitations that arise only to be transcended and obstacles that seem to have only so much of consistency as to reveal the power which easily gets over them. These limitations and hindrances are fragile, and appear only to vanish and

vanish only to reappear. They widen at each remanifestation, describing circles which ever grow in extent and luminosity. None can envisage a limit to that growth. Thus there appears an eternal movement of action, which raises characteristic obstacles (a point misunderstood by Mr. Wells in his *Time Explorer*) But these obstacles become a starting point for a new *elan*, constituting the spring-board for a rebound, like the stones encountered by a wave which only serve to raise it to a height it could not have reached by itself. At that stage, there is no more any barren satisfaction or painful tension of a restrained effort, but the illimitable progress of a moving equilibrium between pressure and resistance, a sort of pulsation where waves spread spontaneously and indefinitely. It is the inexhaustible effusion of a vibrating serenity, returning always to the invisible fountain-head. A positive feeling of liberty follows from this. It is the sensation of flowing, expansion, ceaseless effusion by the force of an internal pressure which easily surmounts all obstacles and introduces in the experience of life, a dynamic elegance and a perfume of delightful reality. Thus the sense of the only liberty which can be constantly and directly experienced is the feeling of what Krishnamurti calls the movement of life.

We see that the liberty which was passive and unverifiable in the static view of the complete act has now become active and permanent; there is now the perception of a movement freed from all the shackles which could constrain it. What we have termed the absence of internal contradiction, a pure unity, shows itself as contradictions constantly manifesting and constantly surmounted. These contradictions are resolved as soon as they are formed and cannot really be called contradictions. They are in fact established in the unity of a movement which includes in itself at one and the same time two polarities, contrary and surmounted.

The infinite or, if you will, the static non-finite of the complete act appears now as a perpetual transcending of limits, a ceaseless progress. Further, the limits are but apparent outskirts of an endless extension. The simplicity manifests itself as a resolved complexity.

We have defined the complete act as the transcendence of the antitheses of desire and fulfilment. Now this opposition was the result of the fragmentation of the act in and by time. The continuity of the act is thus broken and at the points of rupture, there is the insertion of an undesirable interval constituting a sort of foreign matter, a recess of relative inertia, a dead presence in the living flesh of the act, an obstacle to its natural course. The elimination of this time-obstacle restores to the act its essential purity and constant homogeneity. We thus find anew the idea that the complete act is a pure act perceptible as a simple and irresolvable movement.

From the moment desire and fulfilment are not separated, the notion of time as a distance between desire and fulfilment disappears. We realise how the complete act is beyond time and how it can be reconciled with a real becoming. We also understand why Krishnamurti could speak of a pure, timeless becoming. Far from being destroyed, empiric change becomes pure change. What is destroyed, is the time defined as a 'duration in view of progress' (Krishnamurti).

That definition agrees with that which envisaged time as a distance between desire and fulfilment. Where the notion of progress intervenes, the notions of growth, completion and fulfilment implicitly come in. If one progresses, it is towards an end which is the fulfilment of a desire, consciously or unconsciously formulated.

What we have said of the continuity of the complete act cannot be regarded as a move-

ment inherent in the act, an ever uniform movement. If the movement is really without rupture or any imposed check, it can still admit of slackening in the presence of an obstacle and acceleration when the obstacle is surmounted. It is therefore a rhythmical movement and the rhythm can create an increasing exaltation. It can make a sort of dazzling gallop, a triumphal circuit surmounting obstacles with accelerating speed. We know not then whether we go to the universe or the universe comes to us. We are not aware whether we desire that which comes to us or we get exactly that we desire. We cannot tell whether our thought becomes reality or the reality submits to our thought.

A comparison with our previous article will lead to the question: 'What concept of the complete act reveals its fundamental nature, the static or the dynamic?' We answer: 'Neither the one nor the other, but both together at the same time.' The complete act is the synthesis of the two points of view which reveal therein each of these real aspects. The static aspect is perhaps more profound; but if it alone existed, there would be no perception. Liberty, eternity and infinity will cease to be objects of consciousness. We have already observed this in regard to the liberty envisaged statically and we have defined it as the absence of internal contradiction which manifests itself indefinitely and hence cannot be verified or become an element of distinct experience. There will be an impoverishment in the contents of life. In the complete act, there will be a transfiguration and not a pure and simple destruction of the notions that emerge from the common activities, the incomplete activities. The mournful and imperfect elements are eliminated, but a perception which can be called perfect in a dynamic sense abides.

We can say that the static definitions are appropriate in regard to an act which has been already accomplished while the dynamic definitions are suited to an act in the making. The former characterise the act in its totality and the latter the act in each moment of its effectuation. If we compare the complete act to a musical measure, the static definitions describe the entire measure while dynamic definitions describe the movement from one note to another in the measure,

MEMOIRS OF SRI RAMAKRISHNA¹

By SWAMI AKHANDANANDA²

In the summer of 1883/84 I met the Master at Dakshineswar for the first time. It was on the eve of the Calcutta International Exhibition and the times of Lord Ripon, the Governor-general of India. Calcutta was then the capital of India. I was then 15/16 years old.

On the very first meeting the Master seated me by his side with great love and the first thing he asked me was, 'Did you see me before?'. In reply I said, 'Yes, I saw you once in the house of Dinanath³; Rose's when I was very young.' Swami Advaitananda was present on the occasion. The Master called him and said smilingly, 'Oh Gopal, hear, hear. He says that he met me once in early boyhood. This little one had an early boyhood!'. I spent the night at the Kali temple at the instance of the Master. When the sun was going down he told me to go to the Panchavati after making salutations at the Kali and Vishnu temples. It was night when I returned to the Master's room from the Panchavati.

Then from the two nahabats of the Kali temple music was being played and the vast compound reverberated with the melodious sound of the Vesper bells. As I was about

to enter the Master's room I found it dark and full of the fragrance of burning incense. The Master was seated on his cot almost lost to the outside world.

The next morning when I was about to leave for Calcutta he asked me with a smile to come again on the following Saturday. Then Swami Advaitananda alone lived with him. After a few days I went to him for the second time on a Saturday. He did not allow me to return home that day also.

In the evening when the Vesper service was over he stripped himself completely naked in the western verandah of his room and handing over a mat asked me to spread it. When I did so he brought a pillow and stretched himself on it. Before this he asked me to loosen the cloth round my waist and said, 'You are now to me as a son with a mother.' Then he seated me in a comfortable posture and made me meditate saying, 'It is not good to sit leaning forward or holding the body too straight and stiff. Whichever way you may eat the served rice, your stomach will be filled up'. He then wrote something on my tongue with his finger and gave me initiation. Stretching his legs he then lay down on my lap and asked me to shampoo them. I used to wrestle daily at that time. No sooner I began to press his legs a little hard than he cried aloud in agonized tones, 'what are you doing? The legs will be torn. Press them mildly.' I felt how soft was his body as if the bones were covered with butter! I was taken aback and asked with fear, 'How to shampoo then?' He said, 'Simply pass your hands over them without pressure.' I did as directed. Then he remarked, 'Niranjan also first did like you?'

Generally I went to him in the afternoon and spent the night with him and came

¹. Translated from the original Bengali by Swami Jagadishwarananda.

². Swami Akhandananda was a monastic disciple of Sri Ramakrishna and the third president of the Ramakrishna Order.

³. Dinanath and his brother Kalinath were followers of Keshab Sen. It is Keshab who took the Master to Kalinath's house where a Brahmo festival on a small scale was held. Thence the Master was taken to Dinanath's house along with Hriday and other devotees and a number of Brahmos. Then the Master looked emaciated and passed into Samadhi at slight emotion. That day he went into Samadhi hearing the song which begins with 'Shyama, dance now holding the flute instead of the sword.'

way next morning. Then I took one meal a day, preparing the same myself. None could persuade me to take even the sacramental food offered to Lord Vishnu in a Brahmin house. As I did not dare to prepare my own food there and fearing I would have to eat the sacramental rice of the temple, I left him in the morning. Then I used to bathe four times a day in the Ganges without applying oil on the head or body. Consequently the hair on my head was dishevelled and dry. I was in the habit of eating myrobalan after meal and that in an unusual quantity. This habit was enhanced by the two verses in Sanskrit chanted by Hari Maharaj meaning:

“O King, take daily a piece of myrobalan which is as benificent as the mother. Mother sometimes gets angry but never the myrobalan gone to the stomach. To wash off the internal dirt, mental and physical, remember God, take myrobalan, repeat the Gayatri and drink the Ganges water.”

When I was visiting the Master, Latu and Harish were spending much of their time with him. One day he said to me, ‘You are a youngster. Why have you imbibed these old ideas? This is not good.’ Even before going to the Master I was practising *Pranayam* during the performance of Brahminical devotions. Daily I increased the number of *Pranayam* till I got perspiration and shivering. Diving in the Ganges I held one or two pieces of stone lying on the bottom and retained the breath inside for some time. By daily practice I grew more and more interested in it. I told the Master about it who forbade me to do so. He said that too much practice of *Pranayam* may bring in some fatal disease. He instructed me to repeat the Gayatri daily saying, ‘Repeat it as much as you can’. Though I did not speak out to the Master, he intuitively knew that I had to leave him every time reluctan-

tly lest I should leave to take food in the Kali temple and thus break the vow of my eating self-cooked food.

On an Ekadasi day I fasted and reached the Master from Calcutta just after the noon, throwing one side of my cloth round the neck and carrying in my hand a ripe melon for him. It was summer and the hot rays of the sun scorched my young face and made it reddish. As I offered the melon to him and bowed down, he was highly pleased and asked, ‘Will you go away now?’ I replied in the negative. Next morning he asked me to take a jug of water and follow him to the Panchavati. I went to the Panchavati. There he asked me to meditate sitting on its eastern side and turning my face eastward. Saying this he went away to ease himself and on his return came to me and setting my body erect said, ‘You become bent a bit during meditation.’ Then I returned to his room along with him.

Coming to his room he told me to accompany him to the spacious ghat on the Ganges. While going he asked me to take a Kamandalu with me. I gave him a bath with the Ganges water on the ghat. He returned to his room with wet cloth and asked me to sprinkle Ganges water on a piece of cloth and put it on after being naked. There was a picture of Kali of the Kalighat temple in his room. He went to the picture and put into his mouth as well as mine a few grains of the sacramental offering of the Kali temple kept there. Then repeating ‘Om Kali’ several times he clasped his hands close to his breast and stood there with half-closed eyes for some time. After opening his eyes fully he found the offered fruits and sweets sent from the Kali and Vishnu temple. He sipped a little drink of the bael fruit and ate a bit of fruits and sweets and gave me the rest to eat. I remember very well to have sipped

the sweet drink prepared from the bael fruit. Then he sat on the smaller cot and smoked.

When the night offerings to the dieties of the temples were over, the master took me to the corner of the eastern verandah of his room and said, 'Go and partake of the sacramental rice offered to Kali and cooked with the Ganges water. It is very holy. Go and eat it.' I assented and went. As I was going along the verandah, I happened to turn back and see him standing there and watching whether I was going to the kitchen of the Vishnu or Kali temple. I thought within myself that the Master could have asked me to go to the Vishnu kitchen too, but instead, he told me to go to the Kali kitchen where fish, meat etc are cooked. I wonder why he asked me to go there: But at last I had to go to the

Kali kitchen. Though I went to the Kali kitchen I took vegetarian food that night. I remember well the thick dal was one of the preparations I ate. Those who had the opportunity to witness the daily festival of the Kali temple at that time will be surprised to see the present state of affairs there. In those days 250/300 Sadhus, Vaishnavs, Brahmins, visitors and the poor got sumptuous meal every noon. In comparison with the poor food received nowadays that was a royal diet. Many saintly persons belonging to various religious sects migrated there to take the sacramental food of the temple, and to live a secluded life in that sacred place. During the Master's stay the Kali temple radiated a holy atmosphere like that of heaven.

(To be concluded.)

ECHOES OF INDEPENDENCE

There was a tremor in the voice of our leaders when they pledged themselves to the service of our country in the Constituent Assembly at midnight on 14th August on the eve of Indian Independence. Dr. Rajendra Prasad, President of the Constituent Assembly, addressing the house, said:

"In this solemn hour of our history, when after many years of struggle we are taking over the governance of this country, let us offer our humble thanks to the Almighty Power that shapes the destinies of men and nations and let us recall in grateful remembrance the services and sacrifices of all those

men and women, known and unknown, who, with smiles on their faces, walked to the gallows or faced bullets on their chests, who experienced living death in the Andamans or spent long years in the prisons of India, who preferred voluntary exile in foreign countries to a life of humiliation in their own, who not only lost wealth and property, but cut themselves off from their near and dear ones to devote themselves to the achievement of the great objective which we are witnessing to-day.

Tribute To Gandhiji

"Let us also pay tribute of love and reverence to Mahatma Gandhi who has been

our beacon-light, our guide and philosopher during the last 30 years or more. He represents that undying spirit in our culture and make-up which has kept India alive through vicissitudes of our history. He it is who pulled us out of the Slough of Despond and despair and blowed into us a spirit which enabled us to stand up for justice, to claim our birth-right of freedom and placed in our hands the matchless and unfailing weapon of Truth and Non-violence which, without arms and armaments, has won for us the invaluable prize of Swaraj at a price which, when the history of these times comes to be written, will be regarded as incredible for a vast country of our size and for the teeming millions of our population. We were indifferent instruments that he had to work with. He led us with consummate skill, with unwavering determination, with an undying faith in our future, with faith in his weapon and, above all, with faith in God. Let us prove true to that faith. Let us hope that India will not, in the hour of her triumph, give up or minimise the value of the weapon which served not only to rouse and inspire her in her moments of depression, but has alone proved its efficacy. India has a great part to play in the shaping and moulding of the future of a war-distracted world. She can play that part, not by mimicking from a distance what others are doing or by joining in the race for armaments and competing with others in the discovery of the latest and most effective instruments of destruction. She has now the opportunity and, let us hope, she will have the courage and strength to place before the world for its acceptance her infallible substitute for war and bloodshed, death and destruction. The world needs it and will welcome it, unless it is prepared to reel back into barbarism from which it boasts to have emerged.

"Let us then assure all countries of the world that we propose to stick to our historic

tradition, to be on terms of friendship and amity with all, that we have no designs against anyone and hope that none will have any against us. We have only one ambition and desire, and that is to make our contribution to the building up of freedom for all and peace among mankind.

Greetings To Pakistan

"The country which was made by God and Nature to be one, stands divided to-day. Separation from near and dear ones, even from strangers after some association, is always painful. I would be untrue to myself if I did not at this moment confess to a sense of sorrow at this separation. But I wish to send on your behalf and my own our greetings and good wishes for success and the best of luck in the high endeavour of Government in which the people of Pakistan, which till to-day has been a part and parcel of ourselves, are engaged.

"To those who feel like us but are on the other side of the border, we send a word of cheer. They should not give way to panic but should stick to their hearths and homes; their religion and culture and cultivate the qualities of courage and forbearance. They have no reason to fear that they will not get protection and just and fair treatment and they should not become victims of doubt and suspicion. They must accept the assurances publicly given and win their rightful place in the polity of the State where they are placed by their loyalty to it."

Pandit Jawaharlal Nehru moving the resolution prescribing the oath said in an inspiring address:

"At the stroke of midnight hour when the world sleeps, India will awake to life and freedom. (cheers). The moment comes, it comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long

suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity."

Pandit Nehru continued: "At the dawn of history, India started on her unending quest and trackless centuries are filled with her strivings and the grandeur of her successes and her failures. Through good and ill fortune alike, she has never lost sight of that quest or forgotten the ideals which gave her strength. And we end to-day a period of ill-fortune and India discovers her-self again. The achievement we celebrate to day is but a step, an opening of opportunity, to the greater triumph and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?"

Responsibilities of freedom

"Freedom and power bring responsibility. That responsibility rests upon the Assembly, a sovereign people of India. Before the birth of freedom, we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

"That future is not one of ease or resting, but of incessant striving so that we might fulfil the pledges we have so often taken and the one we shall take to-day. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but so long as there are tears and suffering, so long work will not be over, And so we have to labour and to work and work hard to give reality to our dreams. Those dreams

are for India, but they are also for the world, for all the nations and peoples are too closely knit together to-day for any one of them to imagine that it can live apart. Peace has been said to be indivisible, so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments."

Dr. S. Radhakrishnan, supporting the resolution, said.

History and legend will grow around this day. It marks a milestone in our democracy's march. A significant date it is in the drama of the Indian people who are trying to rebuild and transform themselves. After a long night of watching and vigilance, a night full of fateful portents and silent prayers for the dawn of freedom, during which our sentinels kept watch, at last the dawn is breaking and we greet it with utmost enthusiasm.

It is true that some people who are responsible for the administration of the country upset the purposes and tried to accentuate communal consciousness and bring about the present result which is the logical outcome thereof. But I would not blame them. Were we not ready victims, so to say, of any kind of attitude adopted by them? Should we not correct our national faults and character, our domestic tyranny, our intolerance which has assumed different forms in the body politic, our narrowmindedness and spiritual degradation? Are we not the victims of these very faults which are responsible for placing us into the hands of those who are not our friends? Therefore, I should like to take this opportunity to tell us that it is an attitude of humility that we should adopt, an attitude of heart searching. We have gained, but we have not gained in the manner in which we wished to gain. If we have not done so, the responsibility is ours. When this pledge says

that we have to serve our country, we have to serve our country by removing these fundamental things which vitiate the body politic.

" Avoid Passion "

So far as divided India is concerned, my attitude is, 'Avoid words of anger. They lead you nowhere. Avoid passion. Passion and wisdom never go together.' The body politic may be divided but the body historic continues. Political division and physical partition are merely external, but the psychological divisions are deeper. Cultural cleavages are the more dangerous and what we should do is to preserve those cultural ties, those spiritual bonds which have knit this people together into one organic whole. The discovery of points of view common to both, communication, defence, foreign policy, these are things which, in the daily run of business, are bound to grow up. It is by developing this idea that we can once again regain the lost unity of this country. That is the only way.

"To-day our opportunities are great," Dr. Radhakrishnan continued: "But let me warn you that when power outstrips ability, a great calamity will overtake us. The op-

portunity is there. How are you going to utilise this opportunity? From midnight to-day, we cannot throw the blame on the Britisher; we have to assume responsibility on ourselves. We must destroy corruption, profiteering and black-marketing which has spoiled the good name of this country. These things will have to be destroyed if we want to make any headway. (Cheers.)

Asoka's Message

Pandit Nehru referred to the great contribution which this country will make to the promotion of world peace and welfare of mankind. This chakra of Asoka, the Asoka wheel, which is there, embodies that great idea. Asoka is the greatest of our monarchs. Look at the words which H. G. Wells has used: Highnesses, Magnificences Excellencies and Serenities crowd history. But among them all, there is only one figure which stands unique, shining like a luminary—Asoka the greatest of all Monarchs. He cut it into the rock that if there are differences, the way in which we have to solve them is through concord. 'Samavaya Eva Sadhu'. This is the only way by which we can get rid of differences. There is no other method which is open to you.

RAMPRASAD, THE MYSTIC-POET

By SWAMI RITAJANANDA

It is often seen that forms of art burst forth into glorious efflorescence when fertilised by religion. Some of the finest specimens of architecture and sculpture that are found in temples and churches and the immortal hymns that were sung by mystic poets bear testimony to this power of religion to immortalize art. All the poet-saints felt their talent as 'the sacred fire that lights up the altar of the mysterious Unknown'. They packed their passionate longings for God in their songs. The people made these songs their own, for they found in them an echo of the searchings of their soul, of their thirst for God. Why is it that the lyrics of the Alwar saints and the Saiva mystics and the sublime songs of Tyagaraja continue to be the unfailing sources of spiritual sustenance and inspiration to the people of South India? They poured forth not only their own emotions, but the popular emotions as well in their songs. There is a familiar yet sweet refrain in Tamil which says: 'How beautifully did those saints Appar and Sundarar sing; I shall also sing like them'.

It is a matter for regret that even with the advancement of education and communications, the songs of Tyagaraja and the musician-saints of the South are very little known in North India, even as the songs of North Indian mystics like Ramprasad are not well-known in the South. We cannot come across a person in Bengal who cannot repeat at least a few lines of the compositions of Ramprasad. They are enjoyed equally by the pandits and peasants.

By clothing his mellow devotion in the language of the common people, Ramprasad has made his songs the property of the whole nation. Sri Ramakrishna used to go into ecstasy, whenever he began to sing in his melodious voice the out-pourings of Ramprasad.

Ramprasad's was a life completely dedicated at the feet of the Divine Mother.

Halisahar or Kumarhatti is a village on the banks of the Ganges, not far from Calcutta. About two centuries ago, it was a flourishing village and it had many scholars and poets. About the year 1718 A.D. Ramprasad was born as the son of Ramrama Sen, belonging to a respectable and pious Vaidya family of the village. The grand style of their worship of the Divine Mother was well known to the neighbouring villages. Ramprasad went through the usual course of education in Bengali and Sanskrit. His father wanted that he should take up the family profession of a physician and succeed him. But the boy enjoyed the study of poetry better than medicine and the noble father allowed him to have his own way. He also studied Persian, the court language of the times. At the proper age, Ramprasad was initiated into the worship of Kali, their family diety and this kindled the spiritual fire that was latent in him. He learnt the various methods of worship prescribed in the scriptures and engaged himself in the quest of the Divine Mother in all earnestness. But he could not lead that sort of life very long, due to the sudden passing away of his father. The burden of the whole family fell on him and he had to find the means for supporting it.

He left for Calcutta and very soon secured a place of an accountant in a zamindar's house on a monthly salary of Rs 30/-. His poetical temperament could hardly adjust itself to the irksome clerical duties and the mind used to play the truant running away to the Beloved Mother. Finding that his devotion was manifesting itself in beautiful lines, he recorded them in the account books of the zamindar spread before him in all places. Negligence of his work and the scribbling of songs attracted the attention

of the other officers, who complained to their master. Ramprasad was soon called for along with his books. On opening the pages, the following song caught the eyes of the zamindar.

"Appoint me your treasurer,
O Mother, I am not the one
who forgets the salt he has eaten.
All people loot the store house of

gems, how to endure the sight!
You have entrusted it to the
forgetful Bhola (Siva) the
Destroyer of demons.

"He is easily satisfied and always
ready to give and yet you have
made him keep your treasure.

"He has Half your body and still
you pay him so highly.

"I am only a wageless servant with
claims on the dust of your feet.

"If you be like your father I am lost;
but if you take my father's nature
I shall soon reach you¹"

"Prasad says: Let me die in the
saving grace of those feet that
remove all curses and by which
I am free from all danger."

Turning a few more pages, the zamindar found that the pages were all studded with songs and the one cry of 'Mother, Mother,' ran through the lines of the songs. He, himself being a devotee of the Divine Mother, immediately realised the greatness of Ramprasad and calling him aside said, "Oh, I find that you want to become the treasurer of the Divine Mother!. You can do so. This mean worldly job is not fit for people like you, the children of God. You are free to go home and serve Her with your poetic genius. Do

¹. Kali or Uma is the daughter of Himalaya, and hence her nature is said to be stony. Ramprasad often teases his Mother saying that she being the daughter of Himalaya is stony and hard-hearted, While Siva, whom Ramprasad claims as his father, is easily pleased and kind to his devotees.

not worry about your salary which will be regularly sent to your home from this office."

Ramprasad could hardly believe that the divine grace would come down upon him in such an unexpected manner and free him from the slavery of a few rupees. He returned to Halishahar and engaged himself in spiritual practices once more. Besides the regular worship, he used to offer a song of his composition every day to his diety and this song was sung in the morning at the bathing ghat. Large crowds used to gather round him and enjoy the treat of sweet music. One day, while the Rajah of Murshidabad, Krishna Chandra was travelling along the river, he heard these songs and being highly impressed by their charm asked Ramprasad to follow him and accept a place in his court. Although he had no desire to serve any one but God, he had to comply with Krishna Chandra's request and became one of his court-poets. The pompous life of the court and the sensual compositions of the poets were uncongenial to the devotional nature of Ramprasad. There he was asked to write a poem on the popular theme of "Vidyasundari", a love story. In this work he shines best in his prayers rather than in the presentation of sensual love. The work was not a success. But still the Rajah treated him with all honour, gave him the title of Kaviranjan and after some time permitted him to return to his native place with many presents. After this he did not serve any one else.

Now freed entirely from wage-earning duties and worldly influence, Ramprasad sought the communion of the Divine, without any obstruction. From this time onwards his life was one of constant prayer and strenuous meditation. He performed all the Tantric sadhanas in all their details and 'sank into the depths of the ocean of spiritual discipline and only in intervals of rest was he moved by the breeze of emotion to sing his songs." Little by little the attraction for

material life faded and he renounced the world as we understand from his song:

"No more shall I call on you
O Mother; Endless are the
sufferings you have given.
I was a house-holder and you have
made me a mendicant and I do not
know what more you can do."

He became a well-known figure during his life time and there are many legends which refer to his mystic experiences and visions. Once Kali is said to have taken the form of his daughter and helped him in repairing his fence and this is mentioned in the song:

"Why do you leave the feet of
the Mother, O Mind: Think of
Shakti, you will get mukti
(liberation). Tie yourself with
Bhakti (devotion)."

How unfortunate you are: You
have eyes and still you did not
see Her when She, tricking Her
devotee came in the form of his
daughter and mended his fence."

He, that meditates on Thee,
O Mother: with steadfast mind
wins Thee.
Come then as his daughter and
build the fence of Ramprasad.

All devotional literature mentions the different attitudes taken by the worshipper, when he approaches his Ishtam or chosen ideal. The attitude of self-surrender is often compared to a child, which entirely depends upon the protective love of its mother. This is the method of approach taken by Ramprasad. The intensely emotional nature of a child with its varying moods in its relation to its mother, never found better expression than in the lyrics of Ramprasad. 'Like a child?' says Sister Nivedita 'he is now grave, now gay, some times, petulant, some times despairing. But in the child all this is

purposeless: in Ramprasad there is deep intensity of purpose. Every sentence he has uttered is designed to sing the glory of his Mother...No flattery could touch a nature so unapproachable in its simplicity. For in these writings, we have perhaps alone in literature the spectacle of a great poet, whose genius is spent in realising the emotions of a child. William Blake, in our own poetry, strikes a note that is nearest to his, and Blake is no means his peer. Robert Burns in his splendid indifference to rank and Whitman in his glorification of common things, have points of kinship with him. But to such radiant white-heat of child-likeness it would be impossible to find a perfect counter-part. His years do nothing to spoil this quality!" He was able to go deep into every feeling of a child and present them like a master-artist.

Let me see Mother how you will escape?
Do not think it is so easy as snatching
a banana from the hands of a child! I
shall so hide myself, Mother, that
withal your search you will not find
me. You will have to run after me
like a cow after its calf.

Prasad says: You can play such tricks
if your son is a fool. If you do not
save me, Mother; I tell you, Siva
will be your chastiser.

The child is annoyed when his calls are
not answered.

Mother, I cry and yet again Mother, but
you are deaf and blind.

While the mother lives and if the child
suffers, what is the use of the mother
to him.

Ramprasad says; Is this the mother's
way—being mother to be the child's
foe? Day and night I muse; what further
you will do. Perhaps you will force
me to endure the pangs of birth again
and again.

Ramprasad worshipped Kali, the frightful aspect of the Divine Mother. But the terrible form never aroused the emotion of fear. He says, 'can aught evil befall a true worshipper? Rather in his delight he finds all things are good. By the power of the dread-visaged One thy prayers are made effectual, thou dost conquer both in this life and the next. Ramprasad, a poet and Her slave is swimming in a sea of happiness. Can misfortune come to one, who worships? What care he for the dreadful things? He sits in the Virasana for his devotions and takes the name of Kali for his shield'. With the devotee's eyes he perceived only the sublime beauty of the Divine.

He went through all the forms of worship mentioned in the Tantric texts. But very soon he realised their hollowness.

From the land where there is no night
Has come One unto me.

And night and day are now nothing
to me, ritual worship has
become forever barren.

My sleep is broken. Shall I sleep
any more? Call it what you
will—I am awake—Hush : I have
given back sleep unto Him,
whose it was. Sleep have I put
to sleep for ever.

The music has entered the
instrument and of that mode
I have learnt a song.

Ah! that music is playing over
before me,

For concentration is the great
teacher thereof, Prasad speaks—
Understand, O soul; these
words of wisdom.

He found that all places of pilgrimage are
at the feet of the Mother.

Why should I go to Benares?
My Mother's lotus feet
Are millions and millions
Of holy places.

The books say, man dying in Benares
Attains Nirvana.

I believe it, Siva has said it.
But the root of all is devotion
And freedom is her slave.

What good is there even in Nirvana?
Mixing water with water—!
See, I do not care to become sugar
I want to eat sugar.

What beautiful sentiments are packed
in the last two sentences!

With a deep insight into the method of
Tantric worship, he explains the symbolic
expression of the outward rituals and points
out the superiority of the conception of the
Divine far above name and form and which
can be reached by intense devotion of a pure
mind.

“ Mind, why art thou anxious?
Utter Kali's name and sit in meditation.
From all this pompous worship the mind
grows proud.
Worship her in secret, that none may
know.
What is thy gain from images of metal,
stone or earth?
Fashion Her image with the stuff of your
mind.

And set it on the lotus of your heart.
Parched rice and plantains, how vainly
do you offer these!

Feed Her with the nectar of your
devotion and satisfy your own mind.

Why seek to illumine Her with the lamp,
lantern and candle?

Light the jewelled lamp of the mind, let
it flash its lustre day and night.

Why do you bring sheep and goats for
sacrifice?

Saying, 'Victory to Kali', 'Victory to
Kali, sacrifice the six passions.

Prasad says-What need is there for drums and tom-toms ?

Saying 'Victory to Kali' clap your hands.

And lay your mind at Her feet.

By his intense sadhanas he was able to realise the grandeur of the Divine form which fills 'the three worlds'. A realised person has no fear of death. 'Herald of Death, Avaunt; I am the son of the Almighty Mother. I can be the death to death if I remember the Almighty Mother's name,' says he. Even though Ramprasad speaks in the wailing tone of a child, his words emit the fire of ideals of sadhana and spiritual illumination.

Ramprasad lived most of his life in a village and it is no wonder that his poetry, with a wealth of local colour and sublime simplicity should become part and parcel of the life of the villagers. The range of his ideas may not be wide, but the wealth of metaphor collected from the life of the agricultural people present charming pictures of the rural life of the times. The fallow fields of the farmer, who does not know how to cultivate, the damaged hut blown off by the tempest, the sinking boat overloaded with goods, the blind folded ox going round the oil-mill are some of the scenes that are most familiar even to children. Along with these, he mingled the popular legends connected with Siva and Uma, catchy to the village-folk. Although nearly two centuries have elapsed since Ramprasad left the world, his songs are sung with great devotional fervour by village folk who derive spiritual solace and inspiration from them.

Ramprasad lived and died a poet. Even to the last moment he sang the praise of the Divine Mother. It is said that he passed away in the year 1775 on the last day of Kali worship in his house. He must have been fully conscious that his last day has

come as is evident from some of his songs. 'The day has set and my life that sees this is trembling. You who are the shelter of the shelterless, World's Mother give me a place,' sings he.

The worship of the Mother was over and the image was being carried to the river for immersion, followed by Ramprasad, whose mind was absorbed in ecstasy. The man carrying the image waded into the river and Ramprasad also followed. There in waist deep water he began to sing :

"Tara ! do you remember any more ? Mother ! that you have kept me happy here ; is it the same hereafter ? Had Siva's words been true, I should not be beseeching you. O Mother ! delusion after delusion ; But good means are visible. If I had any other place, I would have never sought you. O Mother : you have filled me with hope, cut my bonds and lift me up.

Prasad says--My mind is firm and great is the power of Kali ! Mother ; My task is finished and I have offered my *dakshina*.'

He repeated the last lines two or three times and in the end he shook off the mortal coil to be ever in the bosom of his beloved Mother. The final scenes of the worship of the Mother coincided with the last scene of the life of her devotee.

Although Ramprasad is said to have composed many songs, his fame mainly rests on his *Padavali* or Songs on Kali and Agamani or advent songs of Sri Durga to Her parental home. His other works, excepting '*Vidyasundari*' are very few in number. He was succeeded by Kamalakanta and Nilakanta and a host of others, who followed his method, but could not attain the same prominence as Ramprasad. The genius of poetry in one language can never be translated into another, without robbing it of much of its pristine beauty. This is more so in the case of the songs of Ramprasad, who had full control over the language and whose songs abound in alliteration and puns, the charm of which does not yield to any translation. But his greatness does not rest on the artistic poetry of his songs but on the spiritual fervour which is the soul of his music.

1. *Dakshina* is the last item in worship.

HEROINES IN THE DRAMAS OF KALIDASA

By PROF. HARIHAR MISRA, M.A.

Survival of the fittest is a biological law that works not only in the world of living beings but also in the world of books. There are books which like season flowers flourish for a season and then fade out of existence. And there are books which have the power of surviving all vicissitudes of fashion, taste and civilization. They have in them the power of appeal that crosses the borders of time and country in which they were born. The dramas of Kalidasa have this quality in abundance. That is the reason why his dramas, though composed and staged many centuries ago, are still an unfailing source of delight and inspiration to cultured minds not only of this country but also of far-off lands. His dramatic technique, his high flight of imagination, his scrupulous choice of diction and the peculiarly mellifluous and chaste style are the unparalleled virtues of his dramas. But the dramatic genius of Kalidasa finds its highest fulfilment in the perfect characterisation, particularly of his heroines.

A study of the characters of Kalidasa's heroines is interesting and profitable not only for their perfect and artistic finish but also for the fact they reveal to us of the gradual process of the psychological growth and development of the poet's mind. Three dramas of Kalidasa, e.g. the *Malavikagnimitra*, the *Vikramorvasiya* and the *Sakuntala*, have come down to us and all of them are love dramas. In the *Malavikagnimitra*, Malavika, the unfortunate princess of Vidarbha is the heroine. Her brother Madhavasena is captured and dethroned by his cousin Yajnasena. She escapes with the minister Sumati who, while escorting her in order to give her in marriage to Agnimitra, the king of Vidisa, is attacked and killed by high-way robbers. It was only an accident that later on Virasena, the minister of

Agnimitra, found her and handed her over to the queen, Dharini.

One day the king happens to see her portrayed in a picture and falls in love with her at first sight. In that drama we are first introduced to her when she appears before the royal audience to exhibit her skill in music and dancing. The exquisite beauty and graceful movements of the maiden simply enchant the king. He is maddened with her wonderful skill in dancing, acting and music. She is made to sing a very suggestive song which means: 'My beloved is difficult to be attained; do not expect anything from him, my heart'. She elicits the king's most passionate admiration more than once and her exit from the stage leaves the king restless and love-lorn. She proves to be the most poisonous arrow of cupid to him, and she completely conquers his heart.

For the second time she is introduced to us in the pleasure-garden. It is spring time; the vernal breeze has made the sylvan regions all the more enchanting. Fortunately for the king, the circumstances prove most favourable. He minutely observes the youthful physical features of the girl and maddened with passion opens his heart to Malavika through Bakulavalika; but further progress is checked by the sudden appearance of the queen, Iravati. In the meanwhile the queen, Dharini is alarmed at the love-lorn condition of the king and in her anxiety to save the king from the snare of love she imprisons the innocent girl, Malavika. This reveals one of the weakest traits in the character of Dharini. But the tactful Vidusaka brings about the release of Malavika who is again introduced to the king in the *Samudragraha*. There, the amorous talks which pass between the loving pair show, beyond any shade of doubt, that the charming bashfulness of the maiden has sadly given place to the

weakness of human flesh. Malavika is too eloquent in her love affairs. To her royal lover, to whom she talks for the first time, in reply to his love proposal, she frankly expresses consent. It is due to the fear for the displeasure of the queen that she cannot carry out in action what she desires most. One expects more coyness under such circumstances, because silence is more than eloquence in amorous games. The king embraces Malavika, an affair in which she is not less willing; and when the king wants to come out on hearing the cry of Vidushaka, Malavika beseeches her royal consort not to leave.

The king always feels that the queen Dharini is a great obstacle in the way of his union with Malavika though later on Dharini herself arranges the marriage. Thus in the character of Malavika we find no appeal to our higher sentiments and feelings. She is concerned only with the gross, biological aspect of that most dominant animal disposition called 'love'. The dire misfortune which had overtaken and ruined her paternal family and which had cost the valuable life of Sumati does not seem to influence and purify the intense passion and desire which dominate her character throughout the drama. The youthful age and disposition of the dramatist is not less responsible for such delineation of Malavika's character. At the time of the execution of the drama the dramatist was perhaps at a stage of life when the higher aims of marriage are apt to be lost sight of. The creation of worthy progeny, and the sacrifice of personal pleasures for the sake of others have not yet been admitted as the highest ideals of married life. In the *Taittiriya Upanisad* the preceptor after teaching the Veda enjoins the pupil "do not bring about extinction to the continuance of your lineage." In fact this is important even from the national point of view. The culmination of love is in the creation of progeny. But our great dramatist

has brought the episode to a close after a passionate description of a love episode and consequent marriage of the royal pair. Naturally the softer and more feminine aspects of the heroine's character have not found full play in the character of Malavika.

But in the *Vikramorvasiya* the dramatist shows greater artistic finish, more sober judgment and definite improvement in ideale. Unlike in the *Malavikagnimitra* here a nymph is the heroine. She is introduced to us in the first act under tragic circumstances. She was being kidnapped by the demon Kesiin. Fortunately the king Pururavas, while returning from heaven, happened to hear the shriekings of the nymph and saved Urvasi. But the unique beauty of the heavenly nymph sows the seed of love in the heart of the king. He pays high meeds of praise and admiration to her.

She also returns her love for the king by casting longing and lingering looks while leaving for heaven.

The advent of the spring makes the pangs of separation all the more painful. The king accuses her of indifference and apathetic attitude towards his sincere feelings. The dramatist takes recourse to the super-natural powers of the nymph in order to bring about the union of the lovers at this stage. She comes to the royal pleasure garden, overhears the talks of the love-lorn king and suddenly appears on the scene and is united with her lover, only to be separated again. The king's glance upon a Vidyadhari girl rouses the jealous wrath of the nymph who disdaining the king's apologies enters the forbidden grove sacred to Kartikeya and is transformed into a creeper. But ultimately the metamorphosis is undone by the Sangamaniyaka jewel and the lovers are united.

The extreme sensitiveness and highly improper jealousy of the heroine really detracts from the charm of her character, particularly when we picture in our mind the eager prostrations of the king. In fact

this unbecoming trait in the character of any lady makes one lose all sympathy or admiration for her. But we should not forget at the same time that nothing better could have been expected from a heroine who is a mere courtesan.

In the *Vikramorvasiya* our great dramatist is quite conscious of the higher aims of married life. In the beginning of the fifth act the Vidushaka is made to say, 'nothing is wanting except the fact that the king is without a son.' Thus the creation of progeny has been recognised as the culmination of married life and, in fact, a worthy son is shown to be born as the result of the happy union. But the fact that the royal child was kept away from the palace, lest it should hamper the amorous sports of the happy pair, leaves an indelible blot on the character of the heroine as a mother. It takes away from the charm of her feminine nature and evinces the burning passion that runs rebel in her heart even after she has become the mother. The sacrifice and unselfishness that married life should necessarily entail have not been depicted in her character. Here again her role as a courtesan offers some explanation to this strange psychology.

Thus the characterization of Urvashi, though marking definite advance over that of Malavika, is certainly lacking in perfection. The highest conception of womanhood, however, finds expression in the character of Sakuntala. This time our great dramatist has for his heroine neither a princess nor a harlot who had to pass their lives either in luxury or license, but an ascetic girl who has passed her entire girl-hood in the serene environments of a hermitage under strict discipline and self-control. She is introduced to us while sprinkling water on the shrubs of the hermitage. The king happens to see her and is struck with her exquisite beauty at the very first sight. He cannot believe his own eyes. Such manifestation of natural

beauty and charm he sees for the first time. But what appeals the reader most in the character of Sakuntala is not her physical beauty but mental perfection. All the distinctive traits of the female mind are illustrated in Sakuntala. Her timidity gives the king an opportunity to introduce himself. Being annoyed with, and afraid of, the bees, she cries for help and the king takes this opportunity and appears on the scene. The majestic appearance and the gait of the king at once sow the seed of love in the heart of the ascetic girl. She is intensely curious to know more about him, but the keen sense of decorum and modesty prevents her from being eloquent. When the king highly admires her beauty she hangs down her face and observes studied silence. In fact throughout the first act she has never exchanged a single word with the king and it is in the third act that we hear her speak to the king for the first time. Her extremely tender heart is full of affection even to the inferior creation. The trees and shrubs of the hermitage are like brothers and sisters to her. In the fourth act while being sent away to the royal palace 'the flora and fauna' of the hermitage are, as if, unwilling to be separated from her. As a wife Sakuntala seems to have resolved to live upto the ideal held before her by sage Kanva. We have no occasion to judge her in relation to her elders, co-wives and attendants. But as regards her husband the celebrated line, 'even if your husband behaves rudely, be soft and composed' has never since been uttered before a more worthy pupil. In the face of the gravest insult when she was most meanly cast away she could not use a word harsher than, Anarya, (unworthy of an Arya) towards her husband. When the fatal decision was finally announced she blamed not her husband as the author of her misery, but her own destiny. And even after the repudiation she observes austerities out of most genuine regard for her husband, quite in keeping

with the Hindu ideal and thought. During the days of separation the child is the only solace of her life. So when she sees the king, imitated beyond recognition out of repentance, embracing the boy, she has misgivings lest the unknown contact will defile the purity of the boy. Her filial love has found fine expression in the fourth and the seventh acts of the drama. Thus love, creation of

progeny and above all sacrifice, as the true ideals of a wife of any race and clime have been very skilfully delineated in the unique character of Sakuntala. This wonderful creation of the mature mind of our great dramatist becomes all the more charming when we appreciate the real significance of it.

A DAY IN A CHRISTIAN HOME

By A WANDERER

It was not my first experience of Christian homes, though it was the most authentic and fruitful. For the first time I saw Christianity at one of its best approximations, Christianity in its prayerful and practical aspects. I learnt many things which a Hindu, without any sense of inferiority-complex, should take note of, and learn from Christians and Christian homes. To be true to myself, I must, with apologies to my kind hostess, risk this remark: It was a Hindu experience for me. Is it because I was a Hindu that I could earn only a Hindu experience from a Christian home? Any true religion at its best confirms other religionists in the experience of their own respective faiths; when it converts or coerces them into its belief it falls from its high estate. My sojourn at the Christian home was just an opportunity for me to see Christianity proving its genuineness that way, by awakening in me some dormant Hindu convictions. It was also an opportunity for me to compare notes, to become painfully conscious of Hindu failings and foibles and to think furiously of stopping them. A Church or a Christian Home is in its truest moments when it affords a Hindu, a Hindu experience, and a Hindu scripture is at its best when it nourishes the faith of a Christian reader in his Bible.

I was the guest of a hospitable Christian home on the West coast for a day during

these monsoon months this year when unceasing rains made indoor life compulsory but yet enjoyable. My hosts were not rich in the common sense of the term: their riches were hospitality, love, contagious contentment and cheerfulness. Cleanliness was the ornament of their house, even as modesty was the ornament of its inmates, a modesty not more brilliant than their gold ornaments. With a few exceptions the neighbours were all Hindus whose constant visits to the home made me sometimes feel that I was in a Hindu home.

After supper I was preparing to retire—for the day was rather strenuous for me—when my kind hostess came and announced that there will be a common prayer and readings from the Bible. I said I shall hear from my bed as I was too tired. A common prayer, and that before retiring! There was a feeling in me of an ancient sweet wish come true. I remembered what I read in some Hindu Epic, the story of a devotee who thought too highly of his devotion, being sent by the Lord to learn from a householder. To the great chagrin of the devotee he found that his ideal had no time to pray during the whole day which he ended by a very brief prayer just before retiring. I fed my Hindu vanity with the thought that these Christian friends have taken the cue from that story. But at the same time I could not help being

reminded of the Hindu homes where no common prayer rounds off the day; why, where any common prayer is conspicuous by its absence. This was too hard a knock on the head of my Hindu vanity, but I bore it in silence as a true Hindu! I thought of the Hindu homes where the practice of common prayer is made impossible either by members keeping irregular hours or by want of faith in the efficacy of common prayer. The Hindus have too much freedom of faith and worship that they end in freedom from worship. They have the choice of a wild variety of forms that they either swing to the one extreme of a multitude of forms or to the other of complete negation of them. Extremes have not helped man: one wonders why the Hindus with their genius for a wise *via media* hardly practise their own wisdom.

I was soon awakened from this reverie by the peace radiating from the prayer that was then in progress. It was an atmosphere of utter dedication to the Divine. A whole family rising as one man and raising their hearts to God for acceptance. How true it is that a community is strongest when forged in the presence of God in prayer! How true it is that the bonds of love, the oath of allegiance and common endeavour the bonds that keep a family together are unbreakable when made in the presence of God. Here is a family who took the pledge not only to bear the cross of their Redeemer but the cross of the household together and in unison.

I could read a double pledge in that prayer: the pledge to practise the four cardinal Christian virtues and the promise to practise the virtues of a good Christian home. One merged imperceptibly in the other. The four cardinal Christian virtues of justice, temperance, prudence (wisdom) and fortitude came in handy for the home to be pressed into service for household purposes. What home can hope to be knit together by love and understanding, if justice and temperance are not its gods? What home can hope for efficiency, regularity and an atmos-

phere of common endeavour if wisdom and fortitude are not its targets? And what exactly are these four virtues?

Justice:

Render to all their dues: tribute to whom tribute is due; Custom to whom custom; honour to whom honour (Rom. 13:7) "Present your members as instruments of righteousness unto God (Rom. 6:13) Be blameless as God's steward; a lover of good, sober-minded, just, holy, temperate. (Titus 1:7-8)

Temperance:

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think but so to think soberly, according as God hath dealt to each a man a measure of faith (Rom. 12/3)

Prudence:

Whatsoever things are true, whatsoever things are honourable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things. (Phil. 4:8)

Fortitude: Stand fast in one spirit, with one soul.

The home not only thought on these things but meditated on them and practised them.

And more so on the words: Love, which is the bond of perfectness. (col. 3/14)

The household is a cooperative adventure and if temperateness, fortitude and prudence do not express themselves in regularity, tolerance and service, and a sense of sharing common burdens, the household turns out into a piece of misadventure. One man's late hours, uncleanness, or other sins against corporate life are reaped by the whole family, (how little Hindu households realise this truth of family life!) even as one man's glory is shared by all. Was this fundamental law of household life getting confirmation from Lord Jesus himself? For I could hear the young daughter of the home reading the Bible in her devotional accents:

"Well then, as one man's
trespass issued in doom for all,
So one man's act of redress
issues in acquittal and life for all,
Just as one man's disobedience
made all the rest sinners
So one man's obedience will
make all the rest righteous.

(Romans, 5),

When I put my mind back and visualised the day, I could see the picture of a flock herded by 'My Lord, the Shepherd' moving in unison and with devotion to their respective duties, carrying in all meekness the cross of the household, 'each giving according to capacity and each taking according to need' to make the common cause, the home a success. I could see them raising their household life to the level of a holy act, an offering at the feet of the Lord. And so their prayer has come as the final act on a day of dedication, a day of corporate life lived in the presence of God. Prayer is a fruitful reality when it rounds off a day of sincere striving and dedication. It is a mockery

when it closes a day of God-denials and disorderly, unclean life.

I said at the start that it was a Hindu experience for me: yes, I was made conscious of my being a Hindu by Christian strength showing me Hindu weakness. I felt humbled to think how Hindu homes failed to enshrine many of the domestic virtues of this Christian home, virtues of domestic economy, cleanliness, regularity and combined responsibility.

I could not set aside the thought of Hindu homes where the paths and pathways are paved with good intentions but with bad hygiene. I was reminded of the Hindu whose civic and religious conscience is clean if he sees filth cross his boundary, but lie right in the centre of the quadrangle of his neighbour! The Hindu homes lack the cheer and contentment of corporate living. I wondered how much of Christian practical sense in corporate and happy household life, and in domestic economy, could easily be imported into Hindu homes with safety to their faith. The Hindu may hitch his wagg n of idealism to the stars, but has got to keep his feet on *terra firma*.

THE CHHANDOGYA UPANISHAD:

TEXTUAL INTRODUCTION (ii) DATE AND AUTHORSHIP

By SWAMI TYAGISANANDA

According to tradition, all the Upanishads are supposed to be attached to one or the other of the four Vedas. Of the one hundred and eight Upanishads mentioned in the Muktikopanishad list, ten belong to the *Rigveda*, nineteen to the *Sukla-Yajurveda*, thirty-two to the *Krishna Yajurveda* and thirty-one to the *Atharveda*. Only sixteen are said to belong to the *Samaveda*. They are the *Kena* the *Chhandogya*, the *Aruni*, the *Maitrayani*, the *Maitreyi*, the *Vajrasuchika*, the *Yogachudamani*, the *Vasudeva*, the *Mahat*, the *Sanngasa*, the *Avyakta*, the *Kundika*, the

Savitri, the *Rudraksha-Jabala*, the *Darsana* and the *Jabali* Upanishads. (*vide Muktikopanishad* II-4):

केनच्छान्दोग्यशास्त्रिभैत्रायणिमंत्रैर्यीवजगूचिका
योगचूडामणि वासुदेवमहत्स-यासाव्यक्त कुण्डिका ।
सावित्रिरुदाक्ष जाबालदर्शनजबालीनां सामवेदगतानां
षोडशसंख्यकानामुपनिषदामाप्यायन्त्विति शान्तिः ॥

It is not known why all these sixteen are considered to belong to *Sama-Veda*. With the exception of the *Kena* and the *Chhandogya*, none of them seem to have any connection

with the Saman chant, or the *Sama-Veda Samhita* or *Brahmanas*. Perhaps they were composed or compiled by rishis belonging to the *Sama-veda* sakhas: or they might have been current in *Sama-vedic* schools; or they might have recorded the teachings of some of the *Sama-vedic* rishis. The only distinctive sign which enables us to allot them to the *Sama-veda* is the *Santi-patha*, which all these have in common, and which is said to be specially characteristic of the *Sama-vedic* Upanishads as per the *Muktikopanishad* quotation given above. There seems to be some doubt as to whether the *Maitrayani Upanishad* really belongs to the *Sama-Veda*. Some consider it as attached to the *Maitrayani sakha* of the *Black-yagus*. The *Chhandogya* and the *Kena* are certainly the oldest among these sixteen. It is only these that have been commented upon by Sankaracharya, and considered as authoritative by Badarayana in the *Brahma-Sutras*. Of all the Upanishads that Sankara has commented upon, only the *Kena* has got the honour of having two Bhashyas from his pen. It belongs to the *Jaiminiya sakha* of the *Sama-veda*. It is also called the *Talavakara Upanishad* and is attached to the *Jaiminiya-Upanishad Brahmana*. The others are of later origin, and deal with much heterogeneous matter which have no bearing upon Vedānta as such.

The *Chhandogya Upanishad* is one of the major Upanishads and perhaps the most important among them, with the exception of the *Brihadaranyaka*. It is attached to the *Chhandogya Brahmana* or the *Upanishad-Brahmana*. Most of the discussions in the *Vedānta-sutras* are in clarification of its teachings. According to Prof. Deussen's classification of the Upanishads into four chronological groups, it belongs to the first and the most ancient group. Various principles of classification are adopted by scholars in ascertaining the age of the Upanishads, and critics are not agreed with regard to the relative anteriority or posteriority of the various texts. But whatever principles may be adopted the *Chhandogya* will certainly be

found one of the oldest of the Upanishads. Its archaic language and style has more in common with the language and style of the *Brahmanas*, of one of which it forms a part. The association of its teaching with the sacrificial ritual shows that it must have been composed at a time when the rituals were actually alive as in the days of the *Samhitas* and the *Brahmanas*. The many ideas as well as teachers which it has in common with the *Samhitas* and *Brahminical* literature show that most probably it might have been compiled or composed in the same period as the *Samhitas* and *Brahmanas*.

Some of the rishis mentioned in the *Chhandogya* are also met with in the *Mahabharata*. Thus Baka-dalbhya of the *Chhandogya* I, ii13, is mentioned in the *Mahabharata* to have been present at the court of Yudhishthira and as having performed a yajna for punishing Dhritarashtra for his rude behaviour. (vide *Salya-parva* chapter 41) This shows that the rishi must have been a contemporary of the Pandavas. The mention of Krishna-devakiputra in the *Chhandogya* is also suggestive of the *Mahabharata* age. Uddalaka Aruni, one of the prominent rishis of the *Chhandogya* is described as a disciple of the sage Dhaumya in the *Mahabharata* (*Adiparva* chap. 3) This Dhaumya is mentioned as the purohit of Yudhishthira (*Adiparva*, chap. 183 and *Sabhaparva* chap 53, 80, *Vanaparva* chap. 3) and is also mentioned as the brother of Asita-devala (*Adiparva* chap 183) who is one of the *Vedic* rishis who has some of the *Rigvedic* mantras to his credit. (vide *Rigveda* Mandala I, sukta 5. -24). Ghora-angirasa, mentioned as the teacher of Krishna-devakiputra, (*Chhandogya*, III, XVII, 6) is mentioned in the *Kaushitaki Brahmana* and the *Kathaka Samhita* of the *Yajur-veda*. Aitareya and Kaushitaki, who were the authors of the *Brahmanas* are also mentioned in the *Chhandogya*. Many of the ideas of the *Chhandogya* such as the warfare between the senses, also appear in the *Mahabharata*. (vide *Anugita* in *Asvamedha parva*) The

story of Asvapati kaikēya, the teacher of the Vaiswanara Vidya in the *Chhandogya* is also mentioned in the *Santiparva* 77-8 where the exact words of the Upanishad नमो स्तेनो जनपदे are actually reproduced. These correspondences might be due to the fact of both texts being produced in the same period.

There are also certain astronomical data which help to determine the age of the *Chhandogya Upanishad*. The *Maitri Upanishad* quotes many passages and ideas from the *Chhandogya* as the opinion of ancient rishis (vide *Maitri* II-2,6. III: 3, IV, 6 etc.) This shows that *Chhandogya* must have been an ancient Upanishad even at the date of the *Maitri Upanishad*. Now, this *Maitri Upanishad* (VI,14) refers to Udagayana or Uttarayana, as beginning with the Aslesha constellation and ending with about the middle of Dhanishta. From astronomical calculations based on this statement, it is argued by scholars like Tilak and Dikshit that the date of the *Maitri Upanishad* should be earlier than that of the Vedanga Jyotisha which is placed by scholars at about 1400 B. C. The latter work mentions Udagayanam as about half a constellation behind what is mentioned in the *Maitri Upanishad*. As about 480 years are required for the Udagayana to recede by half a constellation, it is argued that the *Maitri* must be at least 480 years earlier than Vedanga Jyotisha. So the approximate date of the *Maitri Upanishad* may be about 1900 B. c. The *Chhandogya* being considered as an ancient Upanishad even at the time of the *Maitri*, it must be considered as some centuries older than 2000 B. c. If the Mahabharata war took place at the beginning of the Kaliyuga about 3100 B. c. and if the *Chhandogya* was compiled or composed at about the same time, then the *Maitri* has every right to think of the *Chhandogya* as a very ancient Upanishad. All the facts noted above will also substantiate the guess that the *Chhandogya* and the *Mahabharata* might have been compiled during the same period and perhaps by the same rishi. If we take that the *Mahabharata* was compi

led or composed by the great sage Krishna Dvaipayana-Vyasa, who arranged the Vedas also, we may not be far wrong if we make a justifiable claim that perhaps the compilation of the *Chhandogyaupanishad* might have been made by the great sage Vyasa himself when he undertook the arrangement of the whole Vedas and the compilation of the *Mahabharata*, from among the materials traditionally current among the Vedic schools, as well as amongst the masses. This is strengthened by the fact that Vyasa himself is mentioned as one of the Sama-veda Acharyas, as already noticed in our previous article on the basis of the *Sama-Turpana Vidhi*.

According to Madhvacharya, however, Rama Devi praised Vishnu with the words which came out of the mouth of Hayagriva and the *Chhandogya Upanishad* constitutes these words. (vide Madhva's Introduction to *Chhandogya Bhashya* (हयग्रीवमुखोद्गीर्णगोमिः देवीरमापतिं अस्तुवत् विस्तृतगुणं भोगिप्रस्तरशायिनं । It would thus seem that, according to the Madhvas, the prime author of this Upanishad is Hayagriva, and that it has come down to us through Rama Devi; (Compare Vedesha's commentary on *Madhva Bhashya* अनेनास्य हयग्रीवो मुखे कृपिः । रमा तु अवान्तर कृपिः शेष शायी देवता इत्युक्तं भवति, For this view Madhvacharya quotes the authority of a book which he calls *Mahasa-mhita* whose words are quoted by him thus;

उक्तं च महार्संहितायां हयग्रीवोद्गीतवाक्यैः रमादेवीरमापतिं ओमित्येतस्मिन् देवं अस्तुवत् सामवेदगौः ।

The *Chhandogyaupanishad* itself does not pretend to contain only the teachings of any one single rishi, unlike the *Prasna*, the *Mundaka*, the *Katha* or the *Svetasvatara* Upanishads which are attributed to single teachers. Like the *Brihadaranyaka*, it is rather a Samhita or a compilation of the teachings of the various rishis about the spiritual life and its goal. In the last chapter, it gives a Vamsa-Vrikha or traditional list of teachers, through whom the teachings had come down to the time of its compilation.

According to this the apostolic succession is traced back to Brahma himself who gave it to Prajapati and the latter to Manu, who in his turn, gave it to the succeeding generations. The succession of teachers from Brahma to Manu may appear, at first sight, to be more or less mythical. But, if we remember that it is a custom amongst the Hindus to give the names of Gods to men, there is nothing wrong if we consider these names as only those of human rishis. This is corroborated by the fact that Prajapati is the rishi of *Rigveda* III-55. This rishi is called Prajapati Vaiswamitra, which shows that he was a son of Viswamitra. Similarly another rishi named Prajapatirvachyah is mentioned as the rishi of *Rigveda* IX-84. This Prajapati must have been the son of Vak. Prajapati seems to have had children also, for, one rishi, Samvarana-prajapatya is mentioned as the rishi of *Rigveda* V-33; another Hiranyagarbha-prajapatya of *Rigveda* X-121; still another Yakshmanasana-prajapatya of *Rigveda* X-161; and Prajavau-prajapatya of *Rigveda* X-183. Vaivaswata Manu is also a human rishi, who is the seer of *Rigveda* VIII-27 to 31 and of *Sukla-Yajurveda* 33 to 91. Another Manu called Manurapsava is mentioned as the seer of some of the mantras in *Rigveda* IX-106. That Brahma himself might have been only a rishi of that name may be seen from the fact that his son and wife are mentioned as the seers of *Rigveda* X-109, as जुहवत्यजाया and ब्राह्मऊर्च्यनाभा; and रक्षोहात्राह्नः of *Rigveda* X-162. Again Swayambhu Brahma is the rishi of *Sukla-Yajurveda*, chapter 32. Innumerable mantras in *Atharvaveda* are also attributed to the rishi Brahma; vide I-17, 19, 22 etc., II-15 to 17, III-11 and 12, IV-5, 16, etc. All these show that the names mentioned in the *Chhandogya* might have been only the names of human rishis, and there is no necessity to consider them mythical. The Vamsa.vriksha may also be considered only as symbolical of the fact that the revelation came from God himself through a purified buddhi to the human mind and the senses. In this view Brahma represents God, and Prajapati, the purified

buddhi. That Prajapati is used in the sense of pure heart may be seen from *Brihadaranyaka* V-3 एषवैप्रजापतिः यत् हृदयं. Sankara himself quotes the passage पुरुषएवउक्तं अयमेवप्रजापतिः in his Bhashya on *Chhandogya* I ii.1, and explains Prajapati on the basis of this passage as कर्मज्ञानाधिकृतः पुरुष. Similarly, Manu, in Vedic language, means thinking faculty, from the root *man*, to think. (Compare Nirukta सनुर्मननात् So adhyatmically, this Vamsa.vriksha may signify only the coming down or manifestation of the highest spiritual truths in the purified hearts of the rishis, from God himself as the first teacher, (Compare Patanjali's Yogasutra संपूर्णेषामपि गुरुः He is the Guru even of the ancient rishis) and their intellectual formulation by their thinking faculty for the benefit of the future generations.

Whichever view is taken about Brahma, Prajapati and Manu, the teaching has come down to us only through great spiritual personalities mentioned in the various Vidyas. Thus Uddalaka.aruni is the expounder of the Sadvidya in the sixth chapter. He was the son of Aruna and was therefore known as Aruni. He belonged to Gautama Gotra and so he is sometimes also called Gautama. Thus in chapter V of the *Chhandogya*, when he goes to Pravahana Jaivali for learning Panchagni Vidya he is referred to as Gautama, and his son Svetaketu is referred to as Aruneya, the son of Aruni. In the Vaiswanara Vidya of the same chapter we find him mentioned as a disciple of king Asvapati Kaikeya, to whom he goes for instruction about Vaiswanara. He seems to have learnt Madhu Vidya from his own father as mentioned in the third chapter. The *Brihadaranyaka* (VI-iii,7) refers to him as the teacher of the Prana Vidya to the famous sage yajna-vaikya himself. In *Brihadaranyaka* (III-vii, 1) he himself says that he was a disciple of Patanjala Kapya, and that while studying the scriptures relating to Yajna, he was taught the knowledge of Sutatma and Antrayamin by Kabandha, a Gandharva who had possessed his teacher's wife. *Brihad-*

aranyaka (VI.iv, 7) also mentions him as a teacher of Brahmacharya for grihasthas. The *Kathopanishad* and the *Mahabharata* mention him as the father of the famous Nachiketas, and he is said to have performed the Viswajit sacrifice. *Kaushitaki Upanishad* (I-i) represents him as officiating as a priest for the king, Chitra Gangyayani, and to have studied the Devayana Pantha under the king. The *Satapatha Brahmana* (XI.iv-1, 1) and *Gopatha Brahmana* (I-36) mention how he traversed the northern country in search of debates on spiritual topics, and how he was defeated in argument by a great sage, Svaidayana of Saunaka Gotra, and how he became the latter's disciple. *Mahabharata* (Adiparva, chap. 3) represents him as a disciple of Dhaumya who was the Purohita of Yudhishtira. All these show he was a universally respected rishi in Vedic times, and how he was well-versed in the fundamentals of spiritual life which he imbibed at the feet of the various experts in the line and which he handed over in his turn to great rishis like Yajnavalkya and Svetaketu.

The seventh chapter mentions Sanatkumara as a teacher, and the great sage Narada himself as a disciple who goes to him in search of realisation of the Infinite Bliss. This Narada, as we have already pointed out in our last article was one of the Sama Veda Acharyas as per the *Sama-tarpana-Vidhi*. It is he who has written the *Naradiya Siksha* dealing with the Sama Veda music. He is also mentioned as the rishi of *Rigveda* VIII-13, etc. which shows that the doctrine taught by Sanatkumara to Narada must have been as old as *Rigveda* itself. He is represented in the *Harivamsa* (II, 169) as having acted as the Udgata in some sacrifices, which shows his special connection with *Samaveda*, and in the *Mahabharata* he is represented as the disciple of the Great Narayana Himself. In *Bhagavata*, he is represented as having been the son of a maidservant who had been serving some rishis. And it was through the grace of these rishis that he became interested in spiritual matters. He is thus an example

of one who, though of low birth, struggled up to the highest heights of spiritual realisation and came to be recognised as Devarshi later on. The *Chhandogya*, seventh chapter, represents him as well versed in all the scriptures and other sciences and as having been still discontented with all this knowledge and to have been in search of the Atman. The teacher Sanatkumara is also represented in the *Brahma Vaivarta Purana* as being eternally only five years old. This of course is only a poetic description of his having realised the eternal Atman and of his having been thus free from old age or विजर in the language of the Upanishads. The same Purana also describes him as one who never subjected himself to the vedic ritualistic samskaras, and who was the disciple of Narayana himself. Compare वयसापेन्द्राद्यनः । अचूडोऽनुपवीतश्च । वेदसन्ध्याविहीनकः.....यय नारायणो गुरुः ।

He was also known as Sanatsujata, and the *Sanatsujatiya* of *Mahabharata* purports to record his instructions to Dhritarashtra at the request of Vidura. In the course of his instruction the rishi defines a Brahmana as one who is devoted to Truth.

सण्व सत्यान्नापैति स ज्ञेयो ब्राह्मणस्त्वया

This fully accords with the view of the *Chhandogya Upanishad*. It is singularly interesting to note the great scholar Narada going in search of Atmajuanam to one who is completely devoid of all pretensions to Vedic scholarship and Vedic ceremonial purity. The *Vamana Purana* honours Sanatkumara by considering him as the son of Dharma himself by his wife Ahimsa, and by describing him as having been adopted as son by Brahma himself. All this is only a poetical exaggeration based upon the sage's realisation of Brahman through Dharma and Ahimsa.

धमेस्य भार्याहिंसारव्या तस्यापुत्रत्रतुष्यम्...ज्येष्ठः
सनत्कुमारोऽभूत्

The *Harivamsa* also corroborates that Sanatkumara was so called because he was the 'eternal child'. यथोत्पन्नस्तथैवाहं कुमार इति विदिमां । तस्मात् सनत्कुमारेति मामैतन्मे प्रतिष्ठितम्

'Know me only to be a child just as I was born, and hence my name Sanatkumara was given to me.' Thus the teacher and disciple proclaim by their lives that mere Vedic study and Vedic samskaras were absolutely of no necessity in themselves for spiritual realisation and that one could have spiritual realisation even without them, if one has renunciation and self-control, devotion to Truth and purity of heart. Vide Ch. Up. VII-26,2.

The Upanishad points out that such people like Sanatkumara are entitled to be called Skanda as they have leapt over the preliminaries of Vedic study and samskaras and at one jump cleared the abyss of samsara and realised the Atman by their innate renunciation, purity of heart, self-control and devotion to Truth like Sri Ramakrishna.

Two other great teachers mentioned in the *Chhandogya* are Pravahana Jaivali, the king of the Panchalas and Asvapati, the king of the Kaikeyas. They were Rajarshis who realised Brahman, although they were rulers of Kingdoms. Great Brhmin sages like Uddalaka-Aruni and Vedic scholars like प्राचीनश्राल औपमन्यन्, सात्ययज्ञः पौरुषः, इन्द्रयुम्नः, भास्वदेवः, जनशर्कराक्ष्यः, बुद्धिः आश्वतराधिः did not consider it beneath their dignity to sit at the feet of these royal sages for spiritual instruction, inspite of their being Brahmins. It is also interesting to note that in the kingdom of Asvapati there was not even one who was not a Vedic scholar (अविद्वान्) and who did not practise Vedic rituals (अनाहिताग्निः) This shows that under the enlightened king, no man was prevented from study and spiritual practice, because of caste or sex and that every one of his subjects was equal in his eyes because of his समत्वबुद्धि, resulting from the realisation of the whole world as the वैश्वानरब्रह्मा As his very name suggests, Asvapati was the lord of asvas or senses. Compare : इन्द्रियाणि हयान्याहुः— (*Kathopanishad*).

Mahidasa Aitareya is the name of another great rishi mentioned in relation to Purusha Vidya in the third chapter. As his very

name suggests he was a dasa or a sudra by birth. According to Sayana's introduction to the *Aitareya Brahmana*, he was the son of a Brahmin rishi by इतरा or a low caste-woman. The story says that, being thus low-born, the rishi did not give this son the same privilege of sitting on his 'lap as he gave to his sons by his other wives. The mother was very much piqued, and prayed to her tutelary deity मही or earth, who appeared in response to her prayer, placed the boy on a throne, and blessed him to compose the Brahmanas and the Aranyakas. Anandatirtha in his notes on the *Aitareyopanishad* takes him to be an avatara of Vishnu, born of Visala and Abja. He was called Mahidasa because even venerable people (महिनः) became his slaves at a solemn celebration at which he presented himself. These stories also corroborate the view that low birth did not stand in the way of achieving divinity in those ancient days.

Raikva, the teacher of Samvarga-Vidya in the fourth chapter, also does not seem to have belonged to any of the higher castes. Most probably, the descriptions given about him as living like an out-caste, outside the bounds of the village, may suggest that he might have been even an untouchable. Like Sanatkumara he was not certainly observing any of the Brahminical rituals, customs and traditions, and was not a follower of the orthodox Varnashramadharma as alluded to by Sankara himself in his *Bhashya* on III, iv, 36, where he quotes Raikva as one of the rishis who attained Brahmajñanam inspite of the fact of his not observing any of the Ahrama rules— अनाश्रमिन्त्वेन वर्तमानोऽपि विद्यायां अधिक्रियतेकुतः । तदष्टैः रेकवाचकरीप्रसूतानां एवं भूतानां अपि ब्रह्मवित्पुत्र्युपलब्धेः । Janasruti Pautrayana who goes to Raikva as a disciple, is also only a sudra, as specially mentioned in the text itself where the guru calls the disciple a sudra. (vide IV, ii, 3&5). Thus this low birth as a sudra was not a bar to his Brahma Vidya. That Janasruti became an all-knowing seer is mentioned by Sankara himself in

Chhandogyā Bhashya on I, vi'i, 1, अयं हि उच्यते जानधुति प्रसृतयः सर्वज्ञकल्पाः ।"

Satyakama Jabala is another great rishi mentioned in the fourth chapter in connection with the Shodasa.Kala brahma Vidya. As is mentioned in the text itself he was the son of a slave-girl, and was of uncertain parentage. But he was very eager to realise the highest truth, and went to the great sage Haridrumata.Gautama for spiritual instruction. Although he did not belong to the higher caste, the guru considered him fit for Vedic study and Brahma Vidya, when he found him intensely sincere in his search for truth and in his readiness to speak out the truth even about his questionable parentage. This is a clear indication that the sage Haridrumata-gautama did not consider low birth as a disqualification, provided the aspirant was a man of sincerity, and, good character and a lover of truth and in this he was one with Sanatsujata whose definition of ' Brahmana ' we have given above. He is also reported to have been the teacher of the doctrine of the Akshi-purusha to Upakosala. *Brihadaranyaka* I, vi, 6, refers to him as having held the doctrine that Manas is Brahman. *Brihadaranyaka* VI, II, 11-12, describe him as having learnt the Prana-Vidya from जानकिः आयस्थः; and as having taught the same, in his turn, to his disciples.

Sandilya who taught the Sandilya-Vidya according to the third chapter, appears as a great teacher in *Satapatha Brahmana*, khanda 6-10, dealing with Agnichayana. The *Brihadaranyaka*; II, vi, 1, mentions many, Sandilyas. Which of these is the rishi of the Sandilya Vidya is not certain. The *Sandilyopanishad* represents him as a student of the sage Atharva who taught him Ashtanga-yoga. One Sandilya is represented as the author of the *Bhaktimimamsa*. Whether this Sandilya of the Sandilya Vidya is the same as the sandilya of the *Sandilyopanishad* and the Sandilya of the *Bhakti mimamsa*, is also not certain. Any how he seems to be

one of the earliest rishis who realised God in everything without distinction of caste creed, or colour, and formulated the doctrine that the future can be controlled by the present effort in the direction of realising this divinity of the whole world.

Ushasthi Chakrayana is among the other teachers whose names are mentioned in the first chapter. He seems to have been no respecter of caste-restrictions in matters of food, and is represented as having taken forbidden food from the hands of a low caste man, in *Chhandogyā* I, x, The *Brihadaranyaka* (III, iv, 1) represents him as one of the rishis taking part in the discussion with Yajnavalkya in the court of Janaka. He is there described as requesting Yajnavalkya to expound Brahman that is immediate and direct, the self which is within us all. Ushasthi's question there to Yajnavalkya shows his clear grasp of the highest truth which is beyond subject-object relationship and beyond words.

From a perusal of the list of teachers mentioned above it would seem that the compiler must have definitely had some object in view in choosing only such rishis who were liberal in their outlook on caste, and countenanced caste only by character. This is quite understandable if we consider Vyasa himself as the compiler. It is well-known how, out of his infinite compassion for the lowly masses he was prompted to explain the whole of the Vedas in popular language in the *Mahabharata*, which was henceforth called the Panchama Veda. *Bhagavatam* I, iv, 24-25 and 29 make mention of this fact. त एव वेदादुर्मध्ये धायन्ते पुरुषेः यथा । एवं चकार भगवान् व्यासः कृपणवत्सलः । स्त्रीशूद्रद्विजबन्धूनां त्रयिणश्रुति गोजरा । इति भारतमारव्यन् कृपया मुनिना कृतम् । भारतव्यपदेशेन चाम्नायार्थश्च दक्षित । इत्यनेन यत्र भर्मादि स्त्रीशूद्रादि भरप्युत " Finding that the women, sudra and unintelligent Brahmanas are not capable of understanding the meaning of the Vedas, Bhagavan Vyasa, in his infinite mercy, made the

teachings of the Vedas available to them also in the form of *Bharata*, so that they may also be spiritually benefitted." Santiparva chap. 327, verses 48-49, also corroborate this 'सर्वस्तरतु दुर्गाणि सर्वाभद्राणि पश्यतु श्रावयेत् चतुरोर्गान् कृत्वा ब्राह्मणमग्रतः । वेदस्याभ्ययनं हीदं ब्रह्मकार्यं महत्कृतम् ।' 'Let everybody get over all obstacles to spiritual progress. Let everybody attain the highest welfare. Let the four varnas learn the Veda through the Brahmana as teacher. This propagation of the Veda among all castes is the paramount duty of the Brahmanas. A perusal of the whole chapter makes it clear that this injunction of Vyasa to his disciples is with regard to the Vedas which he taught them and this injunction was made only when he found that his disciples were eager to confine the knowledge to themselves without propagating it for the benefit of the world at large, and that it has no reference to the teaching of *Mahabharata* as is sought to be made out by some interpreters. That Vyasa's compassion was not confined to men only but extended even to insects, is described in Anusasana-parva, chaps. 117 etc., where it is pointed out how he helps even a worm to attain divinity. In Santi parva, chap. 60, verse 19, he clearly says on the authority of the Sruti that a sudra, named Paijavana, performed the 'Indragna' ceremony which is a preliminary to Soma yaga, in the case of one whose ancestors have not drunk soma for three generations. 'शूद्रः पैजवनो नाम सहस्राणां शतं ददौ । ऐन्द्रग्नेन विधानेन दक्षिणां इतिनः श्रुतम् ।' The whole chapter deals with the sudras right to perform yajna. Nilakantha in his commentary on this chapter points out that even the sudra has got the right to perform yajna. तेन सर्वेषां वर्णानां ब्राह्मणजत्वान् अस्त्येव श्रुद्रस्यापि यज्ञाधिकारः इत्यर्थः । Santiparva, chap. 318-verse 89, reports the opinion of yajnavalkya that all varnas are Brahmanas as they are born of Brahman and therefore every

varna always studies the vedas.' सर्वे वर्णाः ब्राह्मणाः ब्रह्मज्ञाश्च सर्वे नित्यं व्याहरन्ते च ब्रह्म । This is supported by the words of Bhṛigu to Bharadwaja in Santiparva, chap. 188, verses 10-16. 'न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत्.....धर्मो यज्ञक्रियार्थेषां नित्यां न प्रतिषिध्यते । वर्णाः चत्वार एतैः एषां ब्राह्मी सरस्वती ।' This makes clear that there was no prohibition in ancient days which prevented anybody from learning the Vedas and performing yajnas. Being himself born of a fisher woman and of Parasara, who was himself a son of a chandali Vyasa could not certainly be a respecter of caste by birth, and could countenance caste only by character.

That is why he gives the literal teachings of so many teachers of low birth like Vidura and Dharma Vyadha in the *Mahabharata*.

शूद्रयोनी हि जातस्य सद्गुणानुपतिष्ठतः ।

वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च ।

आर्जवे वर्तमानस्य ब्राह्मण्यमभिजयते ॥

—(vanaparva, chap.) 212. etc. etc.

This also explains why he makes Yudhishthira say in the Ajagraparva, chapter, 179, that caste by birth is unascertainable on account of intermixture of blood and that character is the only test.

जातिरत्र महासर्प मनुष्यत्वं गृह्णते ।

संक्रान् सर्ववर्णानां दुष्परीक्ष्येति मे मतिः ।

सर्वसत्त्वास्त्वपत्यानि जनयन्ति सदा नराः । etc. etc.

यत्रेदानीं महासर्पः सस्त्रुतं वृत्तं शयने ।

तं ग्राह्यं अहं पूर्वमुक्त्वान् भुजंगात्तम् ॥ etc. etc.,

This is again the reason why he makes Sri Krishna say in the Anusasana parva that the devotees of God can never be sudras and that every devotee is a vipra and that everyman who is not a devotee of God is a sudra to whichever varna he may belong.

न शूद्रा भगवद्भक्ताः भागवताः स्मृतः ।

सर्वे वर्णेषु ते शूद्राः ये ह्यभक्ताः ज्यादने ॥

TO THE HINDUS IN PAKISTAN AND INDIA

Hardly have the Hindus got over the shocks of Noakhali, Punjab and N. W. F. Province when they are again faced with what appears for the time being to be nothing short of a tragedy. The Hindus of Sind, N. W. F. Province, West Punjab, East Bengal and the Surma Valley of Assam find themselves politically cut off from their natural moorings. And the fear has come to their hearts that legal, economic, cultural, social, moral and religious bonds, too, will similarly be rent asunder—The untoward incidents that are still rampant without any check do not augur well.

Moved as we are by these regrettable events, we cannot but warn our co-religionists in Pakisthan against being panicky. A bad situation requires cool thinking and firm action. In the name of Sri Ramakrishna and swami Vivekananda and all that is great is our ancient religion, we implore our brothers in Pakisthan not to lose heart in this hour of trial. They must assert themselves all the more and hold their ground with confidence and determination. Hinduism cannot die. As Sri Ramakrishna said, "The Hindu religion alone is the Santhana Dharma...It has always existed and will always exist." We are proud of Hinduism not only because we are Hindus, but also because Hinduism has in it some intrinsic and unique value which the world cannot afford to lose. Because of this inner strength Hinduism defied the cataclysms of the past, and it will survive the tragedies of the future. Here are the prophetic words of Swami Vivekananda: "Believe, believe the decree has gone forth, the fiat of the Lord had gone forth—India must rise...Rejoice: The flood of spirituality has risen. I see it is rolling over the land resistless, boundless, all-absorbing."

In fact, the situation cannot be hopeless unless we make it so. In the past, smaller, nay, microscopic minorities not only protected their own, but even made history. Mere number is not the decisive factor. The more cogent factor is the dynamic spiritual force which can revitalise all social forms. In the words of Swamiji, what we want are "Energy, love of independence, spirit of self-reliance, immovable fortitude, dexterity in action, bond of unity of purpose and thirst for improvement."

With this moral background the Pakistan Hindus should turn to their concrete problems. We are aware that many people are thinking of leaving their hearths and homes. It is natural that under present unsettled conditions men in isolated pockets should try to protect their children and the honour of their women by moving to safer places like district or sub-divisional towns. It is also reasonable and necessary to transfer surplus cash and valuables from rural areas to reliable banks in safer regions. But there can be no wholesale exodus. For movement on such a gigantic scale involving millions of people is beyond the competence of the mightiest Government. Besides, such a defeatist mentality will carry the Hindus nowhere. On the contrary, it will spell disaster. We also deprecate the partial migration of the upper ten thousand: for that will make the poorer people all the more helpless and expose them to exploitation and conversion. Moreover, it is cowardly.

The more reasonable method is to reorganise Hindu society and knit it into a compact whole so that the Hindus may face the situation effectively. For this we have to uproot many social excrescences such as untouchability, caste, privileges and social exclusiveness. The services of priests as also barbers and washermen, for instance, should be available to all Hindus. Public temples, tanks, educational and other Hindu cultural and religious institutions should be thrown open to all Hindus. Restrictions about domestic servants on grounds of caste should be considerably relaxed. We should now judge the worth of a man not by his birth, but by his character and conduct.

Hindu women must be more heroic than they have hitherto been. They should take all possible means in their power to defend their honour. Resistance under all circumstances shall be their watchword. They should behave in such a way that assailants will find it too dangerous to molest them.

We remind the Hindus of Pakistan that no Hindu ever lose his or her religion by the mere fact of forced conversion, eating of prohibited food, abduction, etc., through the violence of miscreants. Such victims should be forthwith taken back into the fold and treated with greater respect.

Then the Pakistan Hindus must be self-reliant. The rest of the Hindu world will not forget them; rather it will help them. Nevertheless, the Pakistan Hindus must have their own constructive programme. There are enough persons of light and leading among them for this. It will not do to depend entirely on others.

And we need not totally lose faith in the majority community from the very beginning. For the good of the State, if not for any other reason, Pakistan, faced with the task of running a Government, will have to conciliate such a big and influential minority as the Hindus. Besides, two communities who interpenetrate at every turn, cannot remain inimical for a great length of time. There is also the moral factor to be considered. We believe that through the force of circumstances sense will soon return to the misguided fanatics, and they will behave more like rational beings. The moral, cultural and spiritual strength of the Hindus will also gradually influence the sister community. The leaders of Pakistan are waking to the gravity of the situation.

So Pakistan Hindus should make a combined effort to maintain their legitimate rights. They cannot die so long as they are determined to live as Hindus without yielding to threat or enticement and without causing internal disruption or unnecessary aggression.

To the Hindus of West Bengal and East Punjab we appeal in the name of the common heritage and ties of love that exist between the two halves of the provinces. In Bengal the strong affinity once unsettled is a settled fact; East Bengal and West Punjab must be made to realise that the other half has not left them in the lurch. The underlying unity must assert itself in various forms of monetary succour, protective help and spiritual encouragement. In fact, West Bengal and East Punjab must ever act as an elder brother to a younger.

Belur Math (Howrah)

July 26, 1947.

SWAMI MADHAVANANDA

General Secretary, Ramakrishna Mission,

NOTES AND COMMENTS

Three Martyrs To Hinduism

It was on August 4th that we learnt from the daily press of the gruesome murder by Muslims of the two brothers, Ramasimhan, Manasimhan and his wife at the deceased's house in Perinthalmanna in Walluvanad taluk. Ramasimhan, the elder brother was known as Kilimanni Unnian Sahib and was a leading jenmi in Ernad and Walluvad taluks. He was attracted early to Hinduism and was converted to Hinduism last year in spite of strong opposi-

tion from Muslims. He assumed the name of Ramasimhan and was leading an exemplary Hindu life using his wealth for charity, for the renovation of temples and for building a Hindu temple near his house. All these acts were making enemies for him in the ranks of his muslim relatives and friends, who made life very difficult for him. He bore with those hardships and stoutly refused to submit to reconversion. It was recently that his brother also got himself converted to Hinduism and

married a Nambudri girl. This was a sufficiently provocative evidence of Hindu influence spreading with Ramasimhan as the centre. Ramasimhan was proving to be an increasing danger to Islam and so he was done away with along with his brother and the innocent Hindu wife who paid with her life for Hindu tolerance.

We have not yet heard of any acts of retaliation from the Hindus, the IIndus as usual following the policy of masterly inactivity or of 'let-us-wait-and see'. We dont know how many houses would have been burnt down and families rendered homeless, if anything like this had happened to one who is a first-hand Muslim or a second-hand Muslim. All that the IIndus have done is to issue statements or to lead a humble delegation to the Madras Government asking them to depute a senior police officer to investigate vigorously in the matter and to bring the offenders to the book. Is all self-respect and devotion to Hinduism dead in the Hindus that they will be content to leave the matter there? We think that they must know better and act with more manliness in the name of these martyrs to Hinduism.

At this rate no man is safe to follow the religion he likes. Ramasimhan and his brother became converts to Hinduism by their own persuasion, not by external pressure or coercion. Religion is a deep personal matter, more personal than honour. To be true, it must be able to defy coercion of the most extreme type. A modern civilised state must not only allow its people to have the freedom of following their own respective religions, but must protect them against the insult and provocations of other religionists who are fishing for converts. India is predominantly the land of religious freedom and in a Free India, we are sure, every man will have the maximum of it. It is very encouraging to note that the Government of the Indian Union has already on the anvil a measure penalising all kinds of religious conversions. In the meantime the IIndu leaders of Malabar must focuss the attention of the Government on the cause of these three martyrs who gave their lives for Hinduism. They must make it an all India issue.

A little straw shows which way the wind blows. If this is not nipped in the bud, it may develop into a big conflagration, the like of which is consuming the North inspite of the Herculan efforts of the Government to quench it.

The Devadasi System in Temples

The Devadasi system (Devadasi literally meaning maids dedicated to God or in the language of MrC Vijayaraghavachariar of Salem, eternal maids who by their accomplishments maintain a school of attractive vice under the shadow of holy temples) was in the beginning a nursery of dancing, music and other arts. Later on it degenerated and became the emotional back-waters of society. An agitation nearly half a century old, is still being carried on to abolish this vice, this blot on Hindu religion and society. Much credit is due to Dr. (Mrs) S. Muthulakshmi Reddi who has been the chief moving figure in this agitation since the last twenty years. She was the first woman member to bring this matter before the Madras Assembly and to move a resolution asking the Government to undertake immediate legislation to abolish this evil. In a recent letter to the *Hindu* she writes :

A friend writes to me enclosing a cutting from a Delhi newspaper. The writer of the article was good enough to refer to my reform activities in the Madras Assembly twenty years before to put down the Devadasi evil. A short history of this legislative effort for the last half a century or more will be of interest to the younger generation.

The Hindu consciousness did realise the serious nature of this evil more than of a century before. Even as back as 1892, Mr. C. Vijayaraghavachariar of Salem, speaking in the Pre-Montague Supreme Council, expressed the hope that "the subject of these eternal maids who by their accomplishments maintain a school of attractive vice under the shadow of holy temples would be dealt with when the Government saw its way to attend to the long-standing national grievance, the reform of law relating to religious endowments." The Indian

State of Mysore totally prohibited this practice as early as 1910. It must be said to the credit of our Indian reformers that the agitation to eradicate this practice has been going on constantly in the Central Assembly. The Government of India had been actively interesting themselves in this question of Devadasi legislation since 1906-07, when signing the International Convention for the suppression of immoral traffic in women and children.

The Bills were introduced in the Central Assembly which were referred to the Select Committee and the reports were all in favour of this reform. Consequently, Provisions 372 and 373 of the Indian Penal Code, were enacted to prosecute and punish guardians and trustees of the temples for dedicating girls as Devadasis. But sad to say, this law applied only to girls under the age of 18. Hence both the guardians and the trustees of the temples have been evading the law by postponing the ceremony to older girls and women after the age of 18 or so. Hence, this law proved ineffective in abolishing the dedication in *toto*.

On 5th November, 1927, after the introduction of the Montague-Chelmsford reforms, the first woman member brought this matter before the Madras Assembly and moved a resolution asking the Government to undertake immediate legislation to abolish this evil still widely prevalent in all the temples in South India. The resolution was accepted unanimously by the Assembly. Two Bills were introduced, one of which was an amendment to Section 44 of the Hindu Religious Endowments Act, on the same lines as the Mysore G. O. empowering the trustees to enfranchise the inams in favour of the Devadasis and thus release them from the obligation of their service in the temples. This Act was certainly beneficial to those temples where the management was enlightened. The other Bill aimed at the prohibition of the ceremony of dedication itself. Not only the inam-holding Devadasis but also others who had nothing to do with the temples dedicated girls for the purpose of prostitution.

CUSTOM ABOLISHED IN SOME PARTS OF INDIA

To supplement the above Act and to complete the work of the necessary reforms in the temples, a Bill was introduced for totally prohibiting this practice of dedication in the temples and thus penalise the parties, both the guardians and the trustees of the temples in 1929. It was circulated by a dilatory motion by the then Government for public opinion and the women organisations and the public gave their whole-hearted support. After 1930, the Bill was not proceeded with owing to the non-co-operation movement. It is a matter for congratulation that while the agitation and the demand for urgent reform in the temples was going on in this Presidency, the Indian States of Travancore, Cochin and even Portuguese Goa, and recently Pudukottah, had passed measures for the immediate abolition of this custom. Also, the Bombay Government followed suit and passed a law in 1934 for wiping out this system in their Province.

Gandhiji wrote in "Young India" in 1927 and in the "Harijan" of the 25th September 1937, as follows:—"I wholly agree with the mover of the Bill that the reform is as urgent as prohibition. I hope with her that before many months have passed, the Devadasi system will cease to have legal sanction."

Srimati Ammanna Raja re-introduced the Bill, during the last Congress Ministry in 1937, which was referred to the Select Committee and the Select Committee also unanimously reported in favour of this reform in the temples. The Ministry resigned owing to the intervention of the War and the Bill was left in the Select Committee stage.

Now, we are thankful to the present Madras Ministry for having taken up this reform in earnest as there are still certain temples in the

City itself and outside permitting dedication within their precincts, in spite of protests from women organisations and vigilance bodies and repeated circulars from the Hindu Religious Endowments Board. There are also small temples in the South which do not come under the jurisdiction of the Hindu Religious Endowments Act, which will only respond to the law penalising the practice.

Therefore, now when India has attained Independence and we are under a National Government, there cannot be any excuse for non-interference with pseudo-religious customs and practices, detrimental to public decency and morality. We are sure that the next Assembly session will pronounce its verdict once for all and thus end the ancient evil, a blot on Hindu religion and society.

REVIEWS AND NOTICES

THE VISION OF INDIA: By
SISIR KUMAR MITRA PUBLISHED BY CAL-
CUTTA CULTURE PUBLISHERS, COLLEGE
STREET, CALCUTTA, PRICE RS. 3. PAGE 231

The two brilliant thought jewels that have decorated the crown of India from the earliest times are the oneness of all existence and the divine destiny of man. India's early fathers saw in the depths of their meditation this divine efflorescence waiting for man when man will realise that he is infinite existence knowledge-Bliss and 'Heaven and Earth equalised join hands in the bliss of the Supreme.' From this sublime seeing have come down all India's philosophy, religion, the essential things of culture, the beginnings of the future spirituality of her people. And with this vision has India attempted to solve the most vital of her problems, the problem of harmony between life and spirit.

India had this vision from Rigvedic times to the present day, though some times she lost it or it got blurred, but got it back rejuvenated by the help of her great sons. Nothing helps us to gain this glorious vision as a retrospect into, and appraisal of India's cultural past. By so doing we get opportunities to see the spirit of India fulfilling herself in various ways when vicissitudes threatened her. The author in this book has given us such a retrospect and helped us to recapture the vision that is India's. The retrospect is mainly inspired by the thought of Sri Aurobindo, an attempt being made in it to study from the standpoint of evolutionary history the progress of man towards his divine destiny, as envisaged in the Masters' vision of the future. Each chapter tends to focus this vision on a particular aspect of man's cultural evolution—the first on the spiritual adventure of India, the second and third on unity, the fourth on art, the fifth on a new world, the sixth on history and its record of the march of man towards his supreme goal.

In the first chapter the author has traced the discovery and affirmation of Sachidananda in terrestrial life from the time of the *Rigveda* to modern times in supermen like Sri Ramakrishna and Sri Aurobindo. How did they discover this? The author answers, by knowledge, which to the Upanishadic seers was always knowledge by an identity with

the object of knowledge in a higher than the mental plane of consciousness.

That it is in a consciousness beyond mind that our harmony between life and spirit is effected and that man is reborn as divinity is a wisdom as old as the Upanishads. It is the same wisdom Sri Aurobindo claims as his special contribution, the gaining of the Supermind. The author has ably and impressively presented the thesis of Sri Aurobindo but has evidenced the common weakness of Aurobindoites, namely, lack of understanding of Sankara and his philosophy. The author writes: 'He (Sankara) affirmed the impermanence of life, and tried to substantiate this pessimistic view in the light of his own one-sided interpretation of the ancient scripture, (p. 26) Sankara only affirmed the relative impermanence or unreality of the world side by side with the reality of Brahman, which to him was the absolute unchallengeable reality. As a matter of fact, Sankara had no world-view. His was Brahman view. The whole of the beginning portions of his Sutra Bhashya is devoted by him to refute the Sankhya view that the world derives itself from the inert lifeless Pradhana and for establishing his thesis of the spiritual view of the world. For those of lesser understanding Sankara gives his Vivartavada which means that the world is, as it were, an emanation from Brahman. And for those of better understanding he gives the Advaita teaching that all is of the same Brahman, Sarvam Khalu idam Brahma. It is only lack of understanding of this philosophy that makes one say that this is a pessimistic view or one-sided interpretation of the ancient scriptures.

In the second chapter the author makes a powerful plea that India is one geographically and culturally. To day, more than ever when India is cut up is this vision of oneness the supreme need! Among chapters that follow, the vision of Ajanta is an appreciatory and comparative study of Ajanta frescoes, and the one entitled 'Integral vision in History', a presentation of Sri Aurobindo's view of history as a progressive self realisation of Sachidananda. The book bears ample testimony to the author's integrating vision of India's chequered history and culture and deserves to be read by all lovers of India and her culture.

CONCENTRATION AND MEDITATION : BY SWAMI SHIVANANDA. PUBLISHED BY THE SHIVANANDA PUBLICATION LEAGUE, RIKHIKESH, HIMALAYAS, PRICE RS. 5 PAGES 412.

In the nine well constructed chapters that comprise the book, the author has given very practical hints on spirituality. If the modern world tests religion by the power and efficiency it can give, Hindu religion has got enough in its treasures to prove its quality in the test. It says, learn the art of meditation and concentration and then if you are a student, you will be a better student, if you are a doctor, you can be a better doctor. And more than all, they can make you a better Man. It is such practical religion that the Swamy presents in this book, a religion which none can afford to ignore if they want to lead an efficient and effective life.

To a large extent the author has followed the traditional path of Ashtanga Yoga discipline where sage Patanjali gives the eight limbed yoga comprising of yama (internal control) niyama (external control) asana (right posture) Pranayama (control of breath) pratyahara (withdrawing the mind from external objects) dharana (keeping the mind on the object of meditation) dhyana (uninterrupted meditation) Samadhi (self absorption and bliss through meditation). Quite in the orthodox style the author warns us of the modern obstacles to meditation and concentration and gives the encouraging and rosy results that crown the efforts. None has found out till now any shortcuts to perfection. Those who have achieved it have gone along the uphill path of hard discipline and daily practice. But we want perfection but not the things that make for perfection. The present book more than being a guide affords us the promise and encouragement for launching ourselves on such self saving endeavours.

ONENESS WITH GOD : BY MINOCHER K. SPENCER. PUBLISHED BY THE SPIRITUAL HEALING CENTRE, R. S. PURAM, COIMBATORE. PRICE not mentioned, PAGES 338

Communion with God, the highest reality and bliss, is the goal promised by all religions. In

regard to the means also there is general agreement between religions though there may be differences in language. The path lies through purity, self naughting and spirit-affirmation. The author in this work has taken pains to show how both in regard to the means and the end the great religions of the world speak with one voice. It must be said to the credit of the author that he has drawn largely upon Hindu religion and has dwelt at length on the yogas. But the quotations which the author uses in abundance hang loosely and defeat the purpose of coherence and clarity. As an attempt to popularise the general notions about the various religions, the book is to be encouraged.

A DISCIPLE OF SRI RAMA-KRISHNA : BY SWAMI JAGADISWARANANDA PUBLISHED BY BUDDHIADEV CHATTERJEE, VIVEKANANDA SANGHA, BUDGE BUDGE, 24 PARGANAS, BENGAL. PRICE ANNAS SIX. PAGE 26.

Manomohan Mitra, the subject of this booklet occupied a prominent place of among the lay disciples Sri Ramakrishna. In his introduction to the Bengali life of Manomohan Swami Virajanandaji writes: What characterised Manomohan was his profound and fiery absorption in the words and thoughts of the Master. When he used to talk about Sri Ramakrishna he got inspired and an apostotic fervour was noticed in him by all.

Manomohan was attracted to the Master very early in life and had the precious fortune of receiving the special affection of the Master. Manomohan's life was full of adversities and reverses, but his faith in the Master kept him up cheerful and optimistic. He had rare spiritual experiences. Towards the end of his life Manomohan became more and more absorbed in the meditation of the Master and left this world in the consciousness of the Master.

This is the only account in English of the life of this lay disciple. Swami Jagadishwarananda has done a real service to the devotees of Sri Ramakrishna by making the details of this great and pious life available to them.

NEWS: AND REPORTS

**EAST PUNJAB REFUGEE RELIEF
and
CHITTAGONG FLOOD RELIEF
Ramakrishna Mission's Appeal**

The public are now too well informed of the horrors in Punjab to need any reminder. The number of refugees and the dead and wounded is mounting daily. It is becoming almost impossible even for the Indian Government to cope adequately with the task of rendering relief to the sufferers. And yet no feeling heart can stand silently aside.

The Ramakrishna Mission has, therefore, decided to start Relief work in East Punjab, where it will work, as far as possible, in co operation with all other private organisations and the Government. The Mission has sent some of its trusted workers to organise the work, which will be expanded in accordance with the resources available.

The Mission is also starting Relief work in the floodstricken areas of the Chittagong Division. Our workers are already in the field. The loss of houses and property in the area is immense in comparison with the poverty of the people, and a substantial amount will be needed to put them on their feet again.

We appeal to the public to help the Mission in cash and kind to enable it to discharge the humanitarian task effectively and efficiently. Donations ear-marked for either of the above activities will be thankfully received at any of the following addresses: (1) The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah; (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta 13; (3) The Manager, Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta 3. **SWAMI MADHAVANANDA,**

General Secretary, Ramakrishna Mission.

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MEMOIRS OF SRI RAMAKRISHNA

By SWAMI AKHANDANANDA

On my return after taking food at night I found the Master standing with a betel in his room near the threshold of the eastern door. As soon as I went in, he said, 'Put it in your mouth. After meals it is healthy to eat one or two betels, other-wise bad odour come from the mouth.' 'You see' he went on, Naren eats a number of betels. Whatever eatables he gets he devours. He has large eyes turned inward. While he walks on the Calcutta streets, he sees the buildings, horses and carriages all full of Lord Narayan. You go to him. His home is at Simla.' I spent that night at the temple with the Master.

Hearing of Naren from the Master I went to his paternal house at Simla next day. I saw him sitting on his bed in an outer room and reading Dr. Rajendra Lall Mitra's *Buddha Gaya*. This book was nearly as big as Webster's dictionary. The room was unclean and disarranged. So was his bedding. But I was charmed with Naren. No sooner did I enter his room, than I was fascinated by Naren's lovely face, beautifully bearded, very grave and divinely lustrous. On my arrival I told him that the Master had sent me there. He asked me to take my seat. He went inside for a moment and then started conversing with me: 'I understand

you went to the Master. Come here again!' When I went to the Master again he asked me first of all, 'Did you go to Naren?' I replied 'Yes', and told him everything of my first meeting with Naren and remarked, 'what you said about him was quite true'. The Master said, 'How could you understand that in the first meeting for a short time?' I said 'I saw his large magnetic eyes. He was reading a big English book. His room was full of dirt but he was quite unmindful of it, as though his mind was not in this world. The Master was very pleased to hear this and said, 'Go to him frequently and enjoy his company.'

Narendra did not visit the Master for a long time after his father's death. The Master became very anxious for him and sent for him many times, but Narendra was then not in a mood to go to him. Possibly, he did not meet the Master lest the latter should become anxious knowing his pecuniary difficulties. Afterwards whenever I went to the Master I met either Narendra, Rakhal, Kali or Sarat. One day I went to the Master, after taking the self-cooked food and was to return home that evening. At that hour an unknown person was coming to Calcutta from Dakshineswar. Some one suggested to me to accompany him to Calcutta. Hearing this the Master said, 'No,

No. He is a young boy. How can he keep pace with that tall man who walks with long strides? He will accompany these ladies.' That day Yoginma, Gourima, Krishna-bhavini* and other women devotees were with the Master. He asked me to go with them. That day Sarat Maharaj was also present there. We all left together after the *aratrikam* and at Baranagore got into a carriage together. Of our party only Sarat and myself were boys. Sarat who was older to me said, 'You are younger. You go inside the carriage. I shall sit on the coach-box.'

There were days when the thought crossed my mind: 'The Master says that my taking self-cooked meal only once, applying no oil, my strict vegetarian meal and, practise of penance and eating of myrobalan etc. are oldish ways. If that be so they are not good for me and should be abandoned.' With such thoughts I went to the Master one day and took my meal there. He got up after his noon day rest when a group of lay devotees arrived and entered his room. I spread for them a mat on the floor. After some time they asked the Master, 'Revered sir, is it good that these young boys come to you to embrace monastic life disregarding the householder's life?'

The Master: 'Dear sir, you see only this life of theirs but not their previous lives in which they have passed through that period. Take for instance, a man has four *scēas*. One of them having grown up into boyhood says, 'I shall not massage oil and eat fish but shall 'take self-cooked vegetarian diet'. The parents try to persuade him, and threaten him with

thrashing, but the boy does not give up the pursuit of renunciation. The other three sons are mad in enjoyment and swallow whatever they get. The more they get, the more they want. Look at this boy who wants to renounce even before he attains youth. It is because, his nature is *Sattwika*. When the *Sattwa* predominates such noble ideas crop up in the mind.' Hearing this from the Master my faith in taking the self-cooked food and in following the orthodox customs was doubled. Though at the instance of the Master I took food occasionally from the Kali temple and the Vishnu temple, I went to the Master at a suitable time when the question of taking meals did not arise at all. The Master asked those whom he loved most to come on Tuesdays and Saturdays. He said, 'In this age of Kali yuga, *Bhakti* as taught by Narada is to be practised; meditate on Kali in the heart, take Hari's name by the lips and put the tripundraka mark of sandal paste on the forehead'. He instructed us to do more *japa* and *dhyana* on Tuesdays and Saturdays. According to him Saturday is sweet and sacred.

On another day, I went early morning to him. After bathing in the Ganges and taking the sacramental food he laid himself down to rest. A portion of the eastern verandah of his room was enclosed by a partition made of split bamboo for our chatting and smoking. In the afternoon when the Master got up from rest some devotees came. After spreading a mat for them I went towards the Panchavati for answering the call of nature. From there I came for a wash to the ghat on the Ganges near the nahabat. It was the time of the ebb-tide and the water receded into the Gangetic bed. At that moment I heard the Master telling me aloud from behind, 'My dear, come away, come away. Do not take a wash in the Ganges after answering the calls of nature. The water

* Though her full name was Krishnabhavini she was called by all as Bhavini. She lived at Nebubagan, Baghbazar, Calcutta. She could cook delicious dishes. Whenever the Master came to the house of Balaram Bose she hastened there and cooked for him. The Master relished her preparations immensely.

of the Ganges is a holy form of Brahman. Go to the duck pond'. I asked what I shall do if I do not get any other water. The Master said, 'In such a case of emergency you may use Ganges water'. After a while I came to his room and found him sitting on his bed and singing sweetly Gobinda Adhikari's song, 'Radha, who wanders joyously in Brindaban is ours and we are hers'. While singing the song his breast became wet with tears of joy and before it was completed he sank into Samadhi. I was astonished at the heavenly sight and sat silent. I never saw such a wonderful sight in my life! He sang the song in various charming ways. Almost the whole afternoon was spent in Kirtan. That day the Master's devotee Manomohan Bose was present.

One peculiarity of the Master, which I noticed, was that he talked on nothing except God and religion with all kinds of people who came to him. But he was never a bore. During talks on highest subjects he created a flow of laughter by cracking jokes and making fun. One day he said, "You know, there are various kinds of Siddhas (perfected souls). Do you know what is the meaning of 'Siddha'? Literally it means, 'boiled'. As potatoes etc when boiled become soft, so are men when perfected. There are several kinds of Siddhas such as Nitya-Siddha (ever perfect), hathat-siddha (suddenly perfected), swapna-siddha (perfected in dream) daiva-siddha (perfected through divine grace), and kripa-siddha (perfect through the grace of liberated souls). Saying this he added about swapna-siddha and hathat-siddha as follows: A Brahmin couple were very poor. They had only one son who was employed in a distant place. The family was maintained by the earning of this son. Once upon a time the Brahmin was enjoying sound sleep on a torn mat in his cottage, when the postman delivered a letter to the Brahmani, who after receiving it, got it read by a neig-

bour. The letter brought the sad news that their only son, the prop and stay of their family died of Cholera. On the other hand the Brahmin was dreaming that he was lying on a milk-white bed in a palace and was the father of seven children, and that of these seven children, one was plucking ripe hairs from his head, one shampooing his legs, one pressing his hands and body, one fanning, one fetching water, and so on. After sleep he was surprised to find himself in the same old cottage on a torn mat and there was none of his seven sons seen in dream. He was absorbed deeply in thinking where his sons had gone. Just at that time Brahmani entered the cottage and threw herself flat on the floor crying, 'Oh what will happen to us' But the Brahmin was even then unaware of his surroundings. Seeing him in that indifferent mood the Brahmani went near him and shook him to senses saying 'Why are you sitting so callous? Don't you hear what misfortune has befallen us?' The Brahman asked, "What is the matter?". The Brahmani replied that their only son was no more. The Brahman said, "You are lamenting for one son, but I was seeing in dream that I was surrounded and served by seven sons. Shall I weep for your one son or for my seven sons? If mine is a dream, so also is yours without doubt."

Then the Master spoke of the suddenly perfected souls as follows: "One Brahmin was going in a boat in a canal. It was night time and there was a cremation ground on one side. He heard the footsteps of somebody running. The fact was that a Sadhaka who was performing Shava-sadhana in that crematorium was running. In that spiritual practice a dead body is laid down on its belly and the Sadhaka sitting on its back performs japa. While doing japa the corpse suddenly wakes up when in its mouth grams and wine are poured, and it swallows these. The Sadhaka

again engages himself in japa and the corpse now and then terrifies him. The Sadhaka mentioned above, thus terrified, was running away. That Brahmin on hearing this asked the boatman to take the boat to the shore. The Brahmin got down from the boat, hurried to the cremation ground and seated himself on the corpse in meditation. In a short time the divine Mother appeared before him and said, "My child, take my boons".

The Brahmin said, "Mother dear, you are awfully partial. That Sadhaka did so much Sadhana and you terrified him and he ran away, and no sooner I sat and meditated than you made your appearance and offered boons." The Mother said, "My child, you have done enough Sadhana in previous births and he has just started Sadhana in this life and has to do a lot more to propitiate me and have my grace."

INDIAN CULTURE ON TRIAL

'It is a very serious crisis not only because of the disorder that prevails, but because it is a crisis in the soul and spirit of India'. The poignant nature of the double crisis Indian culture is facing was pictured by Pandit Jawaharlal Nehru in the above words. It is a double trial because the disorder and decimation outside have come as a result of the inner crisis and bankruptcy in the soul of Indian culture. Indian culture has always believed that to restore peace and health within is to restore them without also. How can this chasm in the soul of India be bridged and how the conflict outside be converted into conciliation and co-operation are the twin problems of Indian culture today.

With the Congress Working Committee resolving that India must remain a land of many religions and many races and that the citizenship rights of minorities must be protected against aggression, we venture to say that the spirit of Indian culture has almost dissolved the crisis and has entered on a new phase of fulfilment. The resolution of the Working Committee runs thus: 'The present disaster has not made any difference to the fundamental nationalist character of the Congress. India is a land of many religions and many races and must remain so. If she is to fulfil her destiny she can do it only as a democratic State, where

all citizens enjoy full rights and are equally entitled to the protection of the State irrespective of the religion to which they belong.....The Congress wants to assure the minorities in India that so far as the Congress Government is concerned, it will continue to protect to the best of its ability their citizen rights against aggression'. As we read between the lines we see packed in this resolution much that is culture in Indian culture—and the highest culture is seeing another man's point of view—its all-embracing vision, its spirit of tolerance of other views and opinions, its accommodation of other people. And this nobility of reactions at a time when Indian culture is face to face with the sorest of her trials!

Indian culture has been struck dumb by the unutterable miseries and atrocities heaped upon its soul and body, on the soul by its own so-called adherents and on its body by others outside its fold. There have been loot, arson, and mass murder of the innocent in large tracts of the two Dominions. But the Pakistan has persistently refused to see its proved error and continued to minimise it. This blind perversity of Pakistan has driven the greatest apostle of Ahimsa to say that if Pakistan persisted in this perversity the Indian Government would have no other alternative than going to war with Pakistan.

Yet the Congress answers this violence and perversity by an assurance of protection to the Muslim-minorities! What inspires the Congress in this Indian act except the tolerance and accomodative spirit of Indian culture which the Congress practises? An individual or an institution must be judged by its actions or utterances at the time of trial or temptation, not when there is smooth sailing. The Congress resolution is just an opportunity for Indian culture to prove its universality, tolerance and accomodative genius at the time of its sorest trials. The future of India that is foreshadowed in the resolution is yet another testimony of the culture of Indian culture. The resolution has evidenced the anxiety of the Congress to have a democratic State, a socialistic democracy—as Pandit Jawaharlal Nehru loved to call it the other day—where there will be equitable distribution of opportunities and sources of happiness, where the interest of the minorities will be safeguarded. This is nothing short of an assurance that the Congress is determined to practise one of the fundamental faiths of Indian culture, the equality of man and man's claim to an equitable share of life's goods. Thus has Indian culture effected a wonderful workable harmony between the conflicting claims of religion and politics: religion wanting to see the equality of man and politics promoting inequalities of wealth, position and opportunity.

The brilliant jewels that adorn Indian culture have been its breadth of vision, all-inclusiveness, powers of assimilation and absorption, its internationalism and universality. Whenever its votaries turned their back on these high-lights, it has been a trial for Indian culture to bring them round to have faith in them and to love their Mother. Whenever the children thought that corruption wins more than honesty, bigotry more than tolerance, violence more than love and non-violence, they have forgotten the Mother.

And it has been a huge task for the Mother to bring them round to their real faith and conviction. This in fact is our major trial, this inner trial, this spiritual struggle both for the Mother culture and her children. Added to that is the onslaught from without which is a necessary corollary of inner disruption.

The history of Indian culture has been a history of such trials, trials at absorption and assimilation. How wonderful it is that Indian culture has assimilated many un-assimilable alien cultures from outside. And there was no bitterness behind this assimilation. Even the rabid bigotry, persecution and violence of emperors like Aurenzeb only elicited sentiments of wide tolerance from the Hindus. Witness for instance the high nobility that is behind a letter of protest to the emperor from his Hindu subjects. After warning the emperor of the fatal consequences of his policy of Hindu persecution and the imposition of the *jazia* the letter of protest went on to say, 'If your Majesty places any faith in those books by distinction called divine, you will there be instructed that God is the God of all mankind, not the God of Mahameddians alone. The Pagan and the Mussalman are equals in His presence. Distinctions of colour are of His ordination. It is He who gives existence. In the mosques, to His name the voice is raised in prayer, in the house of images, when the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty.' (Letter from Rana Raj Sing to Aurenzeb, see *Rajasthan*, p. 395 footnote). There is no spirit of retaliation here but an appeal to the higher and nobler sense in Aurenzeb and perhaps a mild warning that in the absence of the emperor not taking the hint, dire consequences are to come on his empire. And indeed they did come. It was his senseless

bigotry that sounded the death-knell of the Mughal Empire in India. He wanted to kill Hinduism or in a larger sense, Indian culture, and supplant in its stead Muslim culture; but he got killed in turn along with his empire of hopes. It was the bigotry of Aurenzeb that for once in Indian history brought out the fighting spirit in Hinduism, brought it out in the noisy blood-red field of battle. It was in opposition to Aurenzeb's senseless persecution of Hinduism, which as we have seen from the Hindus' letter of protest to the emperor referred to above was an abrupt departure from the liberal policy pursued by his predecessors, that the Mahrattas rose under Shivaji and the Sikhs under the Gurus. There are anecdotes even about Shivaji to show that he respected the *Quoran* and paid deference to the religious susceptibilities of the Muhammedans. We have again the rise of the Vijayanagar kingdom, the rise of the Rajputs under Rana Pratap and the rise of Punjab under Ranjit Singh. It was not for racial predominance or for aggrandisement that Indian culture incarnated these political powers; they became absolutely necessary for defending the faith and what was best and highest in Indian culture. Ramdas' noble exhortation to his royal pupil Shivaji can be said to summarise the one urge and impulsion behind the rise of all these powers. He said, 'Gods, cows, the righteous and our faith, these are to be protected; therefore God has raised you up.—Why live when Religion has perished? Gather the Mahrattas together, make Religion live again: our fathers laugh at us from heaven'. It was in defence of Dharma that Indian culture projected these powers. But the promise is there that the power which has been used for self-defence can be turned into a power for offence, if it is pushed to such extreme straits. The warning stands that Indian culture is not all docility and softness taking cover under

'assimilation'. Indian culture can be aggressive, must be aggressive, now or never, can fight in the name of Dharma, to defend Dharma. It can engage itself in Dharmayudha, not in retaliation, or in the massacre of women and children as the goondas do.

Hindus must be, and behave as, Kshatriyas, not as goondas. This is the toughest trial for the children of Indian culture. The ideal Brahman (the man of spiritual poise and wisdom) for whom absolute non-violence is the ideal, and the Kshatriya, the happy warrior who takes to war as his unavoidable duty—as Arjuna did—are both the true sons of Indian culture. This variation in prescription to different types—this *adhikari-bheda* is one of the corner stones of Indian culture. It is the dharma of her children to understand her in this difficult aspect. And when fight is *dharmic*, righteous, fight as a Kshatriya, not as ignominious goondas.

Indian culture still possesses that power to be on the defensive and also to be on the offensive. Indian culture has still in her the power to produce Vijayanagar empires, Shivajis, Rana Prataps, Ranjit Singhs and Guru Govind Singhs. But it is the part of the children to incarnate this power into themselves by being ideal sons and daughters of Indian culture.

A trial is always an occasion for rebirth. To emerge from the twin trial which we have already foreshadowed, inner weakness followed by attack from outside, we have to form ourselves into an effective group. The essential condition to form a powerful effective group, says McDougal, is not so much material organisation, but such mental organisation as will render the group capable of effective group life, of collective deliberation and collective volition. Although India is free from foreign domination, all the above factors are conspicuous by their absence. If

India or rather Hindus, are not going to evolve these sterling qualities of effective group life and bind themselves together for joint action at this critical moment, the future for Indian culture is very dark. Speaking of the Mahratta confederacy, which in the middle of the eighteenth century covered the whole of India with its ramifications, Seely says, "It might appear that in this confederacy lay the nucleus of an Indian nationality, that Brahminism was now about to do for the Hindus what has been done for so many other races by their religion. But nothing of the kind happened.' And Seely accounts for the phenomenon by the peculiar character of Brahminism, which being, in his opinion, a loose compromise between several religions was feeble as a uniting principle. The real explanation perhaps is that Brahminism has never had a political orientation, that the inner inspiration of the Mahratta confederacy, as already noted, was the defence of the Brahminical religion rather than the desire for the establishment of a national state.

Today the conditions are different India has got the right of political self-determination. It is our business to see that this realisation must fulfil itself in the establish-

ment of the national state—the only 'natural state' as it has been called, organically sound enough to resist the working of disruptive forces. It is urgent that the children of Indian culture must be soon in the possession of the two characteristics, (i) a collective will and (ii) the power to make its will actual in the State. And when this has been achieved it will be easy to evolve a democracy or a socialistic democracy. That way lies strength for us and it is only strength that can neutralise inner diseases and conflicts and it is only strength that can scare away all outside enemies and make it safe for further expansion and development. Much depends on what we roughly call this evolution of a unitary political consciousness for India. For that is the condition for the next step, the spiritual consolidation which Swami Vivekananda liked to specify as the gathering up of the scattered spiritual forces in the country. A national union in India, he said, must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those whose hearts beat to the same spiritual tune. In fact such a union has been already envisaged in the realisations of her spiritual sons. Who achieved it and how was it achieved we intend to dwell upon on another occasion.

Nothing that is worth doing in our time will be done easily that is, without a spiritual re-birth. Unless the blind recover their sight and the crippled learn to walk our very knowledge will slay us. No peace without struggle: no security without risk: no wholeness without simplification: no goods without measure: no love without sacrifice: no full life without the willingness to accept and transcend death in the very process of living. Those who have learned this lesson may build the City of Man.

—Lewis Mumford.

THE NORTH-WEST OF INDIA

By DR. V. RAGHAVAN

The average Hindu cut off from the grand institution of Tirthayatra of old, and not affluent or fashionable enough for the modern habit of travels and tours, has no opportunities to know all the great centres, the *chakras* at which the *nadis* of his culture had gathered and generated the life-energy pulsating through the whole personality and being of this Mahapurusha called Bharata varsha. When somebody slices away the North west, one may not immediately realise what a great region, what a hoary possession, what a rich centre of India's most valued culture is being taken away. To one who knows the history of India and Hinduism, of Indian art and literature, no tract of this ancient land would arouse more glorious memories than the great North-west. Who can love the Veda. and yet give its lands of the Sindhu? Who can love Sanskrit and yet not love the North west? Was it not here, at the place called Salatura, that our foremost grammarian Panini was born? When the Chinese traveller Hieun Tsang toured this area in the 7th century. A D. and visited this village near the modern Attock, Panini's statue was still standing there. Taxila was the famous university which made this region the centre of all advanced knowledge in ancient times.

To the Gandharvas of the Gandhara country in the North-west, we owe our music, the

Gandharva Veda no less than our ancient horses. Many of the celebrated characters in our Epics hailed from countries of this region: queen Gandhari from Gandhara, queen Madri from Madra, queen Kaikeyi from Kekaya; here it was that the two sons of Bharata, Rama's brother ruled; this was the land of the Bharatas and the Kambhojas; Kashmir, a part of this territory, held its fame as the pre-eminent home of literary, artistic and cultural activity till as late as the twelfth century when Sri Harsha referred to his poem as having been accepted by the Kashmiris who knew all the fourteen branches of learning. Kashmir is not merely the beauty-spot of India, it is one of our cultural fountain-heads from which our arts of Natya and Sangita, Alankara Sastra and Saiva philosophy flowed.

True indeed is the observation made from the political point of view that, from the days of our first historical emperor, Chandragupta Maurya, the lesson of our history has been, that he who holds the North-west holds India. To this strategic importance of the North-west, an imaginative student of our past would add a great deal of cultural significance; and hardly could he contemplate on the Mahapurusha of Bharata Varsha standing beheaded like Kabandha.

SRI SANKARA AND BHAKTI

By " N "

'The ocean alone is. The waves are, for convenience, conceived of as entities separate from one another and from the ocean. Such conception is an error and must be recognised as such' Thus, through the known simile of the ocean and the waves, the unknown and unknowable Atman is taught and explained in the Vedas and the Upanishads; and Bhagawan Sri Vyasa's *Brahmasutras* and the *Bhagavadgita* sum up these teachings and explanations. 'What exists is one. There is nothing else besides. When we speak of things as various and diverse, we speak of appearances. We ourselves are appearances of the one Self'. This statement seems strange and meaningless to the common man, however great his powers of the intellect and however rich the emotions of his heart. Unless he listens to what the Vedas and the Upanishads declare about the Atman, thinks about it and allows his thoughts to flow continuously and uninterruptedly, the conviction will not dawn on him that he is really the Atman. It is this everflowing stream of thought that is known as Bhakti.

As long as our sense of individuality persists, as long as we are not able to see through the phenomenal world into the reality which is one and unique, the phenomenon of Iswara subsists to guide and direct us to a sense of identity with himself. Iswara is the link of reality with the phenomenal world and is the embodiment of all noble qualities, especially of grace. He is the Saguna Brahman and has forms as infinite and varied as the individuals in the phenomenal world. And though He bides His time, His mere glance at any individual effects at once the abolition of his sense of separateness. Sri Sankara Bhagavadpada has emphasised these basic truths in his commentaries on the Upanishads, on the *Brahma-sutras* and the *Bhagavadgita* and the *Sanatsujatiya*. And in his

devotional hymns and in the commentary on *Sri Vishnu Sahasranama* he has explained these truths and helped to set people on the right path.

Everyone should perform the duties assigned to his station in life as ascertained by his birth, his stage of life and environments. This is essential. 'By Varnashramachara alone is Vishnu pleased; there is no other way,' is the Vishnupurana verse which Sankara quotes and relies on. At the same time one must be steadfast in one's devotion to Iswara. Shraddha is as essential as right action. Ablution in holy waters or *tirthas* are not as effective as *manasasnana* (purification of the mind) or meditation on God (Vishnu-chintana). After this preliminary purification at the beginning of each day, the recital or chanting of any or all the thousand names of God is recommended. One must however, during his devotions, remember that God is none other than one's own inner Self. Daily concentration of thought on this identity leads one surely on to *jnana* or pure knowledge, without which there is no liberation from the round of births and deaths.

Sri Sankara, in his commentary on the Gita points out that there are two paths to liberation, the *pravrittimarga* and the *nivrittimarga*. The latter path is that of *jnana* and *vairagya* (non-attachment). The *jnani* is free from the prescribed duties of *varna* and *ashrama* and of conformance to *achara*. For, this discipline is not the one prescribed for the mere seeker after bliss. But to those on the *pravrittimarga*, to those who desire to be in the world and prosper, the discipline of *varna* and *ashrama dharmas* and of *achara* is essential. This path also leads one to *jnana*, if one does not desire material well being and the joys of sensuous heaven and dedicates all his thoughts and actions to Iswara, continuing the disciplined life ordained in the Sastras. Thus one reaches the

stage of *sanyasa*, and thence if grace ordains, the rare achievement of Jivanmukti or liberation from the ego.

Sri Sankara's conception of Bhakti differs fundamentally from the popular notion of Bhakti. Bhakti is not the mere exuberant effusion of emotion at intervals, heightened though it be by congregational *sankirtana*. Such a Bhakti does not confer on the Bhakta the privilege of moral irresponsibility nor does it relax for him the discipline of righteous conduct. Bhakti consists in devotion to Iswara, the personal Godhead, in any of His infinite forms and in the earnest efforts made in daily life to conform to the discipline ordained for a person of particular temperament. All the daily actions of the Bhakta, according to Sankara, would gradually cease to be prompted by any desire for personal profit and become dedicatory offerings to

Iswara. Constant contemplation of the identity of one's own soul with Iswara is possible only to one whose mind is purified by disciplined action, *karmanusthana*. It is this constant at-one-ment or *ekibhava* with Iswara, known as *ananya-bhakti*. That is entitled to the name of Bhakti, according to Sankara.

This fundamental quality of Bhakti is emphasised at every turn in the several hymns of Sankara. Many forms of Saguna-brahman are praised in a variety of hymns. But through them all, runs the cardinal teaching: the identity of the different forms of Iswara and the identity of the individual soul with Brahman, expressed in the Vedic revelation, "*What exists is One; (though) the wise speak of It as many,*"—*Ekam Sat Vipra bahudha vadanti*.

THE ORIGIN OF SOULS: A NEW HYPOTHESIS

By BHAGAVATI DAS

Current Hindu philosophy does not admit the origin of souls or *jivas*. All *jivas* are beginningless, uncreated, immortal and eternal. Birth is only getting into a new material habitation and death is forsaking it for another. Each soul in its migration from body to body remains intact and indivisible and never loses its individuality either by mutation or by merging itself into another. No soul can come out of another soul nor unite with another, so as to lose its separateness. The parents are mere temporary abodes into which a preexistent *jiva* enters at conception and leaves it at delivery; they do not originate the *jiva*. A new soul is unthinkable; an addition to the existing number of souls could not be admitted. An addition to the number of inhabitants of this earth is only the appearance in physical body of a

preexistent individual emerging from its discarnate condition. It does not mean that a new individual has come into existence. Death is the only way in which the number of embodied beings on earth get reduced.

Cutting across these age-old doctrines comes to us the challenge of the facts of biogenesis discovered by modern biologists. Biology today knows that an organism starts its life from another living organism, not in the sense of entering and coming out of a temporary abode but as the formation of a new individual, which did not exist as such before, by the division of a preexistent living organism. Biological reproduction is either by the division of a single cell or by the separation of a group of cells from the parent organism. Says Prof. Julian S. Huxley in *The Stream of Life*: 'In organisms of the

simplest construction such as the microscopic plants called bacteria, which include most of the germs known, the usual method employed is for the parent to split into two equal offspring, which then grow up and repeat the process. In one sense the parent dies, it loses its individuality by becoming two new individuals. In another sense, however, there is no death, since no corpse is left, but all the parent's living substance is continued into its offspring. This is called reproduction by simple fission or division.

'Then many plants and low types of animals reproduce by budding which is really nothing but an unequal fission. Every one knows how strawberry plants send out runners and how at the end of these there grow buds from which new plants arise. A very similar method is seen in such animals as coral polyps...Sexual reproduction (found in all higher animals) consists in the fusion, the joining up into one, of two separate bits of living substance which had previously been detached, the one from the body of the one parent, the other from that of the other parent. These bits of living substance are cells—units of the same kind as those which go to make up all the living parts of our bodies.

'The reproductive cell from the father is called the "sperm", that from the mother the egg, the "ovum". In all the higher animals the two are very different, the sperm being infinitesimal in size but actively moving, the egg relatively much larger but passive and immobile; but none the less both are alive, both are cells, and both have budded off from a part of the parent's body. Thus all methods of reproduction have this in common—that the offspring when traced back to its first beginnings, is found simply to be a part of the parent which becomes detached and then grows up on its own account. It is quite literally a chip of the old block. Sexual reproduction introduces

the complication of there being two parents and two detached bits of living matter, which then fuse, but the continuity of the life stream is the same. We may put the matter in another way by saying that reproduction is only a special form of growth—the growth of a detached part; it is growth spilling over from the individual to the race...This continuity of life is taken for granted by biologists today. Pasteur in the middle of the 19th century finally overthrew the theory of spontaneous generation by showing that even the so-called 'germs' could not be spontaneously generated and that broth or milk, for instance, would not go bad if the floating spores of bacteria and yeast were kept from it. Life is not being generated afresh. It springs always from preexisting life"—we may add, not to confuse it with reincarnation, from 'embodied life.'

This writer had occasion to point out, in an article contributed to the *Vedanta Kesari*, September, 1936, entitled *Biogenesis versus Transmigration*, that the hypothesis of transmigration or reincarnation is untenable in the face of the facts of biogenesis. We do not propose to go into that question here. This article addresses itself to the question whether biogenesis implies the coming into existence of a new preexisting individual soul and if so whether there is any way of conceiving the manner or the process by which a fresh soul could have been produced.

As to the question whether the cells are really living entities, the foregoing quotation has given the view which is held by all biologists. To remove doubts as to the living properties of the cell, we quote the following from the article on 'Cytology', *Encyclopaedia Britannica*, eleventh edition. "All the higher and the greater majority of the lower plants and animals are composed of a vast number of these vital units or 'cells'. In the case of many microscopic forms however, the entire organism, plant or animal, consists through-

out life of a single cell. Familiar examples of these 'unicellular forms are Bacteria and Diatoms among the plants, and Foraminifera and Infusoria among animals. In all cases however, whether the cell unit lives freely as a unicellular organism or forms an integral part of a multicellular individual, it exhibits in itself all the phenomena characteristic of living beings. Each cell assimilates food material, whether this is obtained by its own activity, as in the majority of the protozoa, or is brought, as it were, to its own door by the blood stream, as in the higher metazoa, and builds this food material into its own substance, a process accompanied by respiration and excretion and resulting in growth. Each cell exhibits in greater or less degree 'irritability', or the power of responding to stimuli; and finally each cell, at sometime in its life, is capable of reproduction." Today no biologist doubts that the essential properties of life as exhibited by the higher orders and species of animals are found in these lowest units of life, such as the cells, the sperms, the ovum and the zygote.

The next question to be considered is whether all living organisms should be considered as having souls. All Indian thought is unanimous in holding that there can be no life without a soul or *jiva*. Even the lowliest vegetable life, according to Hinduism, holds a *jiva* in it. A *jiva* may exist apart from a body, but no living body can be thought of apart from the soul. The idea that only such forms of life as have the ethical, the æsthetic, and rational faculties should be considered as having souls will be quite arbitrary and relegate human babies and all subhuman species, of animals and plants, to mere automatic machines or a mere mass of complex reflexes. The only and essential mark of a *jiva* is its sentience or consciousness, not its developed form of Buddhi which manifests itself in the ethical, æsthetic and rational faculties in the adult individual of the human species. The axiom

of Hindu philosophy that all life is sentient is also the view held by present-day biologists. The living organism is no more considered by modern biologists as a mass of mere physico-chemical matter. To quote the authors of that beautiful classical book on biology for laymen, *The Science of Life* (H. G. Wells, G. P. Wells and J. S. Huxley): 'In each one of us we are now free to recognise there has been an unbroken development from fertilised egg to adult conscious human being. Yet no one will maintain that the ovum or the early embryo can be conscious in the same way that the man is conscious. None the less it is impossible to draw any sharp line in development and to say, "Here consciousness enters the embryo or the infant"'. There is an imperceptible gliding into conscious life. If we are not to break the principle of continuity that is at the root of any connected thinking about the world, and is revealed with diagrammatic clearness in the material side of development—evolution, we must suppose that consciousness such as we possess must have evolved or developed... Our consciousness and capacities for feeling and thinking have gradually evolved out of some capacities of the same general nature as consciousness which are the property of protoplasm even in such simple form, as ovum or amoeba...Something of the same general nature as consciousness, we suppose accompanies the activities of all living matter.' (P 761-62)

Once we thus admit that a germ-cell, by the division of which a new organism arises, is a *jiva* or has a *jiva* in it, the inference is inevitable that the *jiva* in the process has undergone a division and given rise to one more *jiva*. The alternative hypothesis of a disembodied soul entering into the cell at every instance of cellular division is made quite unnecessary by the fact that the dividing parts were already instinct with

life—the greater is the absurdity of such a hypothesis in cases of artificial division effected by experimentalists by which new individuals have been raised as by natural division. Of course the division of a soul is repugnant to Hindu philosophy and is not at all admitted. But the fact of biogenesis, by which one living individual can become two or more, can no more be overlooked and compels one to think whether it is not possible to imagine some psychic process by which an individual soul could effect a self-division producing more souls. This writer proposes to hazard a hypothesis which while retaining the essential conception of *jiva* according to Vedanta and the immutability of its basic factor or element could yet make provision for a self-division on parallel lines with the division of the physical basis, the cell.

A *jiva* according to Vedanta is a complex, as it were, of at least three factors. First there is the immutable substance of sentience, the *chit*, the unchanging Self which does not undergo any modification, the Atman. Then there is the *antahkarana*, the psychic organ, the mind, in itself insentient but which appears as sentient by the presence in it of the third factor, the reflection of the pure consciousness (the Atman), the *chidabhasa*. Now when the germ cell divides, we have to suppose that the *antahkarana* also divides—the Atman or *chid* remaining immutable and in each of the *antahkaranas*, thus coming apart, a reflection of the Atman continues to abide. The classical analogy of the sun reflecting in a pot of water, to illustrate the *chidabhasa* will be helpful in imagining the process. If a pot of water placed in the sun can be so broken up and separated into two without spilling the water, the reflection there will be as many separate reflections as there are potsherds containing water. Similarly when the *antahkarana* divides, the *chidabhasa* does not

restrict itself to one of the division alone, but simultaneous with the falling apart of the two divisions, continues to abide in each without a break even for a moment. Thus an additional soul or *Jiva* comes into existence, without in anyway affecting the immutability and unchangeability of the basis of the *jiva*—the Atman, which is common to the *jivas* thus produced. Vedanta holds that there is one Atman for all *jiva* and what distinguishes one *jiva* from another is its separate *antahkarana* and *chidabhasa*. We have not done any violence to these essential conceptions of the *jiva* and the Atman in our hypothesis. The novel idea is that of the division of the *antahkarana*. When the two cells conjugate and fuse into one, the reverse process may be supposed to take place by which the two *antahkaranas* of the *jivas* unite and simultaneous with it the *chidabhasas* also fuse to become one and thus arises the zygote, from the sperm and the ovum, which develops into an individual of the human and higher subhuman species.

The objection to the above hypothesis is the difficulty of admitting the mutability of the *antahkarana* or the mind. Is there any proof for the mutability or the division of the mind? We only see the falling apart of the body but not of the mind: clearly it is a case of inference, but inference necessitated by the logic of facts. Nor is there any possibility of proof, as the process lies beyond the grasp of the senses. But this objection is of no greater validity than the objection to the assumption of a mind other than one's own. Nobody has ever seen mind or consciousness in another, and yet we assume it or infer it from behaviour, on the analogy of our own behaviour which is initiated by our mind.

The only question that can be rightly asked is whether there is anything in our own experience to show that the mind is capable of division and fusion. I believe there is

such an experience to warrant the supposition, if we take into account what happens in dream. There the one mind divides into the *antahkaranas* or psyches of the different persons seen in the dream, there is a separate reflection of the *chid* in each of the *antahkaranas*, for the personalities of the dream behave as separate living entities conscious of their individualities. If it is objected that the seeming division of the mind was only an imagination and not an actual division, we have to say that the mind does not exist apart from its forms imaginative or other. The mind is never experienced apart from its ideas. It is what the ideas are. If, thus, the mind can be admitted as a mutable substance, there remains no other serious objection to the hypothesis of the fission of the *antahkarana* along with the fission of the cell and of fusion when the cells fuse.

Curiously enough we find the idea of a single life as the one starting point of all other lives, in the Upanishads. There we find that the primieval individual was one only in the beginning and he projected himself into many by an act of will. 'It desired: "May I become many, may I become the issues"'—*Chhandogya*. Again 'He desired' 'May I become many, may I become the issues.' He intensely meditated, having meditated, He projected all these—whatever s here. Having projected them, he entered into them" (*Taittiriya*). Of course the traditional interpretation is that at the beginning of the cycle, the *jivas* existing already in the *pralaya* state, were only invested with the bodies for the working out of their *karmas*

and no fresh production of souls is intended. But the language used, 'may I become many, may I come forth in the form of the issues' suggests that the first individual himself became the many *prajas* or *jivas*. If this interpretation is admitted, the manner in which this could have been possible suggests a hypothesis of the kind we have framed. What is today true of the *prajas*, viz., reproduction by self-division, may be only a continuation of a process initiated at the first projection of souls. The original impulse for multiplication by division has to be supposed to have persisted as a deep-rooted *samskara*, through the continuity of the *antahkarana*, as much as through the continuity of the protoplasm into the succeeding generations. Biology does not know of a single organism from which all succeeding generations came into being by successive division, but biogenesis when traced backward takes us logically to a first single life, for a second individual could have come into existence, according to it, only by the self division of a previously existing organism. What is lacking in the ideology of the biologist is supplied by the Upanishadic idea of the primieval Purusha who propagates himself by becoming the *jivas* and biology supplies what was lacking in the logical deductions from the idea of a process which started but was not supposed to have been followed up.

Our hypothesis, though it introduces complications with regard to the after-death destiny of the soul, nevertheless, will be of much help in explaining homogenesis and problems of heredity.

DEVENDRANATH WITH SRI RAMAKRISHNA

By SWAMI JAGADISWARANANDA

Devendranath Majumdar was a lay disciple of Sri Ramakrishna, and the founder of the Ramakrishna Archanalaya in Calcutta. His Bengali hymn to Sri Guru in eight stanzas is very widely sung as a prayer in various educational and religious institutions throughout Bengal and has made him immortal. His life-story reveals a new fact of Sri Ramakrishna's wonderful life and shows how he too served as a conduit of the Master's spirituality to innumerable seekers in his own humble way.

After Devendranath's death the following note appeared in the *Prabuddha Bharata* for November, 1911: "On the fourteenth of October passed away a devout soul in the person of Sri Devendranath Majumdar, the head of the Ramakrishna Archanalaya founded in 1900 at Entally, Calcutta. By his great love and devotion to Sri Ramakrishna, his large heart and sympathy for the poor and distressed, his sweetness of disposition and childlike simplicity and utter selflessness and absence of pride, he won the love and esteem of the Ramakrishna Brotherhood and gathered round him a host of disciples whose ideal is the culture of Bhakti and service of humanity....." "Our readers will remember how a member of his fraternity, Nafar Chandra Kundu, sacrificed his life in a gallant attempt to rescue the Mahommedan coolies from a manhole in Calcutta on the 12th May, 1907. The Lieutenant Governor of Bengal performed the function of unveiling of the memorial pillar erected by public subscription on the site of the occurrence to commemorate the heroism of Nafar Chandra".

In connection with the law suits of the Tagore estate in which he was employed,

* Based on the Bengali life of Devendranath published by the Ramakrishna Archanalaya, Calcutta.

Devendranath had often to go to the residences of Vishwanath Dutta an attorney, and Tarakanath Dutta, a High Court Vakil, the father and Uncle respectively of Swami Vivekananda. Ramachandra Dutta and Rakhal Chandra Ghose (who later on became Swami Brahmananda) lived then as students in the Dutta family. Devendranath got acquainted with Narendra, Ramachandra, Rakhal and other fellow disciples there. Narendra and his brothers took occasionally a pinch of snuff from Devendranath and amused themselves.

Devendranath came to know of Sri Ramakrishna from a Bengali publication of the Brahmo Samaj. He took his address from an acquaintance and proceeded to Dakshineswar by boat. Some time in 1884 he first met the Master there. From the boat on the Ganges he saw a person standing in expectation of some body. The person was dressed in a red-bordered cloth and one of his hands was bandaged and was in a sling tied to the neck. On landing Devendranath did not find him there. Niranjan Maharaj was then bathing in the Ganges. Directed by a stranger he went to the round verandah of the Master's room and waited there for him. After a while the Master came there with slippers on and the hanging portion of his cloth thrown over his shoulder. At the first sight Devendranath recognised him as none other than Sri Ramakrishna and took the dust of his holy feet. The Master asked to keep his shoes in a safe corner outside and enter his room. Devendra acted as instructed and took his seat on a mat on the floor of the room.

Master: Where are you from?

Devendra: From Calcutta.

The Master imitated the thrice-bent figure of Sri Krishna holding a flute in his hand and said, 'To see this?'

Devendra: No, to see you.

Master: (In a plaintive tone) "What is there to see in me? You see, I fell down and broke my hand. Feel with your palm the affected spot. Can you tell me whether the bone is broken there? It is very painful. What to do?"

Devendra pressed the Master's hand and asked him how it was sprained.

Master: (Weepingly): "Often I pass into a state in which I lose all outer consciousness. In such a state I fell and sprained my hand. The pain aggravates by the application of medicine. Adhar Sen applied a little medicine and it swelled. So I do not apply any other medicine. Will it be all right soon?"

Devendra: Oh yes, there is no doubt about that.

Having this assurance the Master was highly comforted like a child and joyously said addressing all present: 'He says that my hand will be soon cured. He has come from Calcutta.' Devendra was charmed with the child-like simplicity of the Master.

It was about 10 A.M. The Master called Harish, a devotee and instructed him to bring light refreshments for the new comer. Accordingly Harish brought some fruits and sweets and Devendranath partook of it. Then the Master spoke to him on love of God as follows: 'Do you know what is God-love? When love of God dawns all ideas of distinction disappear from the mind just as when the storm rises various kinds of trees cannot be distinguished and all look alike. In that blissful condition one forgets in the name of God this beautiful world and even the body so dear to us.' Devendra felt as if he was in the holy land of Brindaban in the company of his beloved deity.

The talk went on till nearly the noon time when the Master said to Devendra: 'Well, orthodox Brahmins take meals in this temple. You should not have any objection

to partake *prasad* here. Take food here and do not go home at such a late hour.' Saying this he called his cousin Ramlal and said to him: 'You see, he is a pious Brahmin and will take meals here. Give him the rice-offering of the Vishnu temple.'

At this Devendra was astonished and thought within himself, 'How could he know that I am a vegetarian? Can he read man's mind?' He did not bathe that day. Seeing and hearing the Master Devendra was so much delighted that while taking meals he talked with Ramlal about the Master only. In later years Devendra described his first meeting with Sri Ramakrishna thus: "Those who were blessed by the Master and belonged to his inner group were made by him to touch somehow his holy person and to have an inkling of his divine power. On my arrival he told me of Krishna by imitating the Krishna figure as I was a devotee of Sri Krishna at heart. He did not speak to me of Kali even though we were in the Kali Temple. Then he drew my hand and placed it on his sprained hand. As I knew Adhar Sen he mentioned his name to me though many went to him. I was a vegetarian from boyhood and he arranged for my food from the Vishnu temple where only vegetarian offering is made to the deity. He revealed his gracious nature to me on the very first day. Who can know him if he does not condescend to reveal himself." Devendra rested a while after meal and visited the temples and then came to the Master again and heard him with rapt attention. After a short talk the Master looking at Devendra's face said, "Well, why does your face look so parched? Do you feel unwell?" Devendra had so long no thought of his body. At the Master's saying he touched his body with his hand and felt it was warm. Devendra said to the Master, "Yes, I feel slightly feverish." The Master anxiously asked him if he had any illness previously. Devendra

replied that he had protracted attacks of malaria which however, did not recur for a long time. He was afraid that the same had come again. Visibly anxious the Master paced to and fro in his room repeating, "What is to be done now?" In the mean time Baburam arrived. The Master said to him affectionately, "My boy, it is very good that you have come just now. You see, he has come from Calcutta and is very good man. He has got fever and will go home. Take him home in a boat, with care." Baburam gladly consented and standing on the bank of Ganges waited for a boat, bound for Calcutta. The Master too opened the western door of his room and came out to the verandah and stood there looking for a boat in the Ganges. Soon a boat was found and Baburam got into it with Devendra. When they were about to leave, the Master said to Devendra, "When you go home, be under the medical treatment of a good doctor. And after complete recovery come here again. Well, will you come?" Devendra replied in the affirmative and left. When the boat reached the Baghbazarghat Devendra requested Baburam to leave him there and go home. Baburam reluctantly complied with his request and went home. Devendra slowly proceeded to a relative's house nearby, staggering like a drunkard due to high fever. For forty one days Devendra lay unconscious on the sick bed suffering from malarial fever. In delirium he mentioned the Master's name often and said a lot inaudibly. When he opened his eyes he found the Master sitting near his head like a loving mother.

After his serious illness he became afraid to go to the Master again for some time. But soon he realised that it is the Master's blessing that had saved him from this fatal illness. Though he refrained from going to the Master he increased the repetition of Gayatri mantra every day till he spent whole nights for it. One afternoon in the house of his Brahmo

friend Nagendra Nath Mukherjee, he read in the *Sulabh Samachar*, a Bengali newspaper conducted by Keshab sen, an announcement that Ramakrishna Paramahansa of Dakshineswar will meet his devotees that day at 5 p.m. in the house of Balaram Bose at Baghbazar. As soon as he read the word Paramahansa a thrill of joy passed through his mind and he felt a strong attraction for Him and became eager to see him. He hastened to the home of Balaram Bose and arrived there about the evening. He saw there that the Master was in the *kirtan* surrounded by a good number of devotees and a wave of joy was flowing there. He felt as though the whole house was dancing in joy with the Master. He had never witnessed such an ecstatic dance anywhere. Remorse pinched him when he thought that he kept aloof so long from such a blissful man out of sheer foolishness. He hesitated to meet the Master and from a quiet corner looked at him winklessly with a sad heart.

After the dance the Master stood motionless and passed into Samadhi. At once all the devotees from all sides approached him and touched his holy feet. Devendra could not check the temptation and followed others. But as soon as he touched his feet the Master lovingly patted his back saying, 'How are you? Why have you not come so long there. I was thinking of you so often.' 'Devendra shyly said, 'I am well now. But I was laid up for a pretty long time. Hence I could not go.' 'The Master asked him to come to Dakshineswar again. After this Devendra visited the Master whenever he got leisure. Gradually he realised that the Master was not an ordinary saint, and that he was spiritually powerful to be the saviour of souls. So he accepted him as his Guru mentally. One day the Master asked him whether he had received initiation. Devendra replied in the negative and expressed his desire to take initiation from him. The Master said, 'What

can I do? I do not give initiation to anybody.' Devendra felt dejected at this but on an auspicious day brought flowers and garlands and a holy cloth after a dip in the Ganges with the hope of receiving initiation. At the sight of the flower and garlands, the Master said, 'How beautiful these are! Take them to the temples.' Devendra, taken aback, said that they were meant for him.

The Master looking at them for a moment said, 'The Gods and the Babus have right on them. What do you think of me?' Devendra said that he looked upon him as one of the two. In order to please Devendra the Master took a bunch of flowers and asked him to take the rest for worship to the temples. Devendra at once obeyed him and surrendered himself at the feet of the Master for ever. Reminiscently Devendra said later, 'Do you know why the Master refused to accept flowers? If anybody put a garland on his neck he went into meditative mood and lost all outer consciousness for a while and slowly came to senses repeating the Lord's name.' About initiation Devendra said later to his friends that he received from his Master no formal initiation through the ears but he got real initiation, a true baptism into spiritual life through the heart. He further added, "That time I saw the Master every where. I was walking in the road and seeing that the Master was going ahead gazing at me. If I stood, he stood. If I sat to rest, he also took his seat by my side. He moved with me constantly. Even when I went for easing myself I saw him in my front. In the beginning I felt ashamed. One day I bowed down to Mother Kali and found him before me. Just to drive home to my mind the fact that he was my favourite deity, my

Saviour, he made me feel his constant presence."

On the first meeting the Master established certain relation with each disciple and moved with him upto the last accordingly. If any disciple, unaware of the relation, behaved otherwise he rectified him then and there. This was the case with Devendra. When the Master went out for motions one of the devotees followed him with a jug of water and a napkin. Seeing the devotees serve the Master in this way Devendra once grew eager to have an opportunity for the same. He communicated his desires to his co-disciples and awaited a chance. One day as the Master went for motions Devendra followed him with the jug and napkin. Near the Panchavati the Master turned back and, surprised to see Devendra behind him, said, 'why do you carry those things? That is not my relation with you.' Devendra could not grasp the meaning of this statement and was abashed. Disheartened, he sat down under the Panchavati and sank into his thoughts. Unknowingly he passed into deep meditation and became motionless. On his returning to sense plane he found the Master standing before him with a smiling face. The Master then said sweetly: "You are not to do anything except taking the name of Lord Hari in the morning and evening while clapping your hands. That is enough for you. It is Chaitanya Dev who preached the glories of God's name. The name of Hari is powerful enough to grant salvation. Don't forget to come here now and then." Seeing the Master so propitiated and having his message of hope Devendra understood that the merciful Master shouldered his burden and that he was sure of salvation. Devendra confessed that through the Master's grace he was blessed with a glimpse of God that day.

KAMALAKANTA: A MUSICIAN-SAINT OF BENGAL

BY SWAMI JAGADISWARANANDA

In the district of Burdwan, Bengal there is an old village named Channa lying 2½ miles north of Khana station on the E. I. Ry. Loop Line. In olden days the village was prosperous and was populated by the Vaishnavas and the Saktas alike. As the Vaishnavas held Krishna-kirtan for twenty four hours continuously on auspicious occasions, so did the Saktas organise Kali-kirtan for a whole day and night—a religious phenomena very rare in other parts of the province. There stands a temple of Goddess Visalakshi established about 450 years ago by a member of the Burdwan Raj family. To the north of the temple lies a crematorium, and next to it flows the shallow stream of Khadgeswari. In the north-west corner of the temple there is a pavement four feet on each side, and on it a one-foot square marble tablet on which is inscribed a Sanskrit couplet which means: 'Here was the sacred seat of the Brahmin Kamalakanta, a great saint and the worshipper of the divine Mother's lotus-feet.'

On this sacred spot Kamalakanta established the Pancha-mundi asana, practised the Tantric sadhanas, and attained enlightenment. Similar asanas consisting of pancha-mundas, five skulls, of man, snake, frog, jackal and hare were established by Ramprasad in his Panchavati* in Halisahar and by Ramakrishna in the Bilvamoola at Dakshineswar. This spot near the temple at Channa is known to the local people as a Siddhapitha, the seat of perfection.

Kamakanta was born in 1179 B. E. at Kalna in the same district. His father was a poor Brahmin who lived on priestly profession. Kamalakanta had a younger brother and lost his father in childhood. After his father's death the widow-mother migrated to

Channa and lived there with her brother Narayan Chandra Bhattacharya, who gave them some cows and a piece of landed property. Kamalakanta however stayed for education at Kalna and studied grammar in a local Sanskrit school. But he had no mind in his studies and was very fond of music. He was gifted with a very sweet voice and could sing like a celestial songster. At this time his maternal uncle performed the ceremony of investing him with the Brahminical sacred thread. It is said that after this ceremony he gave up all his luxurious habits and decided to renounce the world. Noticing the dispassionate state of her son's mind, the mother got him wedded to a daughter of some Bhattacharya of Laducca, a village twelve miles away from Channa. Though at the request of the mother he remained at home, he lived like a sannyasin. About this time he went to the village of Sundhara eight or ten miles from Channa to witness the worship of the goddess Kali. There he met Kenaram Chatterjee, an advanced Tantric sadhaka belonging to Amara's garh. Kenaram was a profound expert in vocal and instrumental music which Kamalakanta learned from him. Being aware of the pecuniary difficulties of the saint, one of his wealthy disciples who came to Channa to attend the festival at the temple of Goddess Visalakshi, volunteered to shoulder the responsibility of his family and took them to Kalna. After sometime Kamalakanta's mother fell seriously ill and passed away there. Then Kamalakanta returned to Channa where his saintly wife was attacked with disease and died. When his wife's dead body was being burnt on the pyre, Kamalakanta sang a song of his own composition and danced. The song in translation runs as follows:

"Mother, You have graciously cut the Gordian Knot of all my entanglements in the

* Aswaththa, Bael, Amalaki, Ashoka and Vata, these five trees are planted together.

world. Will you keep the injunction as written by Lord Siva on my forehead? A recipient of your grace gets unearthly splendour. He cannot procure a loin-cloth for himself, besmears his body with ashes and grows matted hair. You are beside yourself with joy when you get a cremation-ground, but you do not care for a palace. Like you the Lord Siva is ever busy in the preparation of his intoxicant drink. Whether you keep me in happiness or sorrow I shall not blame you. I have put the mark of vermilion on my forehead out of love. How can I efface it now? It has been broadcast that Kamalakanta is Kali's son. But how can one understand the meaning of such strange relation between the Mother and Her son?"

About five miles north of Channa, there is a vast barren highland of Ordgaon infested by brutal dacoits who kill the travellers and rob them of their belongings. Once while going from Channa to Amara's garh Kamalakanta was overtaken in the eastern end of that dangerous highland by a dacoit named Bishe. Apprehending immediate end he called on the Divine Mother wholeheartedly by singing this song composed by him then and there. The song means :

"Mother Syama, I have no other possession except Thy two rosy feet. I hear that Lord Siva is having them on His breast. Hence I am undone. Wife, children, relatives and friends are with us only in happiness. But they run away in misery and the home turns into a highland of Ordgaon. I am Thy worthless and helpless child. So look upon me with compassion. Otherwise to deserve Thy grace and vision by prayer and meditation is as impossible as the marriage of ghosts. Kamalakanta says, I am unloading my heart's agony to my beloved Mother. My rosary and its bag are not now in my hands but are now hanging on the wall of my meditation chamber." Hearing the inspiring

song of the poet saint the dacoit's heart melted so much that he gave up his idea and became his disciple.

After Kamalakanta got the vision of the Divine Mother his reputation as a poet-saint spread throughout the province. Crowds came to see him, to receive his blessings and hear his ecstatic songs. The then Maharaja of Burdwan, Tejaschandra took him respectfully to his palace and made him one of his court poets and accepted his discipleship. He built for him a nice house with a Kali temple on a river in Katalhata, a village near the town of Burdwan and invited him to reside there. Prince Pratapchandra too revered the poet-saint as his guru. Kamalakanta after finishing his court-duties engaged himself in the adoration of Goddess Kali and the composition of songs about her in Bengali. The Maharaja frequently visited the Kali temple, met his guru there and heard his songs. People came from far and near to hear him and see him and adore the Divine Mother.

Once Maharaja Tejaschandra became curious to test the spiritual powers of his guru. He requested him one new-moon night to show him the full moon in the sky. Kamalakanta, who attained supernormal powers, kept silent for a long time, and then in a grave silence beckoned his royal disciple to look up to the dark sky. The Maharaja turned his eyes upward and was surprised to see the full moon on that new-moon night. The saint used to drink wine as a Tantrik sadhaka. But his drinking habit sometimes went to an excess. This reached the ears of the Maharaja, who one day paid a surprise visit to the Kali temple. Not finding his guru there, he waited for sometime when Kamalakanta entered - staggering like a drunkard with a big bottle under his armpit. The Maharaja was inquisitive and asked him what the contents of the bottle was. The

saint replied that it was milk. But the Maharaja was not satisfied with this reply. He asked, 'Is butter or cheese prepared from this milk?' Kamalakanta replied in the affirmative and in order to satisfy his disciple prepared butter out of it and then clarified the butter into ghee. He then kindled a sacred fire for homa and while making the final offering to the sacrificial fire said to his disciple. 'Sir, I pour the final offering now with the object that no lineal descendent will be born in your royal family anymore.' Future has proved the infallibility of the saint's prediction.

The date of this poet-saint's birth or death cannot be definitely ascertained. But it is learnt from the official records of the Burdwan estate that Maharaja Tejaschandra appointed the saint as a court-poet when the latter was more than forty. Kamalakanta seems to be the junior contemporary of Ramaprasad, another poet-saint of Bengal; but both never met. During the last illness of Kamalakanta, Maharaja Tejaschandra personally looked after his treatment and nursing and often sat by the sick bed of his guru. The saint intuited the time of his end and asked his attendants to place him on a straw-bed on the earth. Then the Maharaja requested him to allow them to carry him to the sacred bank of the Ganga according to the Hindu custom. The saint however objected to being carried there and replied by singing in death-bed this couplet which means "Why should I care to go to Ganga? Being the beloved son of the Mother Kali why should I take shelter in the lap of the step-mother?" It is said that the sacred current of Ganga flowed over the straw-bed of the deceased saint, and sanctified the spot. The Kali temple at Katalhata in the suburb of the Burdwan town is the place where the poet-saint of Bengal shook off his mortal frame.

Like Ramprasad, Kamalakanta was a Sakta saint, who could compose songs

extempore and sing sweetly like an angel. The song of both the poet-saints are sung throughout the province in the streets by pedestrians, in the fields by the peasants, in the ghats and in the temples by the devotees. Kamalakanta was a master musician and a mystic poet. Hence his songs, sweetly tuned and simply worded, breathe a rare spiritual fervour that appeals to everybody. In one song the poet-saint sings the sorrowful and transitory nature of life and emphasizes the urgent need of prayer and meditation thus: 'O mind, how long do you desire for happiness? Devote this short span of human life to call on the Mother Kali. If you do so, you will get the Mother's grace, our only eternal wealth and this life will be memorable to you. Nay, Mother Kali will be nearest and dearest to you. The days of life pass on as dispensed by the Providence, but never give way to miseries. A day that is spent without Her name is wasted. Beguiled by illusion, Kamalakanta forgot Kali for about ten months, the period he was in the earthly mother's womb. How long will you suffer endless unbearable pain by coming to this earth again and again?"

Sri Ramakrishna was very fond of singing and hearing these inspired songs and passed into samadhi when singing or hearing them. The Vaishnava poet-saints of Bengal are many and their compositions are vast. Though the Sakta poet-saints are few they have given a new orientation to the religious mind of Bengal. These Sakta saints attracted muslim devotees and disciples. This is the unique feature of the Sakta poet-saints of Bengal of which Kamalakanta was a prominent one. Kamalakanta's compositions have been collected and published under the patronage of Maharaja Mahatapchand of Burdwan. These Bengali songs are neither known outside Bengal nor rendered into any other language. But these songs are so full of mysticism that they can be compared with

the best mystical verses of the world. Though Kamalakanta was a Sakta he took initiation from a Vaishnava preceptor named Chandrasekhar Goswami of Govinda Math. Hence some of his compositions are on Krishna - Bhakti. Ramprasad also did likewise. In Ramprasad and Kamalakanta therefore Vaisnavism and Saktaism are beautifully harmonized.

Only one book of Kamalakanta has been discovered from a priest of the goddess Visalakshi of Channa and published by the Bangiya Sahitya Parishad of Calcutta. It is a small book of Bengali verses called *Sadhaka Ranjan*. About this book Mm. Haraprasad Shastri observes: The profound mysteries of the Tantrika practices have been nowhere explained in such a lucid style, sweet metre, short compass and simple manner as here. Basanta Ranjan Roy, the editor of this book remarks that he has not come across as yet such a wonderful manuscript in Bengali about spiritual unfoldment. The book is characterized on internal worship, signs of

devotion, ascertainment of nerves called Ida, Pingala and Sushumna; description of the six chakras (plexuses) named Muladhara, Swadhishtana, Manipura, Anahata, Visuddha, and Ajna; definition of Brahman the ultimate Reality, asanas, pranayamas as well as samadhi. The plexuses are separately described so vividly that the reader is led to believe that the author writes not from book-learning but from personal illumination. The descriptions are fully in accord with the sacred Hindu texts. Kamalakanta was therefore a Yogi of rare calibre and successfully underwent Yogic exercises.

The description of samadhi (superconsciousness) given by Kamalakanta is almost the same as found in the *Kularnava Tantra*. The postsaint writes about superconsciousness from personal experience as follows: "In that blissful state of meditation the mind is extinguished and its object is annihilated and the Supreme Self shines like the calm waveless ocean." Such clarity of conception and vividness of expression are impossible of attainment without personal illumination.

HINDUISM AND CONVERSION

By DR. V. RAGHAVAN

It is indeed true that Hinduism does not believe that its strength lies purely in its numbers or that people could attain salvation only by embracing its tenets. In fact, one of its great beliefs, expressed in the Gita, and reiterated in numerous other texts, is that in whatever form one worships God, in that form God comes and saves the devotee. This, however, does not mean that Hinduism did not in the past keep itself growing and spreading not only over the whole of this sub continent of India, but over the entire countries of the Far East and the Indian Archipelago and held more or less the whole of the known ancient world in

spiritual pupilage to itself or to its derivative faiths. The leaders of its thought and its branches of varied learning kept themselves in close touch with the cultural capitals in the West—like Alexandria, Athens and Rome. A South Indian Brahman, Kaundinya, went forth and founded the Hindu kingdom of Cambodia; and similar Hindu kingdoms flourished in all the East Indian isles, Sumatra, Java, Bali. Unlike later day Brahmans who stuck to their verandas and debated whether or not to go to the house of a sea-travelled Hindu, those far-sighted, large-hearted, wide-visioned, Brahmans of the palmy days of Hinduism carried their

religion across the seas, not with the might of a flaming sword, but with their exalted Vedantic philosophy, colourful ceremony and custom, and above all, their glorious art and literature, the grand temple sculpture and architecture, and the beautiful epics of *Ramayana* and *Mahabharata* rendered more attractive through dance and drama. Let it not be supposed that this expansion of Hinduism in far off regions was the work of stray adventurers of no importance; that the greatest scholars were involved in it is proved by the excellently composed Sanskrit inscriptions in these places; that the greatest religious heads were no less involved in it is proved by the fact that one of the Hindu kings of Cambodia, Indravarman (877-899 A. D.) had for his *guru* and *hotar* two eminent Brahmans, Vamasiva, a veritable incarnation of Atma-vidya and Sivasoma, second Siva and a pupil of no less a personality than Bhagavan Sankara.

Yena adhitani sastrani Bhagavat

Sankarahvayat

It was not also as if some vague, diluted form of Hinduism spread here; the solid evidence of inscription shows that great Vedic *yajnas* were performed in these regions by most highly qualified priests.

In the Vedic age too, the leaders of our religion were animated by this same spirit, thanks to which the religion of the Rishis went on expanding and embracing within its broad fold vast masses of people. The Vedic Rishis performed a simple rite called Vratyastoma for admitting a fresh non-Hindu or for re-admitting their own men who had fallen off from their proper Vrata or Dharma. The Panchavimsa Brahmana and the Drahyayana Sutra of the *Sukla Yajus* speak of this purificatory rite. Here again, it should be noted that this was not a sporadic movement of any unrecognised group of the society, but a regular part of the accepted rites; for one of the Samans,

the Dyautama Saman, is itself named after and owes its being to Dyutama, who was a Vratya Grihapati before his purification; and Kausitaki, after whom one of our Brahmanas takes its name, was himself a Vratya once. In these days what greater, what simpler Vratyastoma could be suggested to our religious leaders than the administration of a Tirtha-snana and the imparting of the Ashtakshari and the Panchakshari?

In the pre-Christian Hindu period, India and Hinduism were like the huge salt-sea: whatever groups of peoples migrated into India as militarists or refugees, they, like rivers falling into the vast salt sea and becoming one with it in form and taste merged themselves in Hinduism. Of this period what greater monumental symbol do we want than the column, a Garuda pillar, still standing at Besnagar, and proclaiming to the world the Hindu message of Dama, Tyaga and Apramada through the mouth of its author, the Greek Ambassador Heliodorus who became a Parama Bhagavata?

Somehow, in the Muhammedan and post-Muhammedan times, Hinduism lost this magnetic spirit; the narrow feeling of seclusion grew, and in the face of a violently proselytizing faith, Hinduism retreating in a mistaken self-defensive seclusion, began to lose its numbers rapidly. But even in this period, history has for us some revealing instances which should not only open our eyes but dispel our mistaken notions and inspire us to go forward again. Two instances of outstanding importance will suffice: But for the rise of Vijayanagar and the Mahratta power, we could but little boast of a Hinduism today. The great Shivaji not only re-admitted to Hinduism his generals who had been captured by Muhammedans and converted to their faith, but to one of them gave his own daughter in marriage. And again, it was not as if the great Shivaji was ostracised for this

by the learned and the religious; on the other hand, eminent Mimamsakas and Smriti-authorities of the time like Ganga-Bhatta were associated with Shivaji

The kingdom of Vijayanagar arose as a mighty Hindu power to stem the tide of Islam in South India, and in its foundation, sage Vidyaranya, the greatest spiritual head of the times, had an active part. In its twin names Vijayanagara and Vidyanaagara, the capital signified the rebirth of both martial and spiritual vigour on the part of the Hindus, and soon after the establishment of the power, there was a literary renaissance in which the Vedas were expounded: Puranas and Smritis codified, and valuable expository treatises contributed to the field of every Sastra. And who were the great kings who were at the basis of this Hindu renaissance? Kings Harihara and Bukka who had been captives in the Muslim ranks and converts to Islam for a time. It is these ex-converts to Islam who later became

the defenders of our faith, the sponsors of the Sayana Bhashyas on the Vedas, Vaidika-Marga-pravartakas as they are described. It is again to be noted that this reconversion, most significant in all South Indian History, was directly under the aegis of the regularly constituted and foremost spiritual head of the times.

While all these are matters of the past, the atrocities and forcible conversions in East Bengal and those still going on in West Punjab are events still green (red?) in our memory. The events have been of such proportions that even our Mutt heads have been shocked and have come out with their weighty pronouncements, giving us lead in the matter of re-conversion. Let us remember our history and our genius and while we shall have no need to forge ahead with the flaming sword, we shall not stultify ourselves and go under, but act as our books have said, as our Acharyas have directed and as our kings have done in the past.

MY FIRST IMPRESSIONS IN THE HOLLYWOOD CONVENT

By MAITREYI

A monastery for women was one of the cherished dreams of Swami Vivekananda. To his brother-monks and disciples he had time and again expressed this desire that parallel to the Math for men there should be a nunnery for women where women will receive the highest gift of spiritual culture. 'The bird flies in the air by its two wings', the Swami used to illustrate, 'even so if a country wants to rise and fulfill her destiny, it cannot afford to ignore its one wing, its women.' The recognition of this equality of status to women can be complete only with the imparting of spiritual culture which, as in the case of man, raises woman to her full stature and glory. India believed in this very constructive approach to national regeneration and India had many woman-saints both in the Upanishadic and Budhistic tradition. But, for the last so many centuries India seems to have forgotten this great law of her national life.

It is a matter for pride for America that she has taken the cue from India and has started a monastery for women aspirants in Santa Barbara, Los Angeles, under the inspiring lead and guidance of Swami Prabhavananda, Head of the Vedanta Society of Southern California, Hollywood. We give below a spiritual effusion from one of its inmates which is an eloquent testimony to the transformation that the life in the monastery has worked on this young woman.—EDS.

Once upon a time—not in the far-off past, but too short a while ago to remember with comfort—there was a young woman who thought she knew a very great deal about philosophy and religion, particularly Yoga. As year after year went by, she unravelled the deeper things of Yoga and Vedanta to almost anyone nice enough to listen, succeeded in completely bewildering her family, and even attempted to explain India itself to a Muslim boy. This was because she had haunted es, many libraries, foregone a few movies now and then, and read so many BOOKS.

However, since any resemblance between this young woman and the author of this paper is not nearly so great a coincidence as one would like it to be, perhaps it is better forgotten—and, under the circumstances, if nobody minds, I think I'll begin all over again.....

Intellectual respect for Truth holds within itself no sign, no forewarning, of what the

impact of that Truth will be when personally experienced even in the smallest degree. The first contact, even in its happiness, is also a little frightening: for intuition brushes intellect aside rudely and with mockery, and suddenly one knows what one is not yet ready to know, understanding that which cannot yet be comprehended. It's a little like a child who, playing by the sea, walks out beyond his depth. The solid sand has slipped away, there are no waiting arms to turn to, and yet the miracle has happened:

"Look, Mother, LOOK: I'm swimming!"

That wonder and awe and happiness, that "I've-always-heard-about-this-but-never-quite-believed-it" feeling, are not at all unlike the thought I took to bed with me on my first day "beyond my depth:"

"Why this isn't "Hindu philosophy!" Or Yoga, Or "Vedanta." Or any religion which can be named. It is religion itself: its truth

and its essence. But wait. I think perhaps it's more than that.....Good Heavens! After all these thirty years of wasted time—THIS is what LIVING is all about!"

Writing this, and looking back, I cannot help but smile a little. There's "beginner's luck" even in spiritual life, and this "Everything is - perfect - and - where - is - this struggle - I've - been - hearing - so - much - about ?" idea began to fade rapidly.

First, there was ritual. Whoever *heard* of offering food to Someone who did not need it? *Why* did perfectly normal, full-blooded Americans go around chanting in a peculiar foreign language? WHAT was going on up there in the Shrine room?—(a deep injustice: I'd never read about it in a book!) This consumed the better part of several sleepless nights, and the answer was just emerging from chaos into reason when:

Secondly, there were THOSE REMARKS: "DON'T use that for the dishes. It's the LORD'S dish-towel!" (It must be a private joke among themselves, I decided innocently)

or

"Who's turn is it to do the Lord's laundry this week?" (All right, *I'll* play along with them)

or

"Is it time to put the Lord to bed?" (Now I KNOW they're kidding!)

But the secret is,—they weren't! And the most amusing secret of all is this: that I have the strangest feeling I'll be saying the same things myself before much longer—and meaning them.

Which brings things down to the current problem of *self-discipline*. I think in all the books I've read I must have skipped conveniently that little word which comes before the hyphen. I keep trying to ignore it. It will *not* be ignored. I keep looking for "discipline" all by itself with nothing else attached. But everyone just smiles.

Oh, well. I really have only one complaint to make: that everyone here knew I was going to be a nun before I knew it myself. Honestly, it's hardly *fair*.

Which remains me. I wonder when Marguerite and Ruthie are coming...and where we'll put them?

PRAGNA AND UPAYA

By ANAGARIKA DHARMAPRIYA

Man is not all intellect, as spiritualists sometimes suppose, neither is he merely a chemical compound, as the materialists think; but he is an amalgam of mind and matter, flesh and spirit, psychic and somatic components—*namarupa* which are fused together with a closeness and consistency which defies at times the keenest analytic edge of the mind to dissect and separate. The line of division between these superficially quite distinct parts cannot be drawn sharp enough to satisfy the rigid require-

ments of the scholastic. Mind and matter, thought and action, are dynamically related. Sensations impinging on the physical body are transmitted to the mind and in a mysterious manner become the raw material from which ideas are manufactured, although at which point in the psycho-physical process this remarkable change takes place none seem able to say—except of course the dogmatist, who usually does not condescend to adduce reasons in support of his theory. Correspondingly, an idea forces itself by some

means into the field of consciousness—from what black region of the subliminal we know not—and endeavours to issue thence into action, to become concrete, as vapour condenses into ice. A sensation does not impinge on the body without an idea (one of Locke's "ideas of sense") arising almost simultaneously in the mind. Similarly there is no action without thought, just as there is no flower without a seed. But thought is to a certain extent a more fundamental fact of existence than action, which may be considered a manifestation or biding-forth of thought. For thought has instantaneous access to realms other than those of sense. Kant teaches that although knowledge begins with impressions of sense it is not circumscribed by them. "All our tendencies of character are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with a sullied consciousness, then suffering follows him, even as the wheel of the wagon follows the hoof of the bullock. All our tendencies of character are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with an unsullied's consciousness, then happiness follows him ever, just as his shadow" (*Dhammapadam* verses 1 and 2). In these memorable verses did Lord Buddha clearly enunciate the intimate ethical connection between the thought issuing into action, action occasioning reaction, and reaction, bringing about the mental state of happiness (in the case of a pure thought-action) or pain (in the case of an impure thought action).

Thought and action may be considered as the static and kinetic aspects of something more deep and fundamental than either of them—will. Will is the constitutive essence of man. As the will is, so are the thoughts; actions and speech. But since there is an immense number of gradations of will—gradations intermediate between good and

bad, strong and weak, enlightened and unenlightened etc., so is there also a corresponding multiplicity of gradations of the thought-action twins. It is said, for instance, that an animal's actions are motivated by instinct, a child's by impulse, a woman's by emotion, and a man's by reason. Sometimes the thought is singularly luminous and distinct, but the resultant action weak and ineffacious, or imperceptible. At other times the thought is weak that is, only partially emerged from the darkness of the unconscious, as an iceberg from the sea—but the resultant act may nevertheless be of tremendous velocity. A man who acts with the minimum of conscious thought is a *Sangharin*—and he hurls himself into rebirth again and again. One with the maximum of conscious thought, but the minimum of thought-expressive activity, is in Buddhism designated a *Pratyekabuddha*. But He in Whom are united the highest reach of conscious thought with the acme of thought-expressive activity profoundest wisdom and supreme compassion, together springing and flowering forth from that tremendous exertion of the will under the Bodhi-tree near Benares, which snapped the fetters of rebirth and conferred on Him Who was Siddhartha Gotama the boon of *Anuttarasamyaksambodhi*—such a being is called a *Buddha*, or Enlightened One. Those who have not attained to the extreme of wisdom-expressive activity but who nevertheless maintain a balance between high spiritual attainment and wide compassionate activity for the benefit of all sentient beings are called *Bodhisattvas*.

Prajnaparamita or the acme of transcendental wisdom is personalized in Mahayanist art as feminine, while *Upaya* or the widest possible sweep of wisdom-inspired activity is personalized as masculine. From their mutual interpenetration are the *Bodhisattvas* born who, since they are incarnations of both Wisdom and Activity, are in Mahayanist art

invested indifferently with masculine or feminine attributes, or with both combined. In one of the texts of the *Prajnaparamita*, corpus *Prajnaparamita* is hymned as the mother of Bodhisattvas. This grand symbolism has been the source of boundless inspiration to countless millions of far Eastern Buddhists. But just as, genetically speaking, *Prajna* and *Upaya* issue forth from Bodhi, so, teleologically speaking, will they return to it, even as a wave rises and falls upon the vast bosom of the ocean. As their source, so is their goal, one, which is Bodhi. The origin and end of all things depends essentially on an exertion of the will. In the realization of Bodhi there is no consciousness of duality. All is one—yet it is not that one which logicians posit as the antithesis of duality, but a one transcending oneness which it is beyond the power of the mind to conceive. For the mind ranges within the narrow orbit of subject and object but herein exists neither subject nor object. To the mind, the dualistic mind, *Prajna* is one thing and *Upaya* is another; but to the enlightened, mind—surpassing consciousness there is only Bodhi. Action utterly divorced from wisdom is called *Samsara*, while wisdom utterly divorced from action is called *Nirvana*. The unenlightened think that *Prajna* is one thing and *Upaya* is another, that *Nirvana* is quite different from *Samsara*. Consequently, they try to liberate themselves. But the enlightened know that *Prajna* and *Upaya*, *Nirvana* and *Samsara*, liberation and bondage, are one, which is Bodhi. The Bodhisattva's glorious course is mid-way between the extremes of *Nirvana* and *Samsara*. In the *Akshaya matiparipricoha Sutra* it is written: '*Prajna* separated from *Upaya* fettereth to *Nirvana*, and *Upaya* without *Prajna* fettereth one to *Samsara*.' The Bodhisattva is freed from the fetters of duality and does not set up between himself and Reality the illusory barriers of *Prajna*

bondage and liberation, mine and thine, and then complain that he cannot see.

Hin Neng gives expression to the same sublime realization when he says, '*Samadhi* and *Prajna* are fundamental. But you must not be under the wrong impression that they are independent of each other. . . They are not two entities, they are inseparably united. *Samadhi* is the quintessence of *Prajna*, while *Prajna* is the activity of *Samadhi*.' (*Sutra* of Wei Lang, Chap. IV). But the constitution of the human mind, is such that it interprets dualistically even the Bodhisattva's realization of non-duality. It dissects that realization into a subject and object, identifies the Bodhisattva with one and the world with the other, and then posits a relation between the two and declares that the Bodhisattva is compassionate (*karunika*). The truth is that the Bodhisattva has no consciousness of compassion, for he has no consciousness of 'you' and 'I'. If he had that consciousness he could not be compassionate. The flower does not consider or take thought before it sends forth its perfume on the breeze, but does so naturally and unconsciously. Similarly, the Bodhisattva, engaged in the plenary realization of Bodhi, does not consider or take thought to be compassionate; but his compassion radiates naturally and superconsciously from his realization of non-duality. *Karuna* is the world's name for its dualistic understanding of the Bodhisattva's realization of unity.

The way to help the world, the way to be truly compassionate, is to cultivate this deep sense of unity, the realization of the fundamental non-monistic oneness of all things not by engaging oneself in a multiplicity of fussy self-important charities. If the will is bent strenuously toward the realization of unity, thought and act will follow not far behind. The further the will breaks through the barriers raised by the illusion of duality and merges itself in Bodhi, the more completely

will mere worldly understanding and worldly activity be transmuted into Prajna and Upaya and the sooner will these, like snow-flakes falling on the ocean, resolve themselves into the great sea of Bodhi whence they came. Of this type of resolution and transmutation the Bodhisatva stands as the supreme exemplar. In him Nirvana and Samsara, Prajna and Upaya, liberation and bondage, are one. In him the stillness of wisdom and the storm of activity are realized as the twin aspects of that Sunya which is beyond all conceptions. Therefore do we call him the supremely Compassionate one. Our aim should be to make, like him, first our thoughts words and deeds congruous and harmonious, and then try to raise them collectively higher in the scale of perfection until they meet at last into that silence full of sound, that peace and rest which yet is the seat of intensest activity, wherein the Bodhisatvas, incarnations of Prajna and Upaya live, move and have their glorious being.

FANCY'S FIREFLIES

By G. M.

1

Rainbow is born of Sun and Shower,
It is Heaven's teardrop,
But, whether it is a teardrop of their travail,
Or of their pain-paralysing joy—
I know not.

Life is born of sorrow and joy,
It is Love's teardrop.
But whether it is a teardrop, distilled
Out of the dust of disappointment,
or evolved out of the oyster of aspiration,
I know not.

2

My Master, they say they see at times a picture
of Thee in me!
What honour, indeed, for this humble
servant of Thine, seted near Thy feet?
This is nothing but Thy grace,
my Master, else how could they see
the Diamond in this charcoal piece!

3

O Sacrificial Love! burn out to ashes
The darkness of my desires,
So that cleansed thus, my heart
I may offer Thee entire.
For, on Thy altar only a gift
That is like pure gold,
can be placed as an offering fit—
A soul to the Oversoul!



ANANDA K. COOMARASWAMY

In a recent interview Dr. Coomaraswamy expressed his wish to retire from his work at the Boston Museum and enter into what he called his 'Vanaprastha and Sannyasa Ashramas' at the foot of the Himalayas. Dr. Coomaraswamy could not fulfil this characteristically Indian wish of his. For thirty long years he served Indian culture in general and art in particular by interpreting it to the West in his capacity as Research Fellow in Indian, Iranian and Mohamedan art at the Boston Museum of Fine Arts. When he was appointed at the Museum in 1917 Dr. Coomaraswamy had already become well known as an outstanding scholar in studies ranging from mineralogy to art and music. He leaves behind more than sixty books and monographs and an undying reputation as the interpreter of all that is truest, noblest and best in the world's great religions, philosophies and arts.

Ananda Kentish Coomaraswamy was born seventy years ago in Colombo to a British mother, the son of Sir Muthu Coomaraswamy, the first Hindu barrister and scholar in English, Pali and Sanskrit. Unfortunately Sir Muthu died before Ananda was two years old and so his mother took him to England. After a distinguished educational career at Wycliffe College and at the University of London he took his degree of Doctor of Science in Geology. At twenty two he began contributing articles to learned periodicals. Between 1905 and '17 Dr. Coomaraswamy travelled extensively both in Europe and in the Orient studying their cultures and art. It was then that he discovered the tragic results of the western impact on Oriental life, arts and crafts. Since then Coomaraswamy defended and championed the cause of Oriental arts and crafts by explaining their essential features and encouraging their pursuit. It was with these preoccupations that he came to take his place as Research fellow at the Boston Museum.

The most significant fact about Dr. Coomaraswamy's personality was its deep and genuine *bhakti* (devotion) to Indian arts and crafts, to her men and tradition, to her eternal wisdom. These were something very sacred to him and so to interpret them to the West was a sacred function. And he believed in doing it with all thoroughness and precision at his command. Behind his scholarship which was encyclopædic, behind his stupendous industry, behind his powers of precise exposition, there was this faith in India's distinctive mission as a spiritual teacher and in his own humble role as her interpreter. As a true Indian he deplores the waning interest in Indian students for the study of Indian culture and the waxing of interest in technological studies. 'Every student seems to be studying Chemical Engineering. I suppose they will make India a store-house of explosives!' observed he in a recent interview.

'I have met several Indian students', he continued, 'but they seem to bring nothing to this country, not an iota of Indian culture. They are ignorant of their own country's heritage. They wake up only after coming here and then they learn it is too late to learn or understand their own culture. How can these students understand India? They are like unorganised barbarians, coming to the United States trying to learn the American trick, which is beneath contempt.'

'I am against the concept of raising the standard of living endlessly. There will never be a possibility of contentment. Life is larger than bath tubs, radios and refrigerators. I am afraid the higher the standard of living, the lower the culture. Why, more than fifty per cent of Americans have never bought a book in their life-time and the Americans have the highest standard of living in the world! Literacy is not education and education is not 'culture'.

There is something remarkably precise and powerful about his writings. There was in clear evidence an insight that came from a communion with the soul of the topic he discussed. Often he would go to the depths of a term and bring out unknown jewels of meaning and importance.

Dr. Coomaraswamy was one of those few Indians who put India on the world map. He leaves behind him a brilliant tradition into which other worthy Indians may step in, the tradition of interpreting Indian culture to the West on Western soil and making her presence felt as a real spiritual guide.

INDIA : A SYNTHESIS OF CULTURES*

In the present phase of our life when emotional 'isms' and irrational 'cracies' are making a bid for rigid ways of peace and aggressive ways of warfare, it is a pleasure to get a book to read where culture is viewed in a rational, liberal and universal aspect. Dr. Motwani has done great service in emphasizing the importance of an integrated and synthetic culture in place of truncated and lopsided cultures based merely on machine and science.

Dr. Motwani's approach is synthetic. He wants to view human life as a whole and not merely to emphasize certain worldly aspects of it. His conception of synthesis implies not only an integration and balancing of all aspects of life and giving them their due place, but also a removal of falsely emphasized conflict "between nature and man, between man and woman, between capital and labour, between class and class, between the country and the city, between individual and state, between nation and nation, between life and form." He rightly attributes this outlook and vision of the whole to India. This is what he calls the right sociological attitude of synthesis and integration, of proper balancing and harmonizing. On the basis of this outlook and approach the human civilisation has a chance of survival. To him, this idea of the whole and a synthesis of its various aspects is represented in the civilisation of India. India, Indian History and Indian civilisation become to him an IDEA THAT IS INDIA. If there is any uniqueness in it, it is this idea of the whole. It implies a synthetic process eternally going

on in its life and history. This process has passed through various stages of Aryo-Dravidian, Hindu-Iranian, Indo-Grecian, Indo-Muslim and Indo-European contacts. In them one sees fusion of races, cultures, aspects of life, but the unity of human life is not lost sight of in it. This according to him is the purpose or plan observable in Indian History.

The author has very correctly traced and graphically shown that in his estimate of the various stages of Indian history and various aspects of Indian culture. He propounds correctly universal order as the basic principle of Indian civilisation and outlook. It is this principle on which its outlook of synthesis, balance, and harmonious relation between various individuals and groups, aspects and attitudes is based. It lies at the back and centre of all her institutions, associations and beliefs. It is a cosmo-spiritual outlook, not a pure naturalistic or materialistic--anthropo-geographical out-look. The first is universal. The other is particularist and exclusive. The first results in synthesis and harmony. The other in antithesis and conflict. One conceives of the unity of nature and man, the other as man versus nature. The author says "India sought synthesis, dharma, unity, enfolding the visible and the invisible worlds, the inorganic and organic orders of creation, the past and the future, the individual and the group." India believed in one world and one universe, not merely in particular aspects or views of it.

Can any progress in knowledge, philosophy, science and religion, be made or has been made with the help of this outlook? Has it achieved

* By Kewal Motwani (Thacker & Co., Ltd., Bombay) 1947 Rs. 7-14.

any purpose? If the answer is in the affirmative, then this outlook is the best for the peace and progress of human society. The author shows that India did make great progress in various branches of arts and sciences by adopting this outlook and it keeps the door open for further advance. It does not indulge in schemes of closed societies and final systems. It keeps the quest for fundamental values and eternal truths. There is no finality or rigidity in its conception. There is a spirit of tolerance, comprehension and respect, and not hatred, exclusion and illwill in it. Therefore it welcomes contact, give and take, discussion. Its spirit is of cooperation, coordination and comprehension, not of conflict, compulsion and domination.

Certain questions we have still to be answered.

(1) Should not a culture which possesses these characteristics of synthesis survive for all times?

(2) If Indian culture possesses these characteristics, should it not survive and progress?

(3) Has it survived and will it survive in the future?

The author's answers would be in the affirmative. His chapters on the plan and purpose of India's history, on the foundations of Indian culture in all its aspects, on India on a conflict of cultures and on planning and synthesis, give us these answers.

India contemplated and arranged society not on any acquisitive basis but on a functional basis.

The author says "all are not equally endowed with equal physical and mental capacities, but everyone should be given an opportunity for putting to use the faculties with which he has been endowed. Man should be treated as man, and not as an economic hand."

To him Indian culture possesses 'dominant spirituality', 'abundant vitality' and 'strong intellectuality'. Therefore it will be durable

and will lead the way for the world in values of unity and progress.

But it has to face today conflict with the new culture of machine and science coming from the modern West. He no doubt advocates the use of machine and science for ameliorating the misery of the people but not to subordinate man to its claims and controls. He would not sacrifice the whole man, the higher man, to the material advantages of science and machines. The results of a purely technological or materialistic outlook lead to misery, disharmony, exploitation, urbanisation and its erotic and neurotic strain, its class and sex conflict, its perversion of functions and duties, its intolerance and hatred, its spiritual decadence, its political aggression and economic rivalry.

In the history of great peoples it is the aftermath of civil and foreign wars that lead to the revaluation of current values and approaches of life and to a search for what is higher and lower. Our author has attempted this task historically, taking Indian history and civilisation in contrast with western outlook based on the achievements and advantages of science and machine.

Are man and his contemporary achievements in machine and science to be alone considered as the measure of all things? Or is there something higher and more universal which comprehends man, nature and all his achievements and which guides and regulates them all? This cosmic outlook recognises that truth has many sides and aspects. Its inspiration is manifold. From the Indian point of view the human process is not merely a scientific process. That process is quantitative. It merely unifies, mobilises, levels and separates its common elements. To it the human process is a part of the cosmic or spiritual process. It is a quantitative process. It divides, specialises, arranges in order of merit, but integrates the whole in a balance of values and functions. It is not an equalitarian but a qualitarian process. It does not recognize a confusion of qualities and functions in the

body universal, social or political. The western outlook creates despotism of groups based on region and religion, race and riches. The Indian outlook being functional does not lead to despotism of groups but to a synthesis of their limited functions.

The author has done well in elucidating all these aspects of a universal culture in contrast to those of cultures of 'isms' and 'cracies' of the west.

Prof. Puntembekar.

NOTES AND COMMENTS

The Besant Centenary

From press and platform in India has come a chorus of tribute to Dr. Besant, the centenary of whose birth is being celebrated not only in India but in several other countries in the first week of October. India gratefully remembers Annie Besant's services, and the nation's tribute reached the very peak when the father of the nation, Mahatma Gandhi acknowledged, 'It is Dr. Besant who has awakened India from her deep slumber.' It is only in the fitness of things that Madras should take the lead in the celebrations of her centenary; for Madras was the city which she made her own by choice and in Madras she built the Taj of her aspirations and love, the Headquarters of the Theosophical Society.

Besant had intimations of her glorious career in India even while she was in England. And so her career as the protagonist of freedom and free thought, of social service and Fabian politics that won the admiration of men like Bernard Shaw and Bradlaugh was just the preparation she needed for her freedom struggle in India. Her great work for the Home Rule League, her editorship of *New India*, her incarceration by order of the Government of Madras, her triumphal election to the presidency of the Indian National Congress and her stirring address at the people's tribune in the memorable session at Calcutta are some of the high watermarks of her work for India that are fresh in the nation's memory.

But the most abiding part of her work for India was her part as the pioneer of Indian Renaissance and her efforts to give national bias to education and to rouse the intelligent.

sia to a sense of the greatness of their cultural, linguistic, historical and religious heritage. She founded the Hindu College at Benares for imparting national education to India's youth. And the Hindu College has since grown into the Hindu University. At the Theosophical Society Headquarters, Adyar, she collected one of the finest libraries in India which under the impetus she gave to research and Sanskrit study grew up into a seat of learning. She herself drank deep at the fountain of ancient Indian wisdom and contributed many thought-provoking volumes to the Hindu religious literature.

A redoubtable fighter for freedom, a scholar with remarkable powers of exposition, Dr. Besant was a loveable personality, very generous and tolerant. But more than everything the one thing that draws us to her is her devotion to India and India's spirituality. In her India's conquest of the West was complete and in her the response of the West of Indian wisdom was spontaneous as well as brilliant. The Society which flourished under her maternal care and India to whom she gave the best years of her life will ever cherish her memory.

The Function of Art

The essential function of art was to soothe and lift the soul of man, said Dr. Radhakrishnan declaring open the Art Exhibition organised in connection with the All-India Industrial Exhibition at the V. P. Hall, Madras. Art cut a cross all frontiers, healed all wounds and represented what might be regarded as the universal in man, he added.

The speaker observed that if we have to heal up the wounds from which the country was suffering today we have to treat not only the body but also the mind and the most effective treatment of any kind was not the physical treatment, but, it was the mental treatment. In that mental and moral education, art had a supreme function to fulfil. Art's essential function was to soothe and lift the soul. True art cut across all frontiers and healed all wounds and represented what

might be regarded as the universal in man. True art, the speaker said, was not a clinical report of the crude and the livid nor was it a mere intellectual gymnastics. Art would fail as an art, if it did not stir the soul and made one feel his oneness with all humanity. Therefore they had to look upon man as a trinity of body, mind and spirit and true art should satisfy all the three phases. Art should transmit the eternal through the medium of the senses.

REVIEWS AND NOTICES

THE SUBHASH, I KNEW: BY
DILIP KUMAR ROY. NALANDA PUBLI-
CATIONS, POST BOX NO. 1353. BOMBAY
PRICE RS. 5-4. 0 PAGES 224.

"The Subhash I knew and adored would blush like a school girl when people paid him even a casual compliment—and how unsophisticatedly with an embarrassed smile trembling on his virgin lips!" The Subhash of maturer years could not possibly retain intact this shyness, why, he could not retain the flush of the mystic fervour with which he started life. He was a born mystic, says Dilip and at seventeen flew off into the Himalayas to be a yogi. But then what rioned off these finer strands in his being? Is it the rough and tumble of politics in which he spent his life? Dilip says Subhash was not cut out for politics and had none of its diplomacy and bluff. When for instance, the Congress rusticated him for three years he could have, says Dilip, retrieved his position fairly easily if he had been a real diplomat. Can it be said that politics did not eclipse the mystic vision in Subhash? This is a question which goes to the depth of his being. And Dilip answers: with painful candour: 'I am sorry to say Subhash could not to the end retain his love of truth unimpaired. Yes, I would fail Subhash if I omitted to emphasize this supreme tragedy of his life, I mean the tragedy he referred to when he said, so revealingly that it was sometimes a real comfort to feel that one could go sometimes to a friend buttressed by the confidence that your confidant was not just another scoundrel masquerading as an honest patriot'. Dilip pursues the point still further and seems to be anxious to establish that for Subhash to have turned to politics was a real fall. He writes: 'I know how much he had suffered because I know that when he had come back from Europe in 1919

how flaming was his enthusiasm to sacrifice himself for Truth and country. He did then believe, with every fibre of his being, the two were but different aspects of the same Divine. For at that time he had a truly international outlook which had enabled him to transcend his country. That vision alas, got blurred—progressively. To expect otherwise would perhaps be folly. The task to which he had dedicated himself heart and soul was derived from a conscience born of too impatient an idealism. He felt he had to bring off things here and now. Which necessitated temporising. "You could not a both eat your pie and have it" he used to say with, sigh after his long illness which forced him in the end to go to Vienna. All this is a bit too severe on Subhash. Subhash also had a sense of the bankruptcy of human ends and felt that he should transcend humanity and lean on Divinity. To Dilip's advice in this direction Subhash answers: I Know what you mean. I know because I too have had the seeking you refer to. Yes, I too once wanted to petition Divinity as a conscious boongiver of Grace over arching our orphaned Humanity—but of course I could not persist. The wailings of those I was leaving behind were too imperious. I could not be deaf to the miseries of our lovely India, Is it a crime for a mystic in India to put on the thrones of his Divinity the suffering humanity and worship it? We know not! That is all the evidence to show that Subhash fell from his mystic vision. We are afraid Dilip is playing with a loaded dice, loaded in his favour, too heavily loaded by the world affirming—but—cave retiring mysticism of Sri Aurobindo.

Yet none but Dilip could have given us such intimate and authentic close up of the spiritual struggles and inner personality of Subhash. For these two, though they were designed for entirely different roles in life were thrown together by destiny from very early boyhood. Young Dilip had

Something of hero worship for Subhash. Though with years this attitude got changed a bit, still adoration remained and whether at the Presidency College at Calcutta or at Cambridge, or London or with their friends the Dharmavirs in Lancashire, Subhash was the eternal chastening influence which Dilip so much needed in those years. I cannot remember a single student in England, admits Dilip, who took life a tithe as seriously as he and strove as assiduously to make himself into the standard bearer of Free India. (A deep pathos chokes our hearts. Subhash's dream has come true; but where is he to see his dear country free!) Yes, he was a moral force among Indian students, a man conscious of his mission, and those who came in his way were reformed. His inexhaustible energy, faultless purity, love of adventure and love for his country were really catching and became the power behind the I. N. A that shook British Imperialism to its foundations.

An entertaining document of Subhash's struggles delightfully presented. Dilip Roy has made this posthumous saga of his glory sweet. The sweetest song: are those that toll of saddest thought. Great men like C. R. Das, Tilak, Mahatma Gandhi and

Jawaharlal flit across the pages of the book, for along with these did Subhash play his momentous role in the drama of India's Freedom struggle.

Subhash's letters to Dilip from Mandalay Jail and foreign countries appended at the end give us glimpses into the less known aspects of his mind. The pictures of Subhash, and his friends add to the value of the book. The get-up and printing keep up the high traditions of the Nalanda publications.

FREE INDIA : SWARAJ NUMBER. PRINTED AND PUBLISHED BY E. R. GOVINDAN AT FREE INDIA PRESS, GENERAL PATTERNS ROAD, MOUNT ROAD, MADRAS. PRICE RE ONE ONLY

This daintily illustrated special number of Free India is a worthy homage to our country that has regained its freedom. In more than half a dozen articles from eminent writers India's path to freedom as also the new tasks lying ahead are traced. Full page pictures of our leaders decorate its pages and we find first place given to Veer Savarkar, the leader of the Hindu Mahasabha! The inimitable Pothan Joseph is there with his 'Pologramme' as also Aurobindo with his message.

The Prakritaparakasa of Vararuci. Edited by Dr. C. Kunhan Raja and Sri K. Ramachandra Sarma. Adyar Library Series 54. Adyar. Rs 4-4-0

The variety of subjects of Indian literature and culture comprehended by the Adyar Library Series attained a further extension in the direction of prakritic studies when in 1943 Pandit S. Subrahmanya sastri and Dr. C. Kunhan Raja brought out an edition of the Prakrit Kavya, Usaniruddha of the Malabar writer Rama Panivada. The present publication of the most well known treatise on Prakrit grammar has an intimate connection with that previous publication. The examination of Vararuci's Prakritaparakasa with the commentary of the same author Rama Panivada which was known in manuscript was undertaken at that time. The edition is now issued by Dr. C. Kunhan Raja and Sri K. Ramachandra Sarma. The main text is based on two other manuscripts, but variant

readings from two other manuscripts secured later have been added by Dr. Raja in an appendix.

Vararuci's work has been previously published with Bhamaha's commentary, but this is the first time it is brought out with Rama Panivada's gloss. Rama Panivada's recension of the text shows some differences from that followed by Bhamaha. The latter reads chapter five into two chapters, five and six, and has two further chapters on Paisaci and Magadhi, ten and eleven, which Rama Panivada does not have. Sometimes a still further chapter on Sauraseni without Bhamaha's gloss is also added, and that too is absent from Rama Panivada's text. The readings of the Sutras are also different according to the present commentator.

Besides an Introduction, the edition is furnished with all the usual critical apparatus, an index of the Sutras, a Prakrit-Sanskrit

glossary of words dealt with in the text and commentary, and an index of citations with most of the sources identified.

The Adyar Library is now doing its year of *Shashthipurti* and will shortly celebrate its Dia-

mond Jubilee. Through its more than sixty scholarly publications it has earned the gratitude of all scholars and lovers of culture. We wish the Library greater success in its noble mission of service to the cause of Indian culture in the coming years.

V. Raghavan

NEWS AND REPORTS

THE RAMAKRISHNA MATH, CHARITABLE DISPENSARY, MADRAS REPORT FOR 1946.

The dispensary was started in 1925 when Dr. B. Raghavendra Rao placed his services at the disposal of the institution. Since then the devoted services of Dr. G. S. Katre, Dr. B. Seshagiri Rao Dr. N. Seshadrinathan, Dr. P. Marthandam Pillai, Dr. C. S. Ramachandra Rao together with the substantial assistance of some monks of the Math have enabled the institution to grow into a highly serviceable centre of medical relief in the city. During the first year the total number of patients treated was only 920 whereas the year 1946 shows the number to be 74,935. This itself is an eloquent testimony to its growing usefulness.

The dispensary is having both Allopathic and Homoeopathic systems of treatment of which the latter has been proving its increased value and efficacy in recent years.

Like all other philanthropic activities of the Mission, the Dispensary also is run mainly by private donations from the generous public. During recent years this main source of income has become thin and unstable. At a time when medical relief institutions, can never be too many, it is a pity if the services of this institution is allowed to languish through lack of financial support. It is hoped that the generous public will come forward and help the Math in this very useful item of humanitarian service.

The immediate needs are;

A permanent fund to procure monthly income of Rs. 500.

Surgical appliances and other outfits for the E. N. T. Department.

SRI RAMAKRISHNA ASHRAMA, THE VILANGANS, TRICHUR—Report for 1946

The above institution started in 1924 as a humble centre for Harijan uplift has now developed

into an ideal rural reconstruction centre with various departments, all of which have potentialities of further fruitful expansion. The Gurukul, the hostel for boys, the Matrimandiram for girls, the High School with lower secondary and primary departments, the industrial school, Dispensary, Co-operative society, Relief for the destitute and invalids, Harijan uplift work, the library and reading room at Punkunnam are the main items of work.

The Vidyamandir, which is the High School had 684 students on its rolls at the end of the year. Out of 27 sent up for the public examination in S. S. I. C. 13 came out successful.

The Industrial school had a strength of 46 pupils in 1946. Twenty-three looms and twenty-five charkas were working at top efficiency. Weaving, spinning and Carding were the subjects taught. The pupils are being paid for their work variously from Rs. 5 to Rs. 25 per mensem. There was a total output of about Rs. 26000 worth of cloth in the year under report and the school distributed Rs. 6078-4-11 by way of wages.

The dispensary which was opened on 21st April 1946 has been of immense service to the adjacent villages. From April to December 2258 new cases and 2249 repeated cases were treated by the Dispensary.

Harijan uplift work in the neighbouring villages, religious classes in and outside and Asrama and the celebrations of the birthdays of saints and prophets were the other usual activities of the centre.

The urgent needs of the institution are Rs 6000 for the completion of the Matrimandir building, timber and roofing for the industrial school, a dormitory for boys and a staff quarters for workers. The management appeals to the generous public to come forward and help them in this much-needed service of the nation.

THE MAYAVATI CHARITABLE HOSPITAL REPORT FOR 1946

The Mayavati charitable Hospital attached to the Advaita Ashrama started by Swami Vivekananda in the interior of the Himalayas, has been rendering splendid medical service to the people of the locality. The Hospital came into being as a sheer necessity. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest heart will be moved to do something for them. The dispensary was opened in 1903. Since then it has been growing in size and usefulness. Now quite a large number of patients come from a distance of even 50 miles to receive treatment.

The hospital has 13 regular beds although a greater number is often accommodated due to pressure for admission. The hospital has got a well-equipped operation room and small clinical laboratory. The total number of patients treated during the year in the Indoor department was 318 and in the outdoor department 7817 of which 6802 were new cases.

THE RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE, DT.

Report For 1946-47

The Vidyalaya is a residential educational institution that aims at imparting to children the type of man-making complete education envisaged by Swami Vivekananda and Mahatma Gandhi. It is now a youth of seventeen and looks ahead with youthful optimism to fulfil its part in an independent India.

The Vidyalaya has 149 students on its rolls, of which 31 received completely free boarding, lodging and scholarship, 13 received free boarding and lodging and 33 received free scholarship. Of the ten that were sent up for the S.S.L.C examination all were declared eligible.

The Gandhi Training School is the Basic Education centre where 68 teacher-pupils received training for a course of nine months. The T. A. T.

Kalanilayam is the model school for the Training School, 217 strong. In the Industrial section in addition to the workshop for drilling, hulling, ginning and smithy, repair works of electric motors, and carts were also undertaken. The Sitamani Memorial Dispensary with a qualified doctor a compounder and a mid wife rendered free medical aid to 533 patients. The other activities as the Rural service, the Night school, the Arts competition and the celebration of Birthdays of Saints and prophets were also continued in their usual vigour. The total receipts for the year were Rs. 35142.12 0 and the total expenditure Rs. 62,813, the deficit being made up by generous friends and donors.

The Vidyalaya while thanking its friends and sympathisers for their generous support appeals to them to contribute substantially towards the construction of a temple and prayer hall, an Industrial section, dormitory for boys and staff quarters.

SWAMI ASESHANANDA SAILS FOR NEW YORK

Swami Areshananda who was for more than ten years the warden of the Ramakrishna Mission Students' Home Myslapore, left Madras on 5th Oct. for Colombo from where he takes his boat to New York on the 9th. There was a large gathering of friends and devotees of the Math to see the Swami off at the Egmore Railway Station. Swami Areshananda is proceeding to New York to take his place as Associate minister at the Ramakrishna Vivekananda centre.

SWAMI CHIDGHANANANDA

We record with sorrow the passing away of Swami Chidghanananda alias Rajendra Babu at the age of 75 on the 30th August at the Benares Home of Service. He was an erudite Sanskrit scholar and an indefatigable worker in the field of Hindu religious literature. He has left behind many valuable books and has taught many Swamis and Brahmacharins. In him the Mission loses a scholar monk and loving brother.

May his soul find peace at the feet of the Master.

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MEMOIRS OF SRI RAMAKRISHNA

By SWAMI AKHANDANANDA

Another night I spent with the Master in this way. Then Harish Kundu lived with him during nights. The Master asked us to sit in meditation. The pure ineffable joy we experienced in those days of boyhood cannot be expressed in words. Whenever I approached him he would ask me invariably, 'Did you shed tears at the time of prayer or meditation?' One day I said, 'yes'. How happy he was to hear this! He said, 'Tears of repentance flow through the corner of the eyes near the nose and those of joy through the other corner'. He would ask me 'Do you know how to pray?' Saying this he began to fling his hands and feet in the air like a little child impatient for the mother and to pray, 'Mother dear, grant me devotion and wisdom. I don't want anything else. I cannot live without Thee.' As he was teaching us the method of prayer, his cloth was loosened from his waist. His appearance at that time was just like that of a boy. Profuse tears poured down his breast and he passed into deep Samadhi. From this it appeared to me that he prayed so for my sake. About dreams he said: 'In dream it is sometimes seen that some one came and kindled lamps or something caught fire, or one calling oneself by one's own name. All these dreams are auspicious, but the last one is the most auspicious.'

One day the topic turned to Digambar Baul, who was a contemporary of the Master. I saw him several times. He used to repeat proverbs in Hindi and Persian and played with sticks and would at last tell us to chant the name of Lord Hari. He wandered about from one place to another in this way. The Master said that Digambar attained enlightenment as also supernatural powers by telling the name of Hari. Durgapada (Ghosh of Pathuriaghata, Calcutta) was very much attached to him. He lived towards the end of his life in a big house at Baghbazar close to the Holy Mother's residence. Then Durgapada spent large sums of money in his service. During the Dol festival he was placed on a beautiful dol (cradle) and various kinds of colours were given him and thus great festivity was observed. One day I went with Swamji to see him. On arrival I saw he was lying on the bed. Under his bedstead a broad-mouthed earthen vessel was kept. We told him that we have come from Sri Ramakrishna. Then he got up and sat and talked with us. While talking with us he urinated in our presence in the large vessel. He was stark naked. After some time he brought the vessel and drank its contents. In horror, we asked, "What are you doing, Sir?" He said, "It is nothing. I had Cholera once. Whatever was excreted

was swallowed in full. Our practice is to take in whatever waste matter goes out of the system through the nine doors of this body.' He belonged to the Kartabhaja sect.

At that time whosoever visited the Master was blessed with various spiritual visions in meditation. When they sat in meditation with half-closed eyes they visualised their chosen deity and talked with them. Seeing all this the hair of my body stood on end. Almost all of his intimate disciples attained one or more of the eight *sattvika* signs in some form or other. But Swamiji was exceptionally reserved. He never yielded easily to any spiritual mood.

Another day, I was with the Master for the night. In the morning the Master was in a happy mood. He talked freely with those persons, who came to him at forenoon. I was visiting the Vishnu Temple, Kali temple and the twelve Shiva temples. As I bowed down before the temples of Lord Shiva I chanted the well-known Sanskrit salutation to Shiva. When I returned to him, he asked me to take him to the Chandni's ghat for bathing. He beckoned me to carry the Kamandalu with me. I had finished my bath already. I bathed several times a day, and wore a single cloth. I accompanied him with the Kamandalu as instructed.

At the ghat I saw the temple manager taking his bath. Sri Ramakrishna went there, but he did not care to glance at him. The Master slowly got into waist-deep water by the northern side of the ghat and while doing so sprinkled a little water on the head and then gargled. I found him emptying the gargled water into his right palm and not in the Ganges. His words the other day that the Ganges water is Brahman (divine) fully tallied with his action that day; he entered the sacred waters with reverent steps. At that time an old Brahmin, perhaps a villager arrived and on arrival at the

ghat asked the manager, whether he was the manager of the temple. The manager having replied in the affirmative, the Brahmin sitting on a step asked him, 'How much fish is produced in the pond?' 'How much money is got by selling the fruits and vegetables of the temple garden?' etc. The Master looked at the Brahmin obliquely with a feeling of displeasure visible on his face. After bath I followed him to his room and sprinkled a little Ganges water on his cloth. He wore his cloth, bowed down to the deities in the temples and then partook a little of the sacramental fruits and sweets.

After a while a certain beggar came and begged for a pice. The Master called me and pointed out the four pice lying in the north-western niche of his room and asked me to give the same to the beggar. When I returned to him after giving the pice he said, 'Wash your hand with the Ganges water'. I washed my hand with the Ganges water from the large earthen vessel in his room. Then he took me near Kali's picture of the Kalighat temple hanging on the wall, and clapped his palms as also mine repeating, 'Hari', 'Hari' for sometime. This incident made an indelible impression on my mind that money is to be treated as filth. I wandered fourteen years as a monk but never touched money. The disaffection which I cherish even now for money is the benign result of that wonderful incident. I am led to think that he did so only to teach me the hollowness of wealth. It was for the welfare of mankind that Sri Ramakrishna incarnated as man and did so much for us. After partaking of the sacramental fruits and sweets he was smoking when that Brahmin came to him from the ghat and asked, 'Is Harish here, Harish Kundu?' Instead of replying to the enquiry of the Brahmin the Master said to him, 'Well, you are a Brahmin and have already spent three-fourths of your life and have step

ped into the last part. You do not remember your Ishtam even on the bank of the Ganges. Fie on you that you enquire at such a sacred place how much fish grows in the pond and how much mangoes and other fruits in the garden etc.' Far from being repentant, the Brahmin went away dissatisfied. The Master asked me to sprinkle a little Ganges water on the spot where the Brahmin stood.

Generally the Master travelled to Calcutta by a hired second-class coach belonging to Beni Pal of Baranagore. It was because his horses were fast, strong and stout. If the coachman whipped the horse, the Master became restless, saying, 'He is beating me.' When Beni Pal heard that Paramahamsadev would go anywhere he would provide his coach with the best of his horses that do not require whipping and will run speedily by being goaded only with the feet of the coachman. One day Beni Pal's carriage came to Dakshineswar. The Master got into the carriage. Latu and myself accompanied him. When the carriage reached Baghbazar street he had it held on and asked me 'Well, can you go and call Narayan once?' A boy named Narayan visited the Master now and then at that time. I got down at Baghbazar street and called Narayan. The Master spoke to the boy from the carriage and asked him why he did not go to Dakshineswar so long, and asked him to go to him soon. Then at Shyampukur he went to the house of Viswanath Upadhyaya, Nepal's ambassador whom the Master called 'Captain'. When the carriage stopped at the gate of the house we three got down and went upstairs. All the members of the family came and saluted the Master. There the Master drank a little ice-water for which he had great fondness. Then he arrived at Balaram Bose's house, whence he returned to Dakshineswar. He never spent a night anywhere except

Dakshineswar. Perhaps he passed a night or two at the house of Balaram Bose. I used to hear Swamiji saying: 'The Master never took rice elsewhere except at the house of Balaram Bose and was keen that his food was pure'. That is why Swamiji said, 'Do you understand? The great saints could never pass nights at Calcutta.'

At that time great souls of almost all religious orders of the day stayed at the Kali temple, enjoyed the holy company of the Master and benefitted themselves by hearing his inspired utterances. Once a great Naga Sadhu with matted hair belonging to the Hindu monastic order spent some days in the landlord's residence at the Kali temple. After I visited the Master the latter told me that a saint had come from Kashmir, and is put up in the land-lord's quarters. One day I went to the Sadhu and after salutation sat near him for some time. The saint with his long beard and matted locks looked very grave and reserved. In reply to my questions he uttered a few words. If such a great saint ever came to Dakshineswar the Master sent us to him to receive his blessings.

It was a Saturday. I went to the Master in the forenoon. At about 2 p.m. he asked me to bring for him a piece of ice. I took a few pice and was going from Dakshineswar towards Alambazar for ice. In those days a seer of ice cost only a pice or two. On the way I was thinking that I shall not return till I got ice. It is strange that after I walked five minutes' distance I found an ice-seller coming towards Dakshineswar. At the sight of the ice-vendor my joy knew no bounds. As I entered his room the Master said, 'Well, have you got ice?' How delighted he was, when I showed the lump of ice to him. I told him that I was determined not to return without ice. But before I went a few yards I got ice as if the Lord had sent the vendor this way for you. He mixed a

little ice with water and drank it. I stayed there that night. Next morning when the day advanced I heard that Trailokyanath, Mathuranath's son, had arrived with his friends. I saw Trailokyanath, the landlord of the temple. His complexion was very fair and his back was hairy. He wore a black-bordered dhoti and looked just like a zemindar. His complexion was exceptionally rosy and fine. Though his mother-in-law Rani Rasmani and father-in-law Mathuranath were great devotees of Sri Ramakrishna, he was not so in the least. He did not care to bow to the Master which pained me awfully. Trailokyanath came to the Kali temple every Saturday with his sycophant friends for amusements just as the zemindars go out on excursions.

The Yearning.

As the child for the mother's bosom yearns,
The lover forlorn for the beloved;
As the dreary Night for the raptured Dawn,
For fragrant odours breathes the morning breeze;

As chequered rills for the river; rivers
For the Ocean; and the tumultuous Sea
Wails ever for a moment's brooding calm;
As the lurid sky longs for lightning streaks,

Withering green for heaven's cooling showers,
Or the rifted lute for its wonted notes;
As captured wings for boundless azure free,
The vagrant for his ramble's last repose:

So too with like repining fervour now
My soul in tribulation yearns for Peace.

—V. DHURANDHAR.

THE CHOICE BETWEEN TWO RELIGIONS

An increase of material power has often changed the face of religion of an individual, a country or an institution. We have seen this in the case of the Christian Church of the Middle Ages and also in the Papacy. In the Middle Ages the Church became a state within a state and the Papacy with the increasing lease of secular power became more and more autocratic, imperialistic and awfully secular. India today has got a new lease of material power and freedom. India being a land of religion, will this increase of power mean increase of religion or otherwise? If the former what will be its face? Will it be institutional or spiritual? If the latter what remedies can India possibly apply. These are questions which must engage the religious intelligence of India now.

Whether there will be an efflorescence of spiritual religion depends on saints and mystics. And the coming up of saints and mystics depends on the unknowable will of India's soul. If the past can give us any clue to the future, we can say boldly that more material power or less power, India is sure to continue in her beneficent tradition of giving birth to saints and sages as before. Regarding the institutional side of religion, we can safely make a forecast of definite increase, taking into account the pronounced tendencies of the times and the element of necessity. When we say institutional, we do not mean as opposed to spiritual, but preparatory to spiritual. We may roughly say that spiritual religion begins where institutional or ritualistic religion ends. Spiritual religion or true religion is entirely an individual affair. All the same religion allows itself to be irrigated into institutions when a number of individuals are treated to a religious regimen or some religious ideals are applied to achieve certain ends. The modern demand for the diversion of temple funds for

purposes of secular education is an instance where religion becomes institutional. The uplift and education of all members of a community must be the business of its religion and all power at the disposal of that religion must be directed to that end. Here is an application of a religious principle to society. This kind of secularising or institutionalising religion goes a long way in strengthening the Hindu community from within. Then there is the other kind, the effective mobilising of a community to protect itself from the onslaughts of alien communities. Such institutionalising we have in the Rastriya Swayam Sevak Sangh. There is great need today for such institutions as the Hindus are piteously backward in organisation and effective combined action and as the Hindu community today has to tackle the Muslim menace. There is also urgent need today for such religious institutions where Hindus can pursue the study of their scriptures and attempt a comparative study of other religions.

So then institutionalism has come to Hinduism both through necessity and through choice. There is a point where spiritual religion very nearly touches institutional religion. Mahatma Gandhi's application of non-violence in the political field is a case in point. Non violence is a religious ideal and Gandhiji has prescribed it for our use in politics. Today, we loudly question its efficacy to meet the Muslim violence; we questioned its efficiency to fight the British imperialism; but when we see the plum-cake of Indian independence it has cooked for us within half a century, we are compelled to consider its successes. For Gandhiji politics is a death-trap without religion. Religion must give us the courage of noblest means for noblest ends in politics. Not the kind of end justifying the means.

By irrigating religion into politics and thereby sanctifying it, Gandhiji has shown us the way to spiritualise institutional religion. Institutional religion, and ritualistic religion—ritualism is a subtle form of institutionalism—are a death-trap if they do not soon take us into the free air of spiritual religion. Unfortunately, more often than not, they never do so. So for India with her new opportunities of sailing into institutionalism and with her heavy load of ritualistic tradition, it is not a choice between the institutional and the spiritual, but a change-over to the spiritual. There is bound to be a sweeping wave of institutionalism in religion, but let India remember that

the spiritual giants and leaders who alone can strengthen India are not the product of institutional religion, but of spiritual religion. Of course, institutions are necessary for serving numbers, but institutions are created in a trice by the breath of spiritual men. It has been said that it is good to be born in a church, but not to die in it. If today India does not say that *it is not good to be born in a church* even, it means that she has yet to learn the lessons of the communal war. We are not the sons of any Church but sons of the all-pervasive, non-communal, spiritual reality, Brahman. If we Hindus cannot learn and reiterate this great truth about our religion now, then we never will.

The Test of Civilization.

Whenever some ancient civilization fell into decay and died, it was owing to causes which produced callousness of heart and led to the cheapening of man's worth; when either the state or some powerful group of men began to look upon the people as a mere instrument of their power.....Civilization can never sustain itself on cannibalism of any form. For that by which alone man is true can only be nourished by love and justice.

---Rabindranath Tagore.

OUR GOVERNMENT AND RELIGION

By PROF. K. R. PISHAROTI

India has achieved her freedom from the shackles that Britain had placed upon her hands and feet, body and soul, through Ahimsa—a process that is unique in the history of the world. The instrument used, the method followed and the result attained are certainly in consonance with the spirit that is Indian. Once again, India's spirituality has asserted itself to secure freedom for her.

Ours has been the land of religion and philosophy; but these have long been left to live in all manner of ways, to thrive and flourish as best as they could; and successive governments of Aryavarta could proudly say—we have done nothing for them for a thousand years! Faiths and religions, rites and rituals, forms and ceremonies, Bhaktas and Sidhas—these have for centuries been something apart, and the government of the country left them in the lurch. It is indeed, the duty of government to guard religion from being abused, to afford facilities for its growth and expansion, to take care of Dharma and Dharmacarins and to make the religious life of the country richer and fuller. Whenever and wherever such care was bestowed on religion, it has been able to achieve great things, things of permanent value. This is what history tells us; this is what the practice of other governments tells us. One, therefore, wishes that the government of free India undertakes to maintain and safeguard our Dharma, our Dharmasthanas and our Dharmacarins, so that the spirit of India may not merely exist and function prefuntorily as heretofore, but actively and consistently for the well-being of India and the world at large.

The primary concern of any government is the material welfare of the beings committed to its care, for otherwise the very exis-

tence of the state itself becomes jeopardised. When this function is discharged successfully, government would have done only half its duty. For, there is the soul of the nation to be protected, and if this be allowed to rot and wither, the whole nation becomes rotten. The spiritual welfare of the nation must, therefore, claim an equal amount of attention at the hands of our government, and this is particularly true of the government of free India, the spiritual home of millions of people throughout the whole of the ancient world. We are aware that in many countries there is installed a department of government to look after religion, but in all such cases religion functions as the handmaid of politics. Such an institutional affair we do not want. We do not want that religion should be prostituted by power politics: that never was the case in India.

We seem to believe that religion will take care of itself. Since our motherland has had to function as the mistress of foreigners for centuries and centuries, she could not bestow on her pet child of hers the necessary fostering care and she was forced to leave it to itself. Consequently, it has been living by itself, unnoticed by the powers that are, unwooded by the intelligentsia of the land and not rarely utilised by the cunning and self-seeking for personal benefit and aggrandisement. And, naturally enough, these have to some extent perverted its ideas and ideals and arrested its growth. But, ever and anon, when it seems to reach its lowest depth, there have arisen in this blessed land of ours some spiritual luminaries who were able to reclaim its original purity and strength. The Avatars of Sri Ramakrishna Paramahansa and his brilliant disciple, Sri Vivekananda are typical instances in point. And even in these days we have at least two names to conjure with in the field of spirituality, we

mean Sri Arabindo and Sri Ramana Maharsi. Thanks to these saintly personalities of our days and of the past, our religion, despite its setbacks, has been able to survive and assert its vitality: the spirit of religion is yet a living force for us and it deserves to be utilised properly for the benefit of ourselves and of our neighbours. With a larger amount of attention at the hands of our intelligentsia, our religion can become a vital force for the well-being of the world at large.

The government of free India have to take adequate care not only of Hinduism, but of other religions as well, such as Mohammadanism, Christianity, Judaism etc. The importance of a department in religion cannot be over-emphasised in these days when our ideas and ideals are being modified day by day, if not hour by hour, by currents and cross-currents of thought from all the four corners of the world; and this has obviously enough upset all our ideas of authority and obedience. Our religion teaches us the suppression of egoism but modern trends of thought and action emphasise only egoism. In these days the 'I' is ever the most important, and it is not prepared to listen to any other person or points of view other than his own. Liberty we wish for to do as we like, fraternity we seek to terrorise others and equality we desire for self elevation. Discipline and respect for authority have become things of the past: these are days of slogans, of catch phrases and of strikes. These have done and are doing great harm to the well-being of the country. There is thus real need for humanising man, the man of the modern day and this is possible only when religion plays a more living part in the every day life of the common man and woman.

This is one aspect. And, in so far as Hinduism is concerned, at no time in its

history has it stood in greater need of protection than at the present moment. For it has in recent days suffered more than any other religion. We need only point to the various legislations introduced and carried through our legislatures by the process of majority vote—legislations affecting traditional modes of worship, well-known seats of religion and accepted codes of rituals and ceremonies. The authors of these legislations are, indeed Hindus themselves, but their main, if not sole, claim to speak on behalf of Hinduism and initiate and carry forward schemes of reformation affecting religious practices and institutions, is the accident of their birth, for which they themselves are not responsible, and *not* their attainments in the field of religion or philosophy or their daily practice of religion. Of course there was strong opposition from all those who have a right to protest—the heads of religious Mutts, traditional priests, and Vaidiks, indeed all those who have lived the traditional religious life. But their protests went unheeded. The majority maintained that the protestors were orthodox, bigotted and superstitious and, therefore, deserved no consideration, and rode roughshod on the views of the minority. But would these innovators dare touch or meddle with a church or a mosque? The plain answer is they DARE not. It looks as if Hinduism is nobody's own and any Tom, Dick or Harry could take any freedom with it. It is time to cry halt to this process of tinkering with religion and religious practices. It is time to stop deciding matters of faith and religious practice by the vote of the legislators, who in the majority of cases are the least competent to speak and act on behalf of religion and religious practices.

The government of free India will do well, therefore, to create a ministerial get-up to maintain unimpaired the religious practices of the land. India is verily a land of

religions and it is immaterial who heads this department of religion, a Hindu or Christian or Muslim or Parsi or Jew: only he must be devoted and learned and steeped in the love of his own religion or an eminent philosopher. And

such a one would give to all religions the same consideration that he would give to his own. It is hoped that ere long our new government would set up such a department and take upon themselves the duty of Dharmasamraksana.

THE LEGACY OF SRI RAMAKRISHNA

By PROF. S. N. L. SRIVASTAVA, M.A.

The task of appraising and evaluating, even in an inadequate measure, the imperishable and invaluable legacy of Sri Ramakrishna, by an ordinary mortal like the present writer, may indeed be likened, in the words of our great poet Kalidasa to the attempt of a dwarf to reach out his little hands to a fruit growing on high. Yet I could not help imposing on myself this audacious task, for, as the years roll on, the swiftly changing panorama of events, both in our own country and in the larger world around us, brings home to my mind, in ever clearer relief, the greatness of the Master's message and its imperative need for us to-day. It is my unassailable faith that the modern world which has gone completely out of joints, can only be restored to health and order if it assimilates the message of Ramakrishna. Either it does so, or it perishes.

In this short article, I shall touch upon a few of the most conspicuous features of Sri Ramakrishna's life and consider their significance in the re-shaping of our contemporary civilisation. The episodes in the Master's great life are of such vital significance that considering them one cannot help thinking that Sri Ramakrishna's advent was a unique divine dispensation consciously designed to give a definite direction to the course of human history in the present era. The marvellous life lived by the Master was, so to say, a living Preamble to the New World Order that is to be or ought to be, a guide-book of humanity pitifully stranded

in the bewitching realms of modern materialism. Let me take up just a few of the most conspicuous episodes in this great life and dwell on their significance.

I. The Revolt Against Secular Knowledge.

The first conspicuous landmark in the life of Ramakrishna is his revolt against secular knowledge. No sooner did he go to school than he left it in disgust. He played the truant. Why? Because with his penetrating insight he caught the central ill of all present-day education—knowledge is sought solely for money and all it can buy; nothing beyond that. Learning has become secular *a outrance*. Of that knowledge which liberates man from the thralldom of his animal appetites and puts him in communion with the Most High, we seem to feel no need at all. The great lesson which our ancients taught *sa vidya ya muktaye*—that is true learning which liberates—is today wholly lost upon us. Ramakrishna who was the incarnation of the spirit of ancient India had no alternative but to turn his face against this out-and-out secular and materialistic outlook of modern education which has totally banished from its purview all moral and spiritual objectives. And even to-day, on the verge of our national freedom, when an all-round national planning has been announced and set afoot, one may look in vain, barring a few honourable exceptions here and there, for any indication of even

the feeblest attempt at restoring our ancient educational outlook. That forgotten ideal is not even considered worth a moment's thought. In all the high-sounding schemes of educational reconstruction now on the anvil, a plan of religious instruction is conspicuous by its absence. How could it be otherwise when we are all the time turning towards U. S. A. or U. S. S. R. to set the norms for us in all matters? The present effort at nationalising education has concerned itself with matters which howsoever important are certainly not of the first importance—things like substituting English by vernaculars as media of instruction in schools and colleges etc, while allowing the same system of ideas, the same atmosphere, the same information through inapt translations, to remain. What is wanted *first and foremost* to give a truly national turn to our educational system is to rehabilitate that lofty spiritual idealism which though now dimmed and surmerged may yet be called the *elan vital* of Indian life and culture from times sempiternal. Should we not have in our universities that atmosphere of holiness and *tapas* which was the glory and grandeur of the forest universities of ancient India? What a heart-breaking and pathetic contrast to it prevails at the present day in our universities with all the unnamable tactics, 'politics', cocketry, power-grabbing, money-grabbing electional manoeuvrings and myriad other machinations of those who are supposed to be the torch-bearers of learning and culture! Who does not hear and know to-day about the 'politics' of our universities? It is an open secret and nothing more need be said about it. What wonder is there that our university products do not come out galvanised by 'uplifting influences' and fashion society in worthier patterns! If India is really to fulfil her spiritual mission in the world, if we really and sincerely believe spirituality to be the *raison d'être* of our national existence, then our educational

institutions must, in the inspiring words of Vivekananda—

Wake up the note! The song that had
its birth
Far off, where worldly taint could never
reach;
In mountain caves, and glades of forests
deep,
Whose calm no sigh for lust or wealth
or fame
could ever dare to break; where rolled
the stream
Of knowledge, truth, and bliss that
follows both.

This is the ideal which has to be put in the van of our programme of *nationalising* education in India. Ramakrishna's recoil from education is an epic episode which registers the severest indictment on modern educational outlook by the ancient educational spirit of India. This significant episode is a call to those who have to-day the power in their hands to shape the future destiny of education in India, to turn over a new leaf in their educational policy.

II. Vindication of the intuitional mode of Knowledge.

Ramakrishna turned his back on schooling of the usual type and in the general sense of the term; yet he commanded knowledge which no literacy or book-learning could yield. He joined the galaxy of illiterate saints of India and came out with a mighty vindication of that mode of knowledge, the cultivation of which had ever characterised the Indian approach to the ultimate problems of God and reality. Dr. Jung has very aptly remarked: 'It is the East that has taught another wide, more profound and a higher understanding, that is, understanding through life.' (*The Secret of Golden Flower*). Ramakrishna was a full blossomed flower of this 'higher under-

standing'. Ramakrishna's life of the continuous incursion of the creative intuition, yielding knowledge unattainable by the plodding intellect of man, has demonstrated to us, in the words of Richard Jefferies, that 'Earth holds secrets enough to give our race the life of the fabled Immortals.' It is a happy augury of the times that eminent contemporary thinkers have realised the limitations of the intellectual understanding and admitted the claims of intuition to be a higher organon of knowledge. Prof. Henri Bergson's advocacy of intuition for the exploration of the ultimate nature of reality is well known. The American poet-philosopher George Santayana beautifully brings out the limitations of intellect in the following poem:

Our knowledge is a torch of smoky pine.
That lights the pathway but one step
ahead.

Across a void of mystery and dread.

Bid, then, the tender light of faith to
shine,

By which alone the mortal heart is led.

Unto the thinking of the thought divine.

III. *Perfect conquest of Lust and the detachment to Wealth.*

A third exemplary feature of the life of the Master is his unique demonstration of the most perfect conquest of lust and the completest detachment to wealth. Saints all over the world have ever endeavoured to rise above the allurements of lust and wealth, but Ramakrishna's conquest of lust and wealth has a uniqueness about it which, perhaps, is unparalleled in all recorded history. Ramakrishna demonstrated in a telling manner that the condition *sine qua non* of spiritual life worth the name is the completest eradication of lust and the desire to possess. This eradication Ramakrishna effected with an unprecedent-

ed thoroughness. By his extra-ordinary conquest of lust and wealth Ramakrishna demonstrated to the world what the 'flawless ideal' of spiritual life really is. What an extra-ordinary marriage was his! The marriage of souls united in God! A marriage untainted by the faintest sprinkles of carnal desire! Earth will be transformed into heaven if the married couples of the world made it obligatory for them to fill even a small part of their lives with the purity and sublimity of Ramakrishna's married life. By his unique marriage, Ramakrishna has blazed a trail for the thoughtful married people of the world to follow in howsoever humble a measure they may be able to do it. Saints have striven after purity by forsaking their wives and going into retirement from the world; here was a saint who lived the highest spiritual life in closest company with his wife. Has not Ramakrishna bequeathed unto *married men* an ideal to be striven after? In striving after such ideals alone can humanity find, to borrow a phrase from William James, 'a heroic substitute for war'. Ramakrishna did not merely abstain from carnality. If he had merely done that, the result would have been simply negative. He raised his wife to a divine status. He worshipped her as the Divine Mother Herself. Whoever raised woman to a higher pinnacle of glory? The will to abjure all possessions had sunk so deep in the "unconscious" of Ramakrishna that his muscles would tangibly contract when a coin would be brought near them while he was asleep. A farther limit of renunciation is difficult to conceive. Such self-conquest is far more glorious than the conquest of the entire world. It is given to India alone to produce such men.

IV. *The Shiva-hood of Jiva.*

A great proclamation of far-reaching consequences by humanity that has come out

of the depths of Sri Ramakrishna's experiences is: "Jiva is Shiva". Man is divine and has to be served as such, and in no other spirit. Humanity is a society of Shivas. What room can there be in such a conception for the distinctions of caste, creed or nationality? Various theories and schemes for remodelling human society and the world order are now heard of; they are good as far as they go. But if we are to usher in an era of perpetual peace and real happiness for mankind, we should re-shape our civilization in the light of Sri Ramakrishna's proclamation of the fundamental truth—"Jiva is Shiva". This view opens before us a vista of far more glorious humanity than Marxist philosophy can think of. Marxism bases itself on the view of man as merely an economic animal.

V. *The Religious Universalism of Ramakrishna.*

All thinking people agree that the present demented humanity can be brought back to the path of peace and happiness by a return to religion. "Back to Religion" is the far cry of the agonised humanity of to-day. But 'religion' has precisely been the most refractory of all human problems. To this momentous problem Ramakrishna's solution has been of singularly inestimable value.

The crucial questions of the religious problem are mainly three :

- (1) What is religion ?
- (2) What is the ground of veracity or validity of religious truths and experiences ?
- (3) Is there a universal religion ?

Let us see what light we receive on these questions from the life and teachings of Sri Ramakrishna. As to the first question, the answer we get from the life of Ramakrishna is that religion is a specific experience,

living communion with God or Deity, a super-conscious experience. With Ramakrishna God was not merely a hypothetical entity, a postulate, a *focus imaginarius*, a something he knew not what, but a Fact of his intensest awareness, the Real beyond all reals, *satyasya satyam*. Ramakrishna showed the world, in a manner no other man in modern times did, that the attainment of God-consciousness is the essential core and the true fulfilment of the religious life. Ramakrishna's life could no better be described than as a testament of God-consciousness unto the sceptical modern world. Oh ! if people only understood that religion means the enjoyment of God in one's own experience ! What untold sufferings have been brought on earth and what inhuman barbarities have been perpetrated by identifying religion with particular doctrines and dogmas, beliefs and rituals !

Now to our second question. When religion is construed as experience, the question of an extraneous proof does not arise at all. Religious experience is veridical and carries its own veracity with it. This is what Ramakrishna demonstrated all through his life.

The third question is about universal religion. The question of a universal religion has been the crux of the religious problem all down the ages. It has been the pivot of all inter-religious warfare, each historical religion claiming to be itself the universal religion of all humanity. Varying solutions of the problem have been, and are apt to be, offered ; and they may all be catalogued as follows :—

- (1) A total denial of all religion whatsoever.
- (2) Setting up one of the historical religions as the universal religion of all humanity.
- (3) Evolving a new religion by an eclectic combination of suitable elements from all the existing historical religions.

- (4) Setting up some sort of a brand new religion unheard of in human history before.

Let us consider these solutions one by one and then we shall be able to appraise the invaluable contribution of Sri Ramakrishna to this momentous problem. As to the total denial of religion, that is simply solving the problem away rather than solving it. Why bother about religion at all which is not capable of rational or scientific demonstration? Why not leave people free to believe as they please or to disbelieve altogether if they so please? This is how many modern minds argue. It was John Locke who wrote in his *Letters on Toleration* that men must be given the completest freedom in matters of religious belief, because such beliefs, in their very nature, pertain to things beyond the ken of human knowledge and therefore are all equally baseless and unsubstantial. In various ways religion is being challenged and denied to-day. The New Psychology is holding the palm for having given a scientific refutation of religious beliefs by tracing them to infantile instincts and complexes and so on. Whatever be the devices which the ingenuity of man may discover to nonsuit the reality of religion, religion has remained and promises to remain an ineradicable and a pan-human urge in man. The only effective vindication of the reality of religion is religion lived in the manner sages like Sri Ramakrishna have done. Ramakrishna's wonderful life, gathering up in a bouquet, as it were, the finest and most fragrant flowers of the diverse course of *sadhana* in the Hindu religion as well as in other historic religions of the world, has been an unassailable vindication of the reality of religion in modern times. It is only in the life of a spiritual colossus like Sri Ramakrishna that reality of religion is vindicated beyond the shadow of a doubt.

Now, as to the question—which of the historical religions of the world is the univer-

sal religion of humanity? All religions have made this claim and not only done that but shed much precious and innocent human blood on the assumption of that claim. This inter-religious war-fare promises to go on with an unabated fury till the very end of creation, unless some sort of organised attempt is made by the wise men of all countries to explain to their peoples the true meaning of religion and the true rationale of religious tolerance. Jesus, Buddha, Muhammad and others will be known in history as founders of religions but the role of Ramakrishna in the universal history of mankind has been that of the greatest prophet of the harmony of religions ever born on earth. Ramakrishna is the first man in human history to have established the harmony of all historical religions, not on a theoretical or doctrinaire foundation, but on the only unassailable foundation of practical *sadhana* culminating in mystical experience. Turn the biographies of the mystical luminaries all the world over, and you shall not find one in any country or clime who like Ramakrishna had the genius to make the unique experiment of *practising* the different religions *as their respective adherents would do* and then realising mystically that all religions lead to the self-same goal. Ramakrishna's life is the most crushing refutation witnessed by man of the Monroe doctrine in the sphere of religion. His life has shed the most valuable light on the rationale of religious harmony and toleration. Religions have based their claims to universality on dogmas avowedly indemonstrable by reason, on the plausibility of certain theories which try to explain one religion to be the most developed and culminating phase of all others, on certain scriptural statements and on the claims of prophets and messiahs to have received *the highest* revelations, and so on. All these attempts have proved futile. In the light of Sri Ramakrishna's life and experiences we learn that a justification of

religious tolerance is to be found, not in any theory or dogma, but in the realization of the fact that *all the principal religions of the world, when PRACTISED in their essentials lead ultimately to the same goal*; and therefore as a body of spiritual disciplines and a system of spiritual culture leading up to the Divine, each religion is as good as another. No one religion can claim to be the *only* pathway to God. It is only when we view religions as pathways to God, as bodies of spiritual disciplines and life-transforming ethical principles that we find them all to be essentially identical and leading to the same goal. The vital thing in a religious system is not *theory*, but *practice*. When Sri Ramakrishna wanted to know whether all religions are true and lead to the same goal, he did not inquire into their principles of theoretical import, but proceeded to *practise* their cardinal disciplines in their historic forms one by one and realized in his own experience that they were all conducive to the same goal. To attempt to seek what the different religious systems have to say on *questions of purely theoretical import* is a baseless and a fruitless task for the simple reason that the founders and propounders of the great religious systems in the world were not theoretical or philosophical system-builders. They proclaimed what they lived and practised and the essential identity of their proclamations can only be known by living and practising them. Sri Ramakrishna is the first great explorer of the common ground of religions by the purely mystical method of knowing—the only

method which ought to count in matters religious. No rationale or justification of religious tolerance can ever be found if it is sought in some theory or dogma or the claims of special or miraculously attested revelations. Universal religion is not *this* religion or *that* religion, but *the universal ideal of religion running in and through* all the historical religious systems as the common vital inner core within the varying sheaths of beliefs and dogmas, forms and practices, theories and rituals, conditioned by the historical and cultural circumstances which brought them into being. It exists like the air we breathe and the light of the sun which nourishes all life.

With this ideal of religious universalism in view, the attempt to find a universal religion in an eclectic combination of fragments of all faiths or in some brand new formula becomes a palpable absurdity.

What a tragic irony of fate that the very country which gave birth to Sri Ramakrishna lies herself dissected to-day by religious dissension! But can the Power which sent or came as Sri Ramakrishna delight in its tragic humour for ever? Will not the Divinity which has chosen to deliver the message to India through Sri Ramakrishna help India see its fulfilment? This demented modern world is in sore need of the great message bequeathed by Sri Ramakrishna and a great moral responsibility has devolved upon the sons and daughters of India to keep the torch burning for the good of all humanity.



BUDDHISM: THE RELIGION OF SPIRITUAL EXPERIENCE

By ANAGARIKA DHARMAPRIYA

Every religion possesses some unique feature or characteristic which we do not find, at least to such a degree, in any other form of faith, and to which we must pay particular attention if we wish to obtain the fullest benefit possible from our study of religions. One of the most striking characteristics of Buddhism is its unique attitude of tolerance. The Buddhadharma originated two thousand and five hundred years ago in the North-Eastern corner of India, and in the course of a few centuries penetrated North-West almost into what is now Persia and southward to the tip of the Indian Peninsula whence, under Ashoka's patronage it leapt across the narrow strait which divides India from the lovely island of Ceylon. It spread rapidly to Burma, Siam, Malaya, Indo-China, Java, Sumatra, Tibet, Nepal, Mongolia, China, Japan and even to the far-distant isles of Greece and the lands beyond Egypt; but in the history of all these centuries of strenuous Buddhist missionary activity we do not find a single instance (save when Buddhists were themselves the victims) of intolerance, fanaticism or persecution. This indeed is a most memorable record! The Buddhadharma spread so wide entirely by the force of active love and compassion for all creatures. It is the proud boast of Buddhism that although, in the course of a few centuries, it overspread the vast continent of Asia, not one single drop of human blood ever was shed in its name, not once was the aid of the sword invoked to propagate its teachings, not once was there an instance of forcible conversion. For all these practices are absolutely foreign to the spirit of Buddhism.

At the present time, when there is so much cruelty and bloodshed in the world, and when

crimes are daily perpetrated against humanity even in the sacred name of religion this unique spirit of tolerance displayed by Buddhism is of special interest to us.

A religion is not tolerant or intolerant by accident; but there are certain definite and discoverable causes why one religion is fanatical and persecutes, why another is tolerant and appreciative of all forms of faith. Why then, is Buddhism so tolerant? In my opinion Buddhism is a consistently tolerant religion because it is primarily a religion of spiritual experience—rituals, dogmas and pseudo-historical mythology being relegated to a position of purely secondary importance. Buddhism does not consist in any outward observance, in subscription to any creed; but in the direct face-to-face vision of Truth in the inmost depths of one's being. This emphasis on the supreme value of spiritual experience vibrates like a major chord throughout the entire gamut of Buddhist teaching.

It was His thirst for this kind of experience which drove forth the Buddha as a young man from his luxurious palace and caused Him to sit at the feet of two of the most famous teachers of His day. But when he had assimilated and realized all that they were able to teach Him, He felt that there remained something beyond, some profounder and more real inward deep of spiritual experience to which He had not yet penetrated; and so He forsook His old teachers and wandered from place to place striving to realize the Truth. At length, after exhausting His strength in terrible austerities, He came, in the sixth year since leaving His house, to the sacred Bo-tree near Gaya, under which He sat for meditation with the

firm resolve not to stir from that seat until He had achieved the supreme spiritual experience for which He yearned. It was on this sacred spot that He consummated His quest and attained to the state of Anuttarasamyaksambodhi or Supreme Perfect Awakeness, by virtue of which realization He was subsequently called the Buddha or Awakened One.

Out of His infinite compassion for creatures suffering in the six realms of existence the Lord Buddha consented, at the request of Brahma Sahampati, to remain in the world and teach the Way of Salvation. All His teaching was characterized by freedom from conventional rites and popular superstitions, and by strong emphasis on the necessity of the direct vision of Truth. The Buddha repudiated all blind belief in authority. He told the Kalamas not to believe a statement merely because it was written in some scripture, or because it had come down to them from hoary antiquity, or because their elders held it to be true; but if, after thoroughly testing and examining it, they found that it agreed with their knowledge and experience, then they might accept it as true and endeavour to put it into practice. Even His own teaching and conduct were not be exempted from the rigid application of this criterion.

In the same breath as He repudiated the pretensions of authority, the Buddha rejected the claims of dogmatism. Spiritual experience is a living and electric thing, while dogma is static and dead. Dogma is a matter of definitions merely; but spiritual experience is utterly indefinable, and successfully eludes all efforts of the intellect to entangle it in the net of definitions.

Various scholars of the West and the East have interpreted and defined Buddhism in an immense variety of ways. All have fallen into the error of considering that the quintes-

sence of Buddhism is contained in this or that doctrine or discipline, taken separately; but in fact Buddhism cannot be equated with any of these things: they are only attempts to give intellectual formulation to an experience which eternally transcends them. Because it relegated all such formulations to a purely secondary place, and concentrated its attention on the underlying realization, Buddhism never adopted a critical, much less still a hostile, attitude toward the multifarious indigenous faiths with which it came in intimate touch as rapidly it spread from one part of Asia to another, until eventually the whole continent was brought, peacefully, under the victorious golden oriflamme of the Buddhadharma. In China Buddhism came in contact with the rich culture and ancient traditions of Taoism and Confucianism; in Japan with Shinto, the Way of the Gods; in Tibet with the Bon faith, and in Burma with the worship of nats or spirits; but toward all these indigenous faiths Buddhism maintained a consistently tolerant attitude, which eventually resulted in its more or less assimilating them into its own body of thought and practice. In this way it was possible for people to raise themselves, by easy stages from the crudest local superstition to the sublimest height of Buddhist realization. In spite of their intense missionary fervour, the Buddhist monks who traversed the vast deserts of Asia and climbed its tremendous mountain ranges to propagate their faith never once attempted forcibly to drive out the old gods whom they found installed in the temples of the lands in which they preached. Their motto seems invariably to have been: That religion is good; but this is better. Such tolerance is a long way removed from the fierce religious bigotry and persecution-mania which other parts of the world witnessed in succeeding centuries, and by which India is cruelly afflicted even today.

This remarkable Buddhist spirit of tolerance springs directly from its deep awareness of the supreme value of immediate personal experience of the highest truth. It is the presence or absence of this kind of experience which ultimately differentiates between what is religion and what is not. Let us examine a little more closely the nature of the connection between spiritual experience, on the one hand, and the tolerance in which it results, on the other.

We have already mentioned ineffability, or insusceptibility to definition, as a characteristic of spiritual experience. Another outstanding characteristic is the feeling of certitude by which it is accompanied. In that state of exalted insight into Truth there is no doubt or obscurity whatever. But on the immeasurably lower twilight levels of speculation, creed and dogma there is on the contrary doubt, hesitation, uncertainty. Those who dwell on these lower levels lack the calm, the confidence and the poise which only personal experience and knowledge can confer. They pin their faith to beliefs which cannot be proved, to dogmas which cannot be demonstrated. Consequently the gentlest breath of criticism brings their card-castles tumbling about their ears. But still they cling on to the fragments and strive desperately to patch them together with the adhesive of blind belief. If they are in positions of power and authority they try to silence the voices of doubt within by silencing the voices of doubt without. Religion based on realization smiles at criticism and lovingly reasons with the critic; but pseudo-religion based on uncritical acceptance of what cannot be proved expends its energies in a fury of persecution.

Where there is persecution there is fanaticism; where there is fanaticism there is dogmatism, and where the cold ice of dogmatism blocks the river of life the water

of spirituality cannot flow freely; but where there is the calm, the certainty and the joy of direct, face-to-face experience of the Truth, there can be no dogmatism, where there is no dogmatism there can be no fanaticism, and where there is no fanaticism there will be no persecution. These are the golden links of the chain leading from spiritual experience to tolerance.

In these days of express trains and aeroplanes the world seems to have shrunk to a thousandth part of its former size. Willing or unwilling, we are being brought closer and closer together. Every religion is taking advantage of these opportunities and is intensifying and expanding its missionary activities. Even Hinduism, which for centuries did not venture beyond the shores of India, is now sending its apostles to every quarter of the globe. Buddhism, Christianity and Islam similarly are accelerating the propagation of their respective faiths. Every form of creed is endeavouring to disseminate its tenets throughout the world. It is highly important that this multitude of religious teachers should be able to live at peace with one another. But this is impossible so long as religion is equated with dogma or fettered to any observance or creed.

From every religion we can learn something; from Buddhism it is its sublime tolerance. Let each religion act in its own way in accordance with the principle whose truth is demonstrated by the history of Buddhism, and place greatest emphasis on the value of the persistent practice and eventual realization of whatever truth it teaches. There is no necessity here for conversion to one religion from another. If Hindus, Muslims, Buddhists, Jains, Sikhs, Christians, Parsees, Jews, Bahais and Theosophists all sincerely practised the religion into which they are born, all inter-religious argument and antagonism would cease, and we would no more behold the

shameful spectacle of man killing man in the name of religions both of which preach peace and love.

Let us remind ourselves that where there is spiritual experience there is no dogmatism, where there is no dogmatism there is no

fanaticism, and where there is no fanaticism there is no persecution. Therefore, let each man *practise* his own religion and all the infinite variety of faiths will live at peace with one another, and the pages of religious history will no more be stained black with blood.

THE INWARDNESS OF INDIAN PHILOSOPHY

By DR. P. T. RAJU, M. A., PH. D.

The introduction of the idea of self as the first principle, it was thought, introduced subjectivism into philosophy and brought ruin to the objective attitude, which alone could be rational and scientific. Hence arose the reaction against idealism of all types, the Platonic, the Berkeleyan, and the Hegelian. Whether we treat ideas as values, mental states, or categories, it is said, we give preferential treatment to the subject as opposed to the object, which is harmful to all scientific philosophy, which permits only an objective attitude. The subject is only an object among objects. This new philosophical attitude can hardly deal with inner reality, for inwardness refuses to be explained in terms of outwardness, and outwardness can never be turned into inwardness. Whitehead and all schools of realists, Alexander, and Russell now adopt this attitude. The pragmatists also take to it. This is inevitable, because of the separation of subject and object at the beginning of modern philosophy which implicitly treats the subject as one of two entities. The Hegelian development of it through Spinoza is understood as exalting one over the other and as even neglecting the second but not as bringing to the forefront a reality that is deeper than the two. For this attitude, that there is inwardness at all in our experience, becomes an ultimate philoso-

phical mystery. Whitehead treats it thus. The subject, for him, is a "superject,"¹ which is the emergent actual occasion due to the realized togetherness of the individual essences of eternal objects. It is to be found not only in conscious beings but also at the inorganic level. It is again a concretion of a number of occasions. And this concretion remains a mystery, to solve which God is postulated. Evidently reason cannot solve it. The Hegelian principle of self, which was a principle of reason or thought, now becomes the principle of irrationality. Consequently, our inner life must lie outside the range of philosophy.

Such on the whole is the atmosphere of contemporary Western philosophy. It is unnecessary to refer to other philosophical trends like positivism, agnosticism, phenomenism, materialism, etc., which are more avowedly objectivistic. Whitehead is undoubtedly one of the foremost leaders of Anglo American thought. In him many modern philosophical tendencies seem to have converged, and his ideas may be taken as representative. For him, philosophy is not so much a search for ultimate reality, inner or outer, as it is the working concep-

¹ *Process and Reality*, p. 39. See also *Science and the Modern World*, p. 230.

tion of the world as a whole. He claims to be a follower of the Platonic tradition. But in his philosophy is to be found only one of the stands we have noticed in Plato, namely the intellectualistic, conceptual, or scientific. Further even in Hegel we shall not be far wrong if we say that the inwardness of reality is not as such recognized. Both Hegel and his followers made self so formal a thought-product as to derive from it only a method for the explanation of reality. The being of self was practically overlooked; and self was treated as reason in its highest activity and not as transcending reason, so that it lost the true inwardness of ultimate being. True inwardness is religious inwardness. But Hegel places philosophy above religion. There is practically no Christian philosopher of the Middle Ages who would accept the notion that reason can comprehend God and can be more than God. "As with Neo-Platonism, there was in Christianity a principle of suprarational belief in all these matters. At the top of the revelation of Christ, and the high love of God which He inspired. This was not set on reason, but above it."¹ The setting of the philosophical consciousness, by Hegel, over the religious shows that the inwardness of reality, which religious consciousness alone can give, is not treated as ultimate. The philosopher, as the spectator of all existence including the inner, is detached from it; and his philosophy has turned out to be that of one who is external to reality and for whom reality is external.²

Modern western philosophy may therefore be taken as the triumph of the objective, or to be more exact, of the outward attitude

over the inward. The word objective may be taken as opposed to the subjective. But true religious consciousness is not subjective consciousness but the deeper inner consciousness, which is the ground of both the subjective and the objective. What is meant is that man now looks for reality not within himself but outside himself. Almost all the tendencies of modern western philosophy are examples. Even humanism adopts this attitude. Man is the physical being as we see him. Whatever lies deep within him does not concern philosophy. Certainly, this attitude has its advantages. Because of the growth and spread of interest in things mundane, the lot of human beings has improved. Man is not comforted with the promise of happiness in heaven but is made comfortable and happy here and now. Intellectual and scientific progress could not have been what it is but for this attitude. Moral, political, and social institutions are being given new forms through its influence, and superstitious elements are being eradicated. We are having new systems of moral, political, and social thought, and the philosophy that strengthens and propagates this attitude should by all means be encouraged. India badly needs it and is now becoming increasingly conscious of the need. But to keep the attitude within bounds, it is essential to note that the adoption of that attitude alone leads to an unbalanced life.

The development of Indian philosophy has its own peculiarity, though its growth is of a less complex nature. The deep inwardness reached in the Upanishads and intensified after the rise of Buddhism and Jainism has never been lost. The Jiva of Jainas, the Nirvana of the Buddhists, the Atman of Nyaya and Vaisheshika, Samkhya and Yoga, the Brahman of the Upanishads as understood by every Vedantic system are inner realities. Not even the Vishnu of the Vaishnavas and the Siva of the Saivas and the Sakti of the

¹ *The Mediaeval Mind*, I, 60.

² Probably Christianity by its insistence on the historical revelation of Christ and faith in His mediation is also responsible for creating an external attitude to religion. Christ (as a historical person) being external to us, our religious consciousness naturally adopts outward reference.

Saktas were left out as realities to be realized outside man. It made no difference whether the system was monistic or pluralistic, realistic or idealistic. Further, philosophy in India is just the exposition of this inwardness. The absence of the dogma that it is absolutely necessary to believe in a historical person as the mediator between God and man rendered the speculations purely philosophical. Many of the schools—Jainism, Buddhism, and even Vedantism in its highest developments—dispensed with the personal God. Indian thought was thereby freed from any subservience to theology. In fact, for the Indians there is no separate system of thinking called theology. Christian theology, whatever may be its contribution to philosophy, started as the application of the pure philosophical thought of Greece, which it derived through Neoplatonism. But in India, such a procedure was never adopted. Even if we take the local religions like the Pancharatra and the Pasupata into consideration, it is the Upanishadic philosophical tradition that absorbed them rather than vice versa. Their Gods, Vishnu and Siva, got identified with the Brahman, and their highest developments became systems of the Vedanta.

As the Upanishadic religion had no dogmas and did not grow around a particular historical person, wherever it spread it did not destroy. It spread by incorporating every local religion, be that the worship of a benevolent god or a barbarous deity. The process of incorporation lay in conferring its own inwardness upon every cult, even though barbarous, of external worship. The forms of worship were given a new meaning; their aim was explained to be the creation of inwardness, which was ultimately to dispense with all forms of external worship. Every god was a form of the Brahman, and every goddess a form of the energy of the

Brahman. The truth of both was inward; the figures in temples were only symbols.

It may be said that the relation between Neoplatonism and Christianity is just the same as that between the Upanishadic philosophy and the local cults of India. Just as Christianity assimilated Neoplatonic philosophy, the local cults assimilated the Upanishadic. But what happened was precisely the reverse. It is the Upanishadic tradition that absorbed the local cults. Christianity, whatever use it might have made of Neoplatonism, treated it as pagan, oriental, and un-Christian. On the other hand, the local cults of India are proud of being called Upanishadic. Ramanuja, Madhva, Srikantha, Sripati, and many other Vaishnava and Saiva teachers wrote commentaries on the Upanishads, or the *Brahma-sutras*, or both; and each contended that his philosophy alone was the Upanishadic philosophy. But none of the Christian fathers was correspondingly enthusiastic about Neoplatonism. Among the Indians, only the Jainas and the Buddhists did not care to trace their philosophy to the Upanishads, though as a matter of fact they were developing the Upanishadic philosophy of inwardness in their own way.

The development of the Upanishadic tradition is therefore a development of the philosophy of inwardness. The Upanishads themselves do not contain systematic expositions of inwardness. They contain statements of several truths or experiences, sometimes with some exposition and proof but often without them, of different persons belonging to different times and places. The *Brihadaranyaka* and the *Chandogya* Upanishads were composed about the seventh and the sixth century B. C. Mahavira and Buddha belonged to about the sixth. Till then there were no systems of thought, though there were already germs of different schools,¹ and

¹ See B. M. Barua, *A History of Pre-Budhistic Indian Philosophy*.

there were controversies between their exponents. Towards the beginning of the second century B.C., a schism arose within Buddhism, and during the discussions between the rival sects speculations about both logic and religion started. About the beginning of the Christian era, the Buddhist *Prajnaparamitas*, with their stress upon knowledge, were composed; and they mark the beginnings of the Mahayana as different from the Hinayana. This was the time when serious system building started. A number of schools began vigorous thinking. The Pasupata (Saiva) and the Pancharatra (Vaishnava) schools also entered the philosophical stage at this time.⁶ The formation of philosophical concepts seems to have been taken up in earnest from about the first century B.C., and continued up to about the seventh A.D., in all schools. The Buddhists excelled both the Jainas and the orthodox schools in system building. The great Madhyamika and the Vijñānavāda systems of the Mahayana are much earlier than the Vedantic systems, though the ideas of the Vedantic systems are earlier than those of the others.⁶ In the orthodox fold the first attempts at system building were made by a series of aphorisms or *sūtras* called the *Vaiśeṣikasūtras* (second century A.D.) of Kanada, the *Nyāyasūtras* (second century A.D.) of Jaimini, the *Yogasūtras* (third century A.D.) of Patañjali, and the *Brahmasūtras* (fourth century A.D.) of Bhaṭṭarāyaṇa.⁷ The *Saṃkhya-sūtras* belong to as late as the fifteenth century A.D. By about the seventh century, commentaries on most of the *sūtras* were composed, though

those on the *Brahmasūtras* are not available before Śaṅkara. Gaṇḍapada is the first great Vedantic avatāra whose writings are extant. He belonged to the seventh or the sixth century. Śaṅkara belonged to the eighth and his is the first great available commentary on the *Brahmasūtras*. Other commentaries belong to later periods. Then followed the Śaivaitic systems of thought in the ninth century, the most important of which is the *Spanda* (*Pratyabhijñā*) system of Vasugupta. Abhinavagupta is the greatest exponent of this school, which came to acquire the name of Pratyabhijñā in his time. The great scholar king, Bhoja, belonged to his school.

Both Śaiva and Vaishnava religions contain pluralism and monism, realism and idealism, and systems holding some middle positions. And yet the view of the inwardness of reality is constantly maintained. After all it is the Ātman that is to be meditated upon by all.⁸ For monism, it is the same as the Brahman or ultimate reality; and for systems which admit some difference between the two, it is akin to the Brahman, and the Brahman is to be realized within it. Controversies between the schools led to elaboration of logical principles, theories of knowledge, psychological and metaphysical speculations, and theories of conduct. But generally these subjects are not discussed in separate treatises. As Taylor says of the philosophers of the Middle Ages,⁹ the ancient Indians were not interested in knowledge for the sake of knowledge, but in knowledge for the sake of salvation, and the subjects were discussed in the same book as necessity for such discussion arose. But a few separate books, called *prakaraṇa-granthas* (treatises on subjects), were written, especially on theories of knowledge. But

⁶ It is said that these may be earlier, and the germs of their idea can be traced to the R̥gveda.

⁷ None of the works of Kaśakrishṇa and other Vedāntins referred to by Bhaṭṭarāyaṇa in his *Brahmasūtras* is available, and we cannot say whether those works were detailed expositions or short discourses and utterances as in the Upanishads.

⁸ There is no unanimity about these dates.

⁸ *Brahmasūtras*, IV, I, 3.

⁹ *The Mediaeval Mind*, II, 62.

these separate treatises on different subjects are not as many as one would wish.

One important phenomenon that happened in India is the disappearance of Buddhism from its native land. The Mahammadan invasions, the revolt of Brahmanism under Kumarila, the absorption of the highest phases of Buddhist philosophy by the Upanishadic through the efforts of Gaudapada and Sankara, and the growth of Saivism contributed to its disappearance. It has already been observed that Buddhism is the religion of inwardness par excellence, and its sole concern was inwardness. Its organization in India was practically confined to the monasteries; and when the Mahammadans destroyed them, Buddhism disappeared. Besides, there was the revolt of Kumarila on behalf of Brahmanism. And there was no occasion for the revival of even Buddhist philosophy; for the Vijñānavāda of the Mahāyāna, according to which Vijñāna or consciousness was the nature of ultimate reality, and the Sunyavāda, according to which the Sunya or the Void or Emptiness of all determinations occupies that high place, were absorbed by the Vedānta of Gaudapada and the Saivism of Kashmir.¹⁰ The latter incorporated both. Between the third and the fourth states of the *Mandukyakarika*, which is a Vedāntic work, is placed a fifth state called the Sunya, by the *Spandakarikas* of Saivism. Thus the Atman is said to have five states, wakefulness, dream, deep sleep, Sunya, and the fifth which is the highest, identical with Siva himself, and is pure *vijñāna*. In other words, the orthodox schools, while incorporating the philosophical concepts of the heterodox schools and of each other, generally assimilated their spiritual experiences also, so much so that, when Buddhism

disappeared, no spiritual need was felt in India to revive it. Kashmir Saivism, it is generally believed, developed under the influence of the Vedāntic Advaita, which contains both the ideas of *spanda* (vibration) and *pratyabhijñā* (recognition). Gaudapada himself regards the world as the *spanda* of *chitta* (mind).¹¹ And the view that our realization of the Brahman is not a becoming something other than ourselves, but is the recognition of our identity with it as eternally accomplished, belongs to Sankara's Advaita as well.

The development of the philosophy of inwardness into full-grown systems took, we may say roughly, twenty centuries—from about the tenth century B.C. to about the tenth A.D. The wonder of it is, as the Western writers point out, that no thinker in these twenty centuries cared to give us a book like Plato's *Republic* or Augustine's *Civitas Dei*. Western thinkers generally remark that Indian religion is unethical. If the statement means that Hinduism permits immorality, there cannot be a greater untruth. Hinduism has as stringent moral codes as any other. But if the statement means that ancient Indian philosophy has not handed down to us any system of ethical thought, it is mostly true. But it should not mean that Indian philosophy did not insist upon what we generally regard as moral principles as absolutely necessary for religious progress. There cannot be a greater falsity than to say that Buddha's religion was unethical. But he never discussed ethical principles relating to social structure. His ethics, like any other Indian teacher's ethics, was the ethics of inwardness. There is a very important sense in which it is more ethical than the ethics of the West. Western ethics loses its meaning except in society: a Robinson Crusoe has no ethics. But Indian ethics has its importance even for a Robinson Crusoe.

¹⁰ See the author's article, "An Unnoticed Aspect of Gaudapada's *Mandukya Karikas*," *Annals of the Dharmadharma Oriental Research Institute*, XXVI, Part I.

¹¹ See the same.

It is meant to fit into any social structure and laws, It is chiefly concerned with the discipline of the individual and is the fulfilment of social ethics.¹²

If the word ethics is understood as principles of discipline governing conduct irrespective of society, then Indian philosophy contains as much ethics as the western. There is systematic thinking about this discipline, so far as it concerns the path of inwardness. Even Christian philosophy could not have given a profounder ethical thought, so far as the aim of life is taken to be inner realization, than Buddhism.¹³ If Christianity, like Buddhism, is a religion of intense inwardness, its ethics must indeed be capable of being fitted into any system of social ethics. God and man do not change but our social ideas and rules of conduct change from place to place and time to time; and this change does not preclude the duty of man's realizing the inner truth. Somehow this supreme duty must make other duties subserve itself, without coming into conflict with them and without hindering social progress. That is why Buddhist religious ethics could accord with the social ethics of quite different countries, India, China, Japan, Burma, Annam, etc. Its ethics was the completion of the social ethics of these countries; and it did not oppose its own ethics to theirs.

The Western criticism of Indian thought is based on an ambiguity in the meaning of the term ethics. The word is derived from ethos,

¹² Attempts are made to interpret Hindu society according to the principle of *Dharma* (Law, Norm, Reality). But it cannot be proved that the philosophical meaning of *Dharma* was ever applied to the formation of society, and that its philosophy was first thought out and then an application made of it.

¹³ See Mrs. Rhys Davids, *Buddhist Physiological Ethics*; A. V. Govinda, *Psychological Attitude of Early Buddhist Philosophy*; and Tachibana, *The Ethics of Buddhism*.

which means customs, manners, etc., of communities. Indian philosophy has no system of thinking about such manners and customs. But the word ethics means also good conduct; and the conclusion is falsely derived that Indian religion does not insist on good conduct. But no other religion insists upon stricter morality than the Indian. The defect of Indian ethics, which we now feel, is that it in its turn is incomplete so far as the life of action concerns this world.

Like ethics, Indian psychology also was occupied with the inward. To quote what was said elsewhere; "If such a philosophy [of inwardness] is consistently and systematically developed, its attitude will be reflected in its ethics, metaphysics, epistemology, psychology and so forth. Just as we denied that, for the ancient Indian, there was a philosophy separate from religion and a religion separate from philosophy, similarly we should deny that there was ethics, epistemology, or psychology separate from religion. Psychology gives us different levels of inwardness; epistemology and metaphysics describe how that innermost reality blossomed into the world of subject and object, and ethics prescribes the ways in which if our life is disciplined, we reach that innermost reality."¹⁴

The advent of Islam did not contribute much to Indian philosophical thought as such; for its own philosophical developments were meagre, when compared to those already existing in India. Whatever it itself incorporated from Greece and Alexandria had little novelty for the Indian. Like Christianity, it could not be grafted on another religion. Developed round a historical person and with many dogmas, it had to destroy wherever it went; and unlike

¹⁴ Indian Philosophy : Its Attitude to the World " (*The Vedanta Kesari*, XXI, 169).

Buddhism outside India, it could not complete whatever was found incomplete. But it did give rise to some reformed religions like the Virassivism (Militant Saivism) of South India, the nonidolatrous Sthanakavasi sect of the Jainas in Guzerat, and Sikhism in the Punjab. To philosophy, its contribution is negligible. The advent of Christianity also has only similar effects.

The present condition of philosophy in India, if by it we mean original activity, may be described as stagnant. The Christian missionaries first took interest in it, not to encourage it but to find defects in it and thereby prove the superiority of Christianity. Meanwhile, Europe, in particular Germany, began studying it; and the discovery of Sanscrit learning was hailed by Schlegel as next in importance to the Renaissance. Vast stores of Buddhist philosophy were discovered. Then Indians themselves began studying their ancient authors using the same scientific methods as the Europeans. There were the Indian Renaissance and the creation of national feeling. Indians have now understood the comparative greatness of their ancient thought; and a few critical minds have noticed its comparative shortcomings also. They feel that one-sided inwardness is as harmful as one-sided outwardness. Reconciliation between the two is talked of. But it is not seen that true reconciliation is not possible without synthesis, and no attempt at a synthesis is made philosophically.

It has been remarked that, in ancient Indian philosophy, logic, ethics, epistemology, metaphysics, psychology, and religion are singularly mixed up. Modern scholarship, following western models, is trying to separate them and to bring the Indian speculations into life with the western. Yet comparatively little work is done in ethics and psychology.

The Western tradition is essentially a philosophy of outwardness, and the Indian a philosophy of inwardness. It is not meant that in either tradition the other element is completely lacking. Its presence is felt only incidentally now and then; it is otherwise pushed to the background and even neglected. And the Indian tradition is more consistently inward than the western is outward. Now and then in the latter, inwardness comes to the top and stays there for a fairly long time, particularly in Neoplatonism and medieval thought. But if this inwardness is really due to oriental influence—even Orphism is said to be oriental—then Western thought as such may be treated as essentially outward in its attitude. Even the differences between empiricism and rationalism, realism and idealism, materialism and spiritualism, etc., in western thought, are differences within this attitude and belong to the tradition of outwardness. Similar differences are found in the Indian tradition. It is, however, not to be thought that every Indian is an ascetic, without any sense of enjoyment and any taste for pleasures. What the ancient Indian felt was that no philosophy was required to justify pleasures and enjoyments, whatever be the forms prescribed for them. Probably he was mistaken here. An affirmative attitude to the world needs philosophical support, as life here has to be ordered according to ideals and principles. What the Indian thinkers accomplished, namely, the division of life into the four *asramas* or stages, was not enough; and they accepted the caste system as it formed itself, without any endeavor to introduce a principle for recasting it whenever necessary. In short, the philosopher as such was indifferent to all. For instance, Buddha preached salvation to all; but he did not care to teach equal social status for all. It would be unfair to say that either he or

Christ was a capitalist. Neither cared to think of economics or politics. Their only concern was with salvation.

Bearing these two main differences in view, a few contrasts in detail may be pointed out.

First, Indian philosophy is Atman-centric. Both the starting point and end of philosophy are the Atman. Everything originates from the Atman and is dissolved in it. It is the center of interest, the central principle in metaphysics, psychology, ethics, aesthetics, and religion. But western philosophy is society-conscious. Philosophy begins as a social adventure among the Sophists. Even modern science is said to be a social venture¹⁵. How to lead the best life on earth is the main concern and not infrequently the only concern. And life is social. Hence the peculiar outlook of western philosophy. Even the inwardness which Christianity endeavored to foster was gradually changed into outwardness the empirical or what Whitehead calls the historical revolt.¹⁶ As Professor Radhakrishnan says in another connection: "It is not the pale Galilean that has conquered, but the spirit of the West."¹⁷

Secondly, for the Upanishadic tradition, man is part (*amsa*) of Isvara or the Absolute, which is within him. For this theory, it is immaterial whether the individual retains his individuality or not in that reality. The highest aim in life is the realization of that reality. But for western philosophy, man is part of nature, which is to be controlled.

Next, according to the Upanishads, for man to be happy he should control his mind and attain a state of desirelessness.¹⁸ But

the western tradition has gradually developed the idea that man should control nature and make it serve his needs.

In the fourth place, whether reality is immanent or transcendent, ultimate reality, according to Indian¹⁹ philosophy, is the other to everything conceivable. But western thought, particularly the contemporary, is showing greater and greater dissatisfaction with such an idea. The neo-idealism of Croce has brought down the transcendent Absolute of Hegel, and Marx claims to have placed the Hegelian Absolute on its feet again. Russell, Whitehead, Dewey, Alexander, and many other contemporary great thinkers see reality here itself. Even immortality is interpreted as belonging to the life on earth.²⁰

Fifthly, preoccupation of thought with pure inwardness and the consequent indifference to externals have produced in India a purely universalistic outlook, which is, for example, exhibited in the tolerance which Hinduism shows to Islam and Christianity. The value of social solidarity, much less that of nationhood, was not felt by the ancient Indians. The present national feeling is not due to Indian philosophy. It may be admitted that Christianity is universalistic. But western philosophy on the whole promoted thinking in terms of society. It is not meant that India had no tribes or tribal feelings and conflicts. But thinking was never encouraged in terms of them. And we should not overlook the fact that for more than half a century philosophers of the West are speaking of national philosophies. Political and social thought of the West is the contribution of philosophers. But India has no political and social thought which may be regarded as systematic.

¹⁵ Levy, *The Universe of Science*, ch. iv.

¹⁶ *Science and the Modern World*

¹⁷ *Eastern Religion and Western Thought* p. 271.

¹⁸ Some contemporary Indians are vigorously attacking this attitude.

¹⁹ Cf. *neti neti* of the Upanishads.

²⁰ Cf. Alexander, *Moral Order and Progress*, p. 413.

It may again be repeated that this presentation of the two traditions, with a view to throwing their peculiarities into relief, is not meant to prove the superiority or inferiority of the one to the other. Each tradition has a long history and can count very great names as its followers. The world can no longer be left a zoo of cultures and philosophical tradi-

tions. It has to become one, and reflectively one, though this oneness is already being felt sometimes happily and other times painfully. It is time for the two philosophical traditions to become one each acting as the fulfillment of the other. (Reproduced from the *Philosophical Review*).

THE CHHANDOGYA UPANISHAD:

TEXTUAL INTRODUCTION (iii) QUALIFICATIONS FOR BRAHMAVIDYĀ

By SWAMI TYAGISANANDA

We have seen that the Vedic seers, except a few priestly-minded ones, were very liberal in their outlook, and were willing to throw open the portals of spiritual life and realisation to one and all, irrespective of any social restrictions which placed obstacles in the way of certain classes of society benefitting by the Aryan culture. The *Chhandogya* is no respecter of persons, and among the teachers mentioned in the text, we have members from all the castes. This shows that the *Chhandogya* does not confuse spiritual life with social conventions and tradition. However much desirable it may be that society should be an expression of the spiritual and moral ideals of its enlightened leaders, it is a pity that we often find that social life does not often keep pace with the discoveries or opinions of advanced thinkers. One need not therefore be surprised if, in some ancient texts, we find some solitary priest representing the conservative element in society, raising his voice against the liberal-minded opinion of the rishis, and trying to prevent the spread of culture and civilisation among the masses by social restrictions and legislation.

The *Chhandogya* rishis come from all stages of life or ashramas. There are brahmacharins like Satyakamajabala or Upakosala Kama-layana or Svetaketu who were still young, and had not entered into married life. We have also fathers of children like Uddalakarni (उद्दालकारुणि), and newly married grihasthas like Ushasta chakrayana (उषस्त चाक्रायन) who is represented as living with his young wife. We have also persons like Riqwa who was not observing any of the ashrama dharma. We have ritualists and wealthy house-holders like Prachinashala Aupamanyava (प्राचीनशाल औपमन्यव) who go in search of, and get instruction in, Brahmagvidya. We also find people like Janasruti who renounce all that they hold dear, in their eagerness to realise God. This shows that according to the *Chhandogya* a man has a right to Brahmagvidya in whichever ashrama he might be at the time when the thirst for realisation comes to him.

On a casual perusal of the book, a cursory reader may however be surprised to note the unduly large number of grihasthas mentioned among the teachers and disciples. This gives the lie direct to the contention of some

monastic-minded writers that the Vedanta is meant only for sannyasins and that they can take it up only when they become sufficiently old. This selection of a large number of grihastha aspirants and teachers may most probably be accounted for by the fact that the compilers might have been themselves only grihasthas and that they were anxious to compile these Vedantic teachings more for their own benefit as also of those who are similarly placed. It may also be due to the fact that the compilation itself is an appendage of the *Chhandogya Brahmana*, which deals with the duties of grihasthas. They might also have wanted to convince themselves as well as others, and to prove to the later generations, that there is no inherent opposition between Brahmanavidya and an active life of social usefulness, provided the social life is an expression of the inner realisation of the Vedantic teachings, or is made a means for such realisation. It may also show that if rituals are properly understood in their Adhyatmic symbolism, they can go hand in hand with Brahmanavidya. The fact that we find grihasthas both among the teachers as well as the disciples, may also show that this harmony can be effected both in the stage of the aspirant as well as in that of the realised man. The mention of Sri Krishna as one of the teachers, in Chapter IV, may be suggestive of the similarity of teachings of the *Chhandogya* to the *Gita* in this respect. Perhaps this might be the reason why the *Gita* is compared to *Samaveda* in the Santi-parva passage, already quoted in a previous article, and why the *Gita* itself considers the *Samaveda* as the best among the Vedas. It reminds us that a man need not necessarily be worldly, even though he is active in the service of the world, and that jivan-mukti is quite consistent with lokasangraha (लोकसंग्रह), that dharma and moksha are obverse and the reverse of the same coin,

Brahmanavidya is really opposed only to selfish and egoistic activities—ritualistic or social.

If we accept the traditional interpretation, we find the whole Upanishad closing apparently with the glorification of the grihastha jivanmukta. The reference to the company of women in the realised state in VIII 12. 3 etc. may show that the text cannot be dealing with a Sannyasin as it is impossible for him to desire such company of women as mentioned in the passage. The insistence on the necessity of Brahmacharya in spiritual life, in the same chapter, can be only with reference to a grihastha. There could be no need for such an injunction in the case of a man in any of the other three ashramas, which are known as Urdhvareta ashramas (ऊर्ध्वरेताश्रम), as they are characterised by absolute sexual continence. It could be meant only to teach even a grihastha aspirant to practise Brahmacharya if he wants to realise the Atman. The prayer in the last portion of VIII. 14 may not also quite fit in with one who is already a sannyasin. In VI. 45, the Sadvidya (सद्विद्या) is described as current among Mahashalas and Mahashrotriyas—i.e., wealthy educated grihasthas. V. 10. 1 also refers to the Mahashalas in connection with the Vaiswanara Vidya (वैश्वानरविद्या). The reference to sexual union in Purusha Vidya (पुरुषविद्या) shows that this Vidya cannot be meant for sannyasins. The reference in IV. 11. 2 to descendants of knowers of Vidya shows that Vidya may not be inconsistent even with the production of children see also reference to children in I. 9. 3, III. 13. 6, III. 15 etc. Some of the phalasrutis if taken in their literal sense, could be interesting only to married people. The Upakosala Vidya (उपकोसलविद्या) in IV. 10. 2. speaks of the teacher Satyakamajabala's wife interceding on behalf of his pupil,

Ushasti chakrayana who though a Brahmaavid is seen living with his wife as per I. 10. 1. If the orthodox interpretation were to be taken as correct, the story of Raiqua being offered a wife and lands and of his acceptance, would show that even a Brahmaavid can marry and have properties. The Vamadevy Vidya (वामदेव्य विद्या) of the second chapter, if understood literally can never be practised by a sannyasin.

Vyasa seems to have taken notice of this fact of the predominance of the grihasthas in the *Chhandogya Upanishad*, when he tries to explain the reason for it in *Brahmasutra* III, 4. 48. “कृत्स्नभावात्तु गृहिणा उपसंहारः ॥” The reason is that the householder's life includes more or less the duties of all the ashramas. The *Chhandogya* keeps in view the grihastha aspirant only, because all the spiritual practices mentioned in the text could not have found a place there otherwise. If only the needs of a few fortunate sannyasins are kept in view the book would have been useless to the majority of aspirants. It is for making the teaching available to one and all, even to those who cannot leave their hearths and homes, but who still desire to attain realisation without prejudice to the discharge of their social duties and responsibilities, that all the teachings are centred round grihasthas. What can lead even a grihastha to realisation can be helpful also to a sannyasin aspirant, but not vice versa.

From this, therefore, one should not conclude that the *Upanishad* has no place for sannyasins nor that the sannyasins have no use for this *Upanishad* and its teachings. According to Sankara, the word ब्रह्मसंस्थ in II. 23 refers to the sannyasins or at least to include the sannyasins. Similarly in explaining V. 10. 1 he takes the word तपस् as including Sannyasa ashrama also. If Panchagni vidya (पञ्चमिविद्या) is properly understood, the words in V. 10. 8 तस्माद्

जुगुप्सेत—‘therefore one should cultivate a feeling of disgust,’ is a clear invitation to renounce garhasthya and become a sannyasin. Again if we understand the story of Raiqua and janasruti properly, we may perhaps consider Raiqua as a real *Urdhwaretas* (ऊर्ध्वरेतस्), and Janasruti as willing to give up his garhasthya for realisation of the Atman. The insistence on Brahmacharya in Chap. VIII absolutely necessary even for the grihastha must be taken as showing in what high reverence the *Chhandogya* holds people who practise complete continence. We have already seen in our previous articles how sexual continence formed part of even sacrificial observances such as the diksha (दीक्षा). That even the Brahmana texts honoured sexual continence is evidenced by the statement of the *Jaiminiya Upanishad Brahmana* put in the mouth of Udvanta (उद्वन्त) an Atharvan, who came down from heaven to give instruction to three persons, (प्रेनिन्), Prenin, (मधुच्छन्दस्) Maddhuchandas and Asita, असित, who were performing a sacrifice—that meat-eating, sexual enjoyment and uttering false-hood are obstructions to going to heaven and that no rituals will be effective unless these three are given up. Similarly the *Satapatha Brahmana* XII. 7.15—17 lays down that those who have performed the Agnichayana rite thrice should not approach their wives. The *Taittiriya Brahmana* prescribes a modified form of Brahmacharyam even for grihasthas in discharge of their debt to the rishis. The last part of the prayer in VIII. 14, of the *Chhandogya* really shows only the eagerness of the rishi not to get himself entangled in sex enjoyments. Even the Vamadevy vidya (वामदेव्यविद्या) will be found to be meant only to extol continence as we hope to show in the course of notes on the text. When IV, 15.5 says that Brahmaloaka does not depend upon the performance of funeral obsequies it contains a subtle suggestion that it does not matter whether an aspirant has ‘putra’ (पुत्र) or not,

and that he may be entitled to Brahmaloaka even if he has not married. It thus provides an assurance to those who want to practise Brahmacharya. The concluding section of chapter VIII may also be understood to include persons in all the ashramas as we shall show later on. Thus the *Chhandogya* has therefore, no suggestion of contempt or indifference to sannyasa or the other Urdwareta ashramas. There is nothing to prevent even sannyasins from being benefitted by the teachings of the Upanishad, since they do not really insist on a married life or sex enjoyment for their efficacy. The phalasrutis as literally understood may not, no doubt, concern the sannyasins, who do not perform spiritual practices with a view to selfish results. But they may very well understand them in a spiritual sense, consistent with their nishkama spirit. Surely those rituals, which are meant only for grihasthas and could be practised only by them and by nobody else, need not be adopted by the sannyasins, but such portions of the vidyas as can be practised, without prejudice to Brahmacharya and the vows of sannyasa, can be practised even by the sannyasins with profit. Though many of the meditations may be found connected with the ritual they are really independent of the ritual, and can be done without any reference to the ritual. Therefore even those meditations which are subsidiary to ritual are available to a sannyasin also, though he may not perform the rituals themselves. *Brahmasutra* III 3.42 points out that the Upasanas mentioned in relation to some sacrifices do not really form part of the sacrifice and hence are not inseparably connected with them. The *Chhandogya* itself points out in I, 1-10, that the rituals can be performed with or without these meditations. Vide also I, 10, which shows how rituals were being actually performed without any Upasana. The effect of the ritual and Upasana being different, the Upasana can very well be performed by the sannyasins independently of any ritual with which it is connected.

That the *Chhandogya* could not have been unaware of the Urdhwareta ashrama is clear from Chap. II, 2 3, which expressly refers to them. It may also be guessed from the fact that the *Brihadaranyaka*, which belongs more or less to the same period, refers to it in III, 5.1, and IV, 4.22. It even refers to Yajnavalkya's sannyasa. Even the *Taittiriya Aranyaka* extols sannyasa as the highest of all varieties of all tapas. "तप्सामन्यासं तपसामतिरिक्त्वाहुः ॥" In fact even the Brahmanas refer to "yatis" and "munis". Thus I 4 of the *Tondya Brahmana*, which belongs to the *Samaveda*, speaks of Indra taking under his protection some yatis, one of whom was Brihadgiri. XIV, 7.4, of the same Brahmana refers to Vaikhanasas, connected with a place called Munimarana. These munis or Vaikhanasas, could only be people who have given up their family life. The *Aitareya Brahmana* XXXIII, 1, also refers to Naisthika Brahmacharins. *Taittiriya Brahmana* III, 10.1 tells the story of Bharadwaja who continued to study the Vedas until he was seventy-five years old and who was still eager to continue his Vedic study. Even the *Atharva veda* VIII, 1.1, refers to Naisthika Brahmacharins. So also *Atharva* XI, which pays hyperbolic honours to the Brahmacharin. The yatis are mentioned even in the *Rigveda* VIII, 3.9, VIII, 6.18, X, 72.7, etc. So also in *Taittiriya Samhita*, VI, 2.7.5. *Kathaka Samhita* VII, 5, *Aitareya Brahmana* XXXV, 2, etc. Munis are referred to in *Rigveda* X, 136, 2, VIII, 17 14, etc. Whether there was any difference between munis and yatis is not quite clear. Perhaps all those who did spiritual practices like meditation, without following the grihastha ashrama and its rituals, are meant by these terms. According to some, 'muni' refers to orthodox sects within the Vedic fold, and yati to non-caste sects who practise independent sadhanas. Others think that these terms refer to vanaprasthas and sannyasins respectively. The *Chhandogya* could not, therefore, have been unaware of the Urdhwaretashramas.

Brahmasutras also establish in III, 4-19 & 20 that this fourth ashrama is mentioned in the scriptures.

We thus see how the *Chhandogya* makes spiritual life and realisation available to one and all, to whatever caste he may belong by birth and in whatever ashrama he might be. Asvapati's statement that there was no avidwan (अविद्वान्) in his country may be taken to include the right of women also to vidya. Janasruti's taking his daughter to Raiqwa, and Raiqwa giving instruction to him through the daughter may also be taken to mean that the Upanishad does not make a distinction between the sexes in the matter of their right to Brahma-vidya. This right of women cannot be questioned in the face of Maitreyi and Gargi of the *Brihadaranyaka*, and of Vedic rishis like Vak, daughter of Ambhruna, and Ghosha, Apala, Viswavara and Sopamudra. The story of Satyakamajabala and Upakosala shows that there was no age restriction also.

That no formalities or rituals were required, is abundantly made clear throughout the text. The *Vaiswanaravidya* episode makes it clear that no special Upanayanam ceremony is necessary. Vide V. 11.7. तान् ह अनुपनीयेव एतदुवाच—He instructed them without any Upanayana ceremony. Where Upanayanam is performed, as in the case of Satyakamajabala, it was only for study of the Vedas. cf. Sankara's words in Bhashya on *Brahma Sutra* T. 3.26. उपनयनस्य वेदाध्ययनार्थत्वात्. Thus we do not find any Upanayanam in the case of the Panohagni vidya (पञ्चामि विद्या), Samvarga vidya (समवर्गविद्या), Sadvidya (सद्विद्या) and Bhuma Vidya (भूमा विद्या). The ritualistic Upanayam, required for the study of Vedic texts only, has no place in Brahma-vidya, since the study of the texts themselves does not necessarily form part of Brahma-vidya. This is abundantly made clear by Aruni's remarks to his son who had just returned after finishing studies, and by Narada's remark to Sanatkumara at the beginning of the seventh chapter that he was not yet free

from the miseries of samsara even after a mere study of the texts. Raiqwa's instruction to Janasruti and Uddalakaruni's instruction to Svetaketu show that Brahma-vidya has no necessary connection with Vedic text or Vedic study. Therefore, even Vedic study cannot be a necessary preliminary requisite, much less the Upanayana rite. The only formality which was required, if at all, was for the aspirant to go to his guru and express his desire to be his sisya (शिष्य) and to show himself ready to be at the guru's service. Vide *Brihadaranyaka* VI. 2.7. "वाचा ह स्मैव पूर्वं उपयन्ति स ह उपायनक्रीत्या उवास—The ancients used to approach their teacher simply through declaration. Aruni lived as a student by merely announcing that he was a student. No doubt we find in some cases the aspirant's approaching the teachers with fuel in hand, but this is only symbolic of vairagya and humility, and readiness to serve the guru. This symbol can be dispensed with where the guru is otherwise satisfied with the aspirant's humility and vairagya. Many of the aspirants being householders, there could not possibly have been any fresh Upanayanam for them, although they too carried fuel in hand, and so no Upanayanam could be signified by the sisya merely carrying fuel to the guru.

The *Chhandogya* however advocates the necessity for some preliminary qualifications in the aspirant for Brahma-vidya. We have already seen how it insists in the eighth chapter on Brahmacharya as a preliminary qualification even in the case of grihasthas. Intense shraddha and a genuine spirit of selfless public service and a willingness to renounce the world, if necessary, are also advocated in the story of Janasruti. Satyakamajabala's story shows what importance the Upanishad pays to sincerity, innocence and freedom from guile, readiness to open out one's heart to the guru and an intense love of Truth. Upakosala's story insists on persistence, self-control, and a resolute determination to give up all personal comforts and conveniences of life. The necessity for

humility and freedom from egoism, of absence of pride and arrogance arising from the consciousness of superior social status is shown in the Panchagnividya and Vaiswanaravidya. Indra's conduct and behaviour with regard to the instruction given by Prajapati shows us the necessity for intelligent *vicharam* (विचारम्) on the basis of one's own reason and experience and the capacity to the reject whatever was found

inconsistent with reason and experience, even though the instruction may come from God himself.

The *Chhandogya* thus accepts the necessity for all the elements of *Sadhanachatushtaya-sampatti* (साधन चतुष्टयसम्पत्ति) as preliminary qualifications for *Brahmavidya* as pointed out by Sankara at the beginning of his *Sutra Bhasya*, nothing more, nothing less.

THE WHEEL OF DHARMA

By Anagarika Dharmapriya.

Roll on, O Conquering Wheel,
And cross both land and sea;
Love is more strong than steel,
And hate must yield to thee.
Roll on in thy victorious course,
And set the nations free from force.

Before thy sun-like sweep
The hosts of Mara fly;
Like wan stars to the deep
When Dawn impearls the sky.
Thy splendour spreads from zone to zone—
Roll on, and make the earth thine own.

Conquer the hearts of men
With love intense, profound;
And penetrate that den
Of darkness underground,
Where, in the midst of shadows deep,
Lust and hate and folly sleep.

Ascend into the sky
And like the sun at noon
Shower radiance from on high—
Thy love's unstinted boon.
When thou hast set the people free
The universe will worship thee.

FURTHER REFLECTIONS ON PROGRESS

By ALDOUS HUXLEY

In the present article, I shall try to throw some light on the idea of progress in its relation to man's Final End, the realisation that 'thou art That.' Seen from the standpoint of the Perennial Philosophy, biological progress is a heritable advance in the quality and extent of consciousness. In the course of terrestrial evolution life has developed awareness and in man, the highest product of that evolution, awareness has reached the point where any given individual can, (if he so desires, knows how and is prepared to fulfil certain conditions) open himself up to the unitive knowledge. It leads merely to the possibility of such a knowledge. And it leads to this possibility through the development of free will and self-consciousness. But free will and self-consciousness are the root of specifically human ignorance and wrong-doing. The faculties that make the unitive knowledge of reality possible are the very faculties that tempt human beings to indulge in that literally insane and diabolic conduct of which man alone of all the animals, is capable. This is a world in which nobody ever gets anything for nothing. The capacity to go higher is purchased at the expense of being able to fall lower. Only an angel of light can become the Prince of Darkness. On the lower levels of evolutionary development there is no voluntary ignorance or deliberate evil-doing; but, for that very reason, there is also no enlightenment. That is why, in spite of Buchenwald and Hiroshima, we have to give thanks for having achieved a human birth.

Any creature which lives according to instinct lives in a state of what may be called animal grace. It does, not its will, but the will of God—in—Nature. Man does not live by instinct; his patterns of behaviour are not inborn but acquired. He is at liberty, within the restraints imposed by society and his own habits of thought, to choose the better or the worse, the moral and intellectual means to the Final End or the moral and

intellectual means to self—destruction. "Not my will, but Thine, be done." This is the essence of all religion. Free will is given that self will may, be annihilated in the spiritual equivalent of instinct. Biological progress is a straight line, but the spiritual progress which we are at liberty to superimpose on the human end-product of biological progress rises in a spiral towards a point corresponding to, but incommensurably far above, the position of the animal that lives according to instinct, or the will of God-in-Nature.

Specifically human progress in happiness, virtue and creativeness is valuable, in the last analysis, as a condition of spiritual advance towards man's Final End. Hunger, privation and misery; covetousness, hatred, anger and lust; hide-bound stupidity and insensitiveness—all these are obstacles in the way of spiritual advance. At the same time it should not be forgotten that if happiness, morals and creativeness are treated as ends in themselves instead of means to further end, they can become obstacles to spiritual advance no less serious, in their way, than wretchedness, vice and conventionality. Enlightenment is not to be achieved by the person whose aim in life is to 'have a good time,' to the puritan worshipper of repressive morality for its own sake, or to the aesthete who lives for the creation, or appreciation of formal beauty. Idolatry is always fatal; and even the highest human goods cease to be goods if they are worshipped for their own sake and not used, as they are intended to be used, for the achievement of an ultimate good that transcends them.

We now come to progress in relation to the spiritual life—in relation, that is to say, to the conscious pursuit of man's Final End. Significant in this context is the Buddha's remark that he who says he is an *arhat* thereby proclaims that he is not an *arhat*. In other words, it is fatal to boast of achievement or to take satisfaction in an experience which, if it genuinely partakes of enlightenment, is a

product of grace rather than of the personal effort. Progress in spirituality brings contrition as well as joy. The enlightenment is experienced as joy: but this bright bliss illuminates all that, within the self, remains unenlightened, dispelling our normal blind complacency in regard to faults and shortcomings and causing us to regret not merely what we are, but even the very fact of our separate individuality. In total and uninterrupted enlightenment there can be nothing but the love, joy and peace which are the fruits of the spirit; but on the way to that consummation contrition must alternate with bliss, and progress can be measured by the nature of that which is repented sins, imperfections and finally our own individualised existence.

Side by side with genuine progress in spirituality is an illusory progress through experiences which are thought to be apprehensions of the ultimate reality, but which are in fact nothing of the kind. These experiences belong to one or other of two main classes. In the first class we find these emotional intoxications induced by focussing devotion upon a figment of the imagination for example, the mental image of some divine person. Certain classes of spiritual exercises, such as those devised by St. Ignatius Loyola, exists solely for the purpose of training the imaginative powers and of arousing intense emotions in relation to the fantasies thus deliberately conjured up. Genuine mystics, such as

St. John of the Cross or the author of *The Cloud of Unknowing*, insist that it is, in the very nature of things, impossible to come to a realization of ultimate reality by the cultivation of the fancy and the feelings; for the fancy and the feelings belong to the separate ego, whereas the immanent and transcendent Godhead can only be realized when the separate ego has been stilled and put aside, when an empty space has been created in the mind so as to make room, as it were, for the Atman-Brahman. The ecstasy of fancy-begotten emotions is entirely different from unitive knowledge of the divine Ground.

The illusory experience of the second class are those induced by a form of self-hypnosis. Great stress is laid in many of the *Mahayana sutras* on the necessity of avoiding the false *samadhi* of the *sravakas* and the *Pratyeka Buddhas*. This is a negative condition, an absence of consciousness rather than its transfiguration. The world is escaped; it is not seen anew *sub specie aeternitatis*. "If the doors of perception were cleansed," wrote Blake, "the world would appear as it is, infinite and holy." But in this false *samadhi* there is no cleansing of perception; there is merely a turning away, a temporary abolition of perception. This is a reversion towards the condition of inanimate matter, not a progress towards the Final End of unitive knowledge of the divine reality within the soul in and beyond the world.

NOTES AND COMMENTS

Madras sets the clock back

The recent translations of the *Mahabharata* and the *Ramayana* into Russian by a Sanskrit scholar in Moscow and the new institution of chairs for Sanskrit in some of the universities in America are but a few indications of the growing interest of the West in the study of Indian culture and in the language in which it is enshrined, namely Sanskrit. The voices of Max Muller and Schopenhauer who sang the praises of Sanskrit reach us over centuries to remind us as it were, of the importance we should give to its study, especially when a free India has to formulate her national educational policy. Wrote Max Muller in *What India can teach us*: 'But even if Sanskrit were more of a dead language than it really is, all the living languages of India, both Aryan and Dravidian, draw their very life and soul from Sanskrit'. H.H.Wilson has something very relevant to say on this point: 'Every person acquainted with the spoken/speech of India knows perfectly well that its elevation to the dignity and usefulness of written speech has depended, and must still depend, upon its borrowing largely from its parent or kindred source; that no man who is ignorant of Arabic or Sanskrit can write Hindustani or Bengali with elegance, or purity or precision and that the condemnation of the classical languages to oblivion would consign the dialects to utter helplessness and irretrievable barbarism. (Asiatic Journal, Vol. xix. p. 15).

'I do believe', Max Muller continues, 'that not to know what a study of Sanskrit, and particularly of the Veda, has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding and living, is a misfortune, or at all events a loss, just as I should count it a loss to have passed through life without knowing, however little, of the earth and the sun and moon the stars—and of the thought, or the will or the law, that govern their movements'.

It is not only the spoken speech of India that owes the soul of its dignity and elevation to the parent language of Sanskrit. Many of the noble and lofty ideas and ideals which have become part and parcel of Tamil culture, can be traced to Sanskrit influence. Shaivism as we see it today is definitely a fruit of Sanskrit influence. It was Sanskrit that transformed the fighting tribal Kartikeya into the cultured Subramanya of today.

With the unerring insight of a nation-builder Swami Vivekananda saw the place of Sanskrit in the scheme of national education he envisaged for India. In his most constructive and thought-provoking lecture, *The Future of India* delivered at Madras he says:

'Therefore, the ideas must be taught in the language of the people; at the same time, Sanskrit education must go on along with it because the very sound of Sanskrit words gives a prestige and power and strength to the race. It is culture that withstands shocks, not a simple mass of knowledge. You can put a mass of knowledge into the world, but that will not do it much good. There must come culture into the blood. We all know in modern times, of nations which have masses of knowledge, but what of them? They are like tigers, they are like savages, because culture is not there. Knowledge is only skin-deep, as civilisation is, and a little scratch brings out the old savage..... The only safety, I tell you, men who belong to the lower castes the only way to raise your condition is to study Sanskrit, and this fighting and writing and frothing against the higher castes is in vain: it does no good, and it creates fight and quarrel, and *this race, unfortunately already divided*, (italics ours) is going to be divided more and more. The only way to bring about the levelling of caste is to appropriate the culture, the education which is the strength of the higher castes.'

We have reproduced the above observations both from the lovers of Indian wisdom outside India and the makers of India, just to show how vitally important they felt the study of Sanskrit for maintaining the life-arteries of Indian culture. At this hour of India's history when India should furiously think of planning her educational policy along lines that will rehabilitate her culture, it is very disappointing to find the proposals of the S. S. L. C. Board appointed by the Madras Government, relegating Sanskrit to the limbo of an optional language in the curriculum. Hitherto Sanskrit, Tamil, and Telugu were offered as second languages and a study of one of these languages was compulsory. According to the present proposals Sanskrit is to be uprooted from this position and is to take its place along with Persian or Arabic! Persian and Arabic are offered only in some schools and Sanskrit in the new scheme will be getting two periods! Naturally Sanskrit will vanish from such schools as do not want to offer any course in optional languages. As these lines are being written we hear that the Government have accepted the proposals of the S.S.L.C. Board.

We appeal in the name of Indian wisdom and its devoted admirers inside and outside, we appeal in the name of the makers of India like Swami Vivekananda to the sponsors of the above proposals, not to rob the youth of India the sacred opportunity of learning its sacred language, its Daivi bhasha, the mother of her culture. Let not the state of utter helplessness and irretrievable barbarism which Mr. H. H. Wilson saw for the spoken dialects of India when torn asunder from the parent source, come to Tamil is our prayer. May the voices of the Madras premier, Sri Ramaswami Reddiar who, in his recent convocation speech at Chidambaram exhorted the youth to revive and relive the ancient traditions of Hindu culture through reverential study of our scriptures and the voice of other Ministers who spoke of Sanskrit as the mother of our culture and assured us that the Government will do their best to promote Sanskrit studies and to maintain the time-honoured status of Sanskrit, gather strength and volume so that the retrogressive steps contemplated in the above proposals may not put us back by years in our cultural journey.

REVIEWS AND NOTICES

THE DEPRESSED CLASSES: BY
MOHINDER SINGH. THE HIND KITABS,
PUBLISHERS, BOMBAY. PAGES 213 + XL.
PRICE RS. 7 8-0.

When Field Marshal Smuts was censured in the U. N. by Mrs. Vijayalakshmi Pandit for his policy of racial discrimination against the Indians in South Africa, Smuts found it quite handy to retort by an indictment on India for her treatment of her Depressed Classes. How can India face the world with this black scar on her face? India has given birth to the highest philosophy and religion in the world that speak of world-brotherhood and the divinity of the human personality, and in India men trample over the necks of their brethren in the name of religion! As long as there are 5 to 6 crores of the Depressed Classes left in the limbo of illiteracy, starvation and oblivion, India cannot

enjoy the fruits of the new-born freedom. At no time was the problem of the Depressed Classes so poignant and so insistent as today in the context of Indian independence. And hence Sri Mohinder Singh's study of the problem is both timely and very helpful to-day.

Sri Mohinder Singh goes into the problem with a sympathy of heart and thoroughness of detail that it richly deserves. A mere glance at some of the chapter headings will bear out the thoroughness of the survey. The Standard of living, Problems of debt and credit, Social and economic disabilities, Customs, beliefs and culture, Caste organisation and Government, Measures of social and economic Amelioration are chapters that bring to light the hidden strength, racial vitality, dynamism and purity that are inherent in the Depressed Classes but which are never recognised. Writes the author 'only offences most heinous

involve permanent expulsion. For less serious offences a man may be outcasted either for a definite period or till he performs some purificatory ceremony. . . The outcaste has invariably to feast his brethren before he can be restored to caste. At times this has to be preceded by penances or purificatory ceremonies of various kinds. This would especially be the case if the offence involved is of a religious nature, e.g., insulting a Brahmin or killing a cow—(p. 189 & 189). There is in evidence among them considerable elasticity in the matter of traditional occupations which vouches for their susceptibility to healthy modern influences. The author records many cases where members of functional castes are leaving their traditional occupation and taking to other occupations in increasing numbers.

In the last chapter entitled Measures of social and economic amelioration the author has got very practical and important suggestions to offer to banish the indebtedness, illiteracy and social disabilities among the Depressed Classes. Fifty years ago Swami Vivekananda said that the problem of India is the problem of the masses (alas! We are now where we were fifty years ago) and he had something very optimistic to say about them. He said that compared with other countries the masses of India are the most self-reliant, pure and hard-working. It is the duty of every Hindu to know them in their true perspective, to study the problem of the Depressed Classes intimately and give them their due, the prestige and status of an efficient limb of the Hindu Society. 'Could not such a metaphysics' writes Mr. Mukherjee in his Introduction 'give birth to a new consciousness of the majesty and dignity of the common man, and sponsor a new country-wide campaign of social goodwill and amelioration born in the womb of aggressive Hinduism? Could not the Constituent Assembly give the lead to this movement by the declaration, backed by penal measures, that all serfs and bond-slaves are emancipated from the day of Indian Independence?'

The Hind Kitabs must be congratulated for the excellent printing and get-up of the book. They deserve the grateful thanks of India and her well-wishers for making available this valuable document on a problem whose solution cannot brook any delay.

HIMALAYAS: THE ABODE OF LIGHT. BY NICHOLAS ROERICH. NALANDA PUBLICATIONS, POST BOX 1363 BOMBAY. PAGES 180; PRICE NOT MENTIONED.

India's spiritual conquest of Russian hearts is not a new chapter in India's cultural history. Roerich is a new-born child of India who has made

India not only his spiritual mother but his home. Mystic-dreamer, painter and writer, he always dips his brush and pen in the ink of Indian idealism. From his home in the Himalayas he has been giving to the world a regular stream of paintings and writings brimming with the peace and bliss of the Himalayas. The present book brings together nearly twenty-four of his writings and paintings.

Every monograph opens with a painting which prepares the mind of the reader for receiving the mysticism of Roerich's writings. All the paintings have the background of the Himalayan snow. Perhaps the snow is too much in the paintings and produces a monotone. It is difficult to single out one painting or one essay from the collection for its extra-excellence. All contribute to impart to the sensitive mind the spiritual awareness which is the one gift of the Eternal Snows.

The Nalanda publications have to be congratulated for this service done to all lovers of art and the Himalayan snows, of bringing together these paintings and writings of one of the remarkable and interesting personalities of the twentieth century.

ATMA—BODHA OR SELF-KNOWLEDGE OF SRI SANKARACHARYA. TRANSLATED BY SWAMI NIKHILANANDA. SRI RAMAKRISHNA MATH, MYLAPORE. PAGES 320 PRICE RS. 4.

Atma—bodha consisting of sixty-eight elegant and simple Sanskrit verses is a powerful primer of Advaitism ascribed to Sankaracharya. According to the Advaita Brahman is the all-pervasive spiritual reality and the self-within us is that reality. Hence to know our self as Brahman and every other thing as unreal is to come by self-knowledge as also to climb to the highest flights of Advaitic realization. The early stanzas give us the nature and magnitude of the impediments to this self-realization, and how to remove them. The treatise rounds off by describing in vivid terms the realization of identity between Atman, the individual self and Brahman and the bliss that results from such realization.

Swami Nikhilananda has taken this opportunity to expatiate on the religion and philosophy of Advaita-Vedanta in a scholarly and long Introduction. Those who like to have definite and clear ideas about Advaita-Vedanta will do well to go through this introduction. The translation of the stanzas is lucid and accurate and the notes fully explanatory.

The value of the book is beyond measure increased by the Appendix where the translator has given some of Sri Sankara's hymns and stotras to Gods and Goddesses with a free translation. Often the busy world goes away with the impression that Sankara is a dry Advaitin and nothing more. A full appraisal and appreciation of Sankara's great personality must include an emphasis on his deep devotional aspect as evidenced in his mellifluous hymns. Swami Nikhilananda has placed all lovers of Indian wisdom under a debt of gratitude by bringing together in this volume Sankara's Advaitic genius and devotional fervour and thus presenting the full Sankara to the readers.

The printing and get-up of the book is good and it is priced moderately.

FIVE - MINUTE BIOGRAPHIES:

BY DALE CARNEGIE. VORA AND CO 3,
ROUND BUILDING, KALBADEVI ROAD,
BOMBAY 2. PRICE Rs. 4-12-0. PAGES 256.

In the present volume Dale Carnegie has once again brought to focus his marvellous fund of biographical facts about outstanding men and

women and his genius for condensation. We had a taste of his genius for biographical writing in his book, the 'Biographical round-up'. Like a master-painter, he achieves wonderful effect by a few strokes of his pen and these are naturally the lightning incidents in the lives of these stalwarts.

The struggles and achievements of some fifty great lives are packed in these pages. Writers, presidents, dictators, world-moving actors, and actresses and businessmen flit across the pages and make us breathe the rarefied air of their endeavours and achievements. The genius of Carnegie is seen when he brings up his hero from nothing. He begins his story by narrating a very common incident in their life, but with that he throws off as they have done, the lid that was covering their greatness. And all this in racy American limpid prose!

India has yet to learn this art of constructing short and living biographies. Vora Publishers by making this wonderful book available in India has awakened the literary consciousness of India to the above need and has thus done a service to India. The illustrations add interest to the biographies and the printing and get up maintain the high traditions of the Vora Publishers.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION

Report for the year 1946

The 38th Annual General Meeting of the Ramakrishna Mission was held at the Belur Math premises on the 5th October, 1947. The following is a brief report of the work done by the Mission during the year 1946.

Centres: There were altogether 65 Mission centres and 8 sub centres, which served all without distinction of caste, creed or colour and preached non-sectarian religious principles

Relief Work: During the year under review, Riot Relief work was conducted in Tippera and Noakhali Districts. The Mission distributed up to the end of December, 1,736 blankets, 6,060 pieces of cloth, 2,278 sweaters and banians, 4,669 utensils, 325 mds. 25 srs. of rice and 203 lbs. of powdered milk; besides rosaries, vermilion packets and conch-bracelets were largely distributed. The Outdoor Dispensary at Himchar treated 1,746 patients. The Evacuee Relief Camp at Sylhet fed

221 persons twice a day and distributed 18½ mds. of rice to 317 refugees. The Sargachhi Ashrama distributed some woollen blankets and chaddars among the refugees. Up to the end of December last, receipts under this head were Rs. 2,49,272-11-3 and disbursements Rs. 86,053-3-9. The work is still continuing

For the riot-affected people in Bihar, Relief work was conducted on a small scale. Flood Relief work was conducted in the Districts of Cachar, Chittagong and Sylhet.

Medical Work: The Mission conducted 6 general and 2 maternity Hospitals, with a total of 514 beds. The total number of indoor cases was 11,977, and that of surgical cases, including those of the Eye Hospital at Brindaban, was 3,063. The 41 outdoor Dispensaries, including the T. B. Clinic at Delhi and the Eye Clinic at Karachi, treated in all 5,00,744 cases during the year.

Educational Work: Work under this head included two Colleges, 4 Residential High Schools, 12 Secondary Schools and 11 H. E. Schools and 11

M. E. Schools, with a total of 4,080 boys and 1,922 girls; 49 Primary Schools with 2,886 boys and 2,725 girls. 13 Night Schools with 416 students, 4 Industrial Schools with 367 students, and two centres for technicians having 130 mechanics and electricians under training. The Mission had 35 Students' Homes, which accommodated 1,532 students. The Orphanage at Rabara, in 24-Parganas, had 180 boys on its rolls.

Work for Women: Under this head the Mission conducted the Women's Department of the Benares Home of Service, the Maternity Hospitals at Calcutta and Taki, the Widows' Home at Puri, the Women Invalids' Home at Benares, the Sarada Vidyalaya at Madras, the Sister Nivedita Girls' School at Calcutta, etc.

Work outside India: In Mauritius, Singapore, Burma and Ceylon the Mission carried on its educational and cultural activities:

Finance: The total receipts of the Mission in India in 1946 were Rs. 32,10,699-9-5 and the total disbursements Rs. 31,53,513-4-0.

Belur Math (Howrah),

October 7, 1947. SWAMI MADHAVANANDA,
General Secretary, Ramakrishna Mission.

CHITTAGONG FLOOD RELIEF

Ramakrishna Mission's Appeal

The Ramakrishna Mission has started Flood Relief work in the Chittagong District, and the first distribution of foodstuffs took place on the 14th September last. Since then it has been giving weekly doles of foodstuffs through two centres—one at Mahira and another at Anwara, covering about 10 villages. Every week 340 recipients are being helped with rice and some 660 persons with Chira, biscuits and milk. We have sent about 400 mds. of biscuits to make up for the shortage of rice, which is hard to procure even at Rs. 38 per maund. As the standing crops were destroyed, we have distributed seedlings to the cultivators so that the next crop may not fail in the area. We have also opened an outdoor Dispensary, which gives medical relief to the people. Fortunately there is no epidemic of any kind. Hut construction has to be provided for, since winter is approaching, and there is need for clothing also. We appeal to our generous countrymen to supply us with funds. Contributions will be thankfully received and acknowledged at the following

address: The General Secretary Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

Belur Math (Howrah),

October 18, 1947. SWAMI MADHAVANANDA-
General Secretary, Ramakrishna Mission.

INDO BRITISH GOODWILL MISSION

The Indo-British Goodwill and cultural Mission to India led by Swami Avyaktananda is now visiting important cities and meeting distinguished men and leaders in India. The Mission is being enthusiastically received everywhere.

After their sojourn at Bombay on landing, they visited Karachi. They are now in New Delhi meeting leaders and visiting important places. Swami Avyaktananda had an interview with Mahatma Gandhi.

The Mission consists of Miss Vivyan Jenkins, Dr. D. N. Dutt, Mr. Robert Horniman, Miss Margaret Flint, Rev. V. N. Andrew and Mr. M. Van Sprang. The cultural Mission has come to India to gain first hand experience of the great cultures extant in India and to strengthen the relationship of cultural give-and-take between Britain and India at a critical time in the history of India.

RAMAKRISHNA MISSION'S APPEAL

Refugee Relief at Kurukshetra

The public is aware that a huge number of refugees from West Punjab has been gathered at Kurukshetra, in East Punjab. The Ramakrishna Mission has started relief work at that place to help these sufferers. At present a free Milk Canteen is being run for the children, and medical aid is being given to the sick, both of which were urgently needed. The work will soon be expanded with the addition of a free Kitchen.

The plight of these absolutely helpless people can easily be imagined. The winter also is approaching. We appeal to the generous public for immediate help in aid of these unfortunate sisters and brothers. Contributions will be thankfully received and acknowledged at the following address: The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

Belur Math (Howrah).

November 5, 1947, SWAMI MADHAVANANDA
General Secretary, Ramakrishna Mission

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SRI RAMAKRISHNA'S PRACTICE OF ISLAM

By SWAMI SARADANANDA

From the Advaitic state of consciousness the Master came to know about another fact. To be established in the state of Advaita is the goal of all spiritual practices. For before this time, he had practised the disciplines of the various religions of India, and come to the realisation that they all took one to the state of Advaita. When we asked him about the Advaitic realisation, he told us again and again: "My boy, that is the last word in spiritual life. It is a natural state that comes on the soul in the full maturity of divine love. Understand that it is the final goal of all religions, and that all religions are so many paths leading to the same goal."

As a result of his Advaitic realisation, the Master's mind gained a wonderful catholicity. He developed a great sympathy for all religions which consider the realisation of God as the final end of life. But he was not able to know at first that this perfect catholicity and sympathy for all the faiths was a realisation that he of all men had for the first time, and that no one in the past was ever able to gain it in such fullness as in his case. He came to understand it gradually through his contact with many spiritual aspirants during his stay at Dakshineswar and his pilgrimage to holy places. But even from now he used to feel

very much pained when he saw one-sidedness in religious matters in any one, and he would try to rectify this mentality whenever he came across it.

The Practice of Islam

How wonderfully liberal the Master's mind at this time had become, having been established in the monistic knowledge, is indicated clearly by an event of his life at this time. We know already that after his full realisation of Advaita the Master suffered from physical illness for several months. The event, we refer to, took place after he was cured of his illness.

A certain person, Govinda Rai by name, had been practising religion from some time before this event. Hriday says that he was a Kshatriya by caste. Most probably he was well-versed in Persian and Arabic. Having studied various religious schools and having associated himself with various sects, he finally felt attracted by the liberal views of Islam and was duly initiated into it. We are not sure, however, how far he followed the social customs of Islam though he accepted its religious views. But we have heard that since his initiation into that religion, he had been devotedly studying the Koran and enthusiastically practising according to the Koranic methods. Govinda

was a lover of God. Probably the method of God-realisation according to the teaching of the Sufi sect of Islam had a strong hold on his mind. For he used to be engaged day and night in the realisation of his ideal like the *dervishes* of the Sufi sect.

The Arrival of the Sufi, Govinda Rai

Anyhow he happened to arrive at that time at the Dakshineswar temple, and finding the Panchavati very convenient for his *sadhana*, he established his seat in its cool shade and began to spend his days. Like the Hindu monks, the Mussalman Fakirs also were at that time welcome at the temple of Rani Rasmani and received equal hospitality at the temple. Therefore so long as Govinda stayed at the temple he had not to go out to beg his food, but spent his days blissfully devoting himself to the thought of his Lord. Having seen Govinda, the Master was attracted to him; and when he conversed with him he was charmed by his sincere faith and love of God. His mind was therefore drawn towards the religion of Islam and he thought within himself: 'This also is a path to God-realisation. The infinitely playful Mother has been leading many persons along this path to the blessedness of realising Her lotus feet. I must see how Mother fulfils men along this path. I must receive initiation from Govinda and devote myself to the practice of this *sadhana*.'

The Master Receives Initiation from Govinda

Action quickly followed thought. He expressed his mind to Govinda, was initiated by him and gave himself up to the practice of Islam. 'At this time,' the Master said to us, 'I used to repeat the name "Alla", wear my cloth in the fashion of the Muhammadans, and recite the Namaz regularly. All Hindu ideas being wholly banished from the mind, not only did I not salute the Hindu gods and

goddesses, but I had no inclination even for visiting them. After passing three days in that way, I fully realised the goal of that form of devotion.' During his practice of Islam the Master first of all saw a radiant Person with a long beard and of grave appearance; and then his mind, passing through the realisation of the Brahman with attributes was finally absorbed in the Brahman, without attributes.

The Master's Conduct During the Practice of Islam

Hriday used to say that during this practice Sri Ramakrishna was ready to eat all sorts of food that Muhammadans take, including beef, and it was at the earnest entreaty of Mathuranath that he desisted from this extreme course. Knowing full well that Sri Ramakrishna, with his child-like tenacity of purpose, would not be satisfied unless he could carry out some part at least of his desire, Mathur had various dishes prepared in the Muhammadan style by a Brahmin under the direction of a Musalman, and gave them to the Master to take. During the practice of Islam he never stepped into the precincts of the temple, and lived in Mathuranath's quarters which were outside the temple compound.

The Significance of the Master's Islamic Practice

The above episode of the Master's life indicates how sympathetic his mind had become towards other religions after his realisation of Advaita, and how only through a belief in the Advaita, the Hindus and Mussalmans of India can be sympathetically and fraternally disposed towards each other. The Master used to say: "There are mountain-like barriers between the Hindus and the Mussalmans. In spite of their living together for ages, their thoughts, religious faiths, and activities have remained totally

incomprehensible to each other." Does not the practice of Islam by the Master, the prophet of the age, indicate that these mountain-like barriers will vanish one day, and that these two communities will embrace each other in love?

The Strong Hold of Advaitic Consciousness on the Master.

As a result of his being established in the state of *nirvikalpa samadhi*, the sight of men and things abiding even on the phenomenal plane would often suddenly invoke in the Master's mind the memory of the monistic consciousness, and plunge him into the transcendental state. We have seen him reaching that state without any conscious resolve at the slightest inspiration. It is therefore redundant to mention that henceforward he was able to plunge into the Absolute state whenever he so wished. How profoundly dear was this Advaitic outlook to his heart is evident from the little things we have mentioned before. They also show how his outlook was at once wide and deep. Our remarks will be explained if we mention here a few incidents of the Master's life, which indicate his Advaitic consciousness.

The extensive gardens of the Dakshineswar temple are thickly grown over by grass during the rains, and this causes great difficulty to the gardeners in rearing up vegetables. Grass-cutters therefore are then allowed to cut grass and take it away. An old man once received permission to take grass without fee and he cut the grass gladly and abundantly, and made it into a big bundle to carry to the market. The Master saw that the man had cut so much grass through greed that it was beyond his power to carry the load. The man was poor; he could not see that he was too weak; he tried again and again to poise the bundle on his head but failed. As he looked on, the Master fell into an ecstasy. He thought that though the man had within him the Self who is knowledge absolute, yet outside there was

so much foolishness. The Master exclaimed, 'Oh Rama, mysterious is your play!' and so saying, he entered Samadhi.

The Master one day saw at Dakshineswar a butterfly flying with a long straw stuck in its tail. He thought that some mischievous boy had done this and he felt pained. But the next moment he went into an ecstatic state and began to laugh loudly saying: 'Oh, Rama, it is you who have thus inflicted pain on yourself!'

A certain portion of the garden of the Kali temple once looked beautiful, being grown over with fresh grass. The Master, as he looked at the place one day, was so absorbed in it that he began to feel the place absolutely as a part of his own body. Just then a man came and began to walk across the plot of grass. This caused such an excruciating pain in his chest that he became restless. Referring to the incident, the Master said to us: "The pain I felt at that time was just as if some one was walking over my chest. Such kind of ecstasy is very painful. This lasted with me for six hours. But even this short experience became unbearable to me."

One day the Master was looking at the Ganges standing at the large central *ghat*; he was in an ecstatic mood. Two boats were then moored by the *ghat* and the boatmen were quarrelling with each other on some affair. The quarrel became louder and the stronger man dealt a severe slap on the back of the weaker one. At that the Master burst into a loud cry. This plaintive cry reached the ears of Hriday at the shrine of Kali. So he came quickly to the Master and found that his back had turned red and swollen. He became very angry and said again and again, 'Show me, uncle, who has beaten you. I shall tear off his head'. When the Master gradually calmed down and narrated the incident, Hriday was dumbfounded. This incident Sjt. Girish Chandra Ghose heard from the lips of the Master and told us.

THE CHOICE BETWEEN TWO RELIGIONS—II

The religion of the temple and the Church or more correctly institutional religion is interested in holding out to men the promise of personal salvation, salvation 'which could be attained very largely by belief and formalities, without any serious disturbance of the believer's ordinary habits and occupations'. A Church or a temple that prescribes any mild cut in the quantum of the devotee's daily luxuries is sure to become unpopular. 'Be where you are, and as you are' this sublime teaching has been so piteously prostituted by the temple-religion. We want security, security from disease, from death, from poverty and all worldly ills, and that religion which doles out the maximum of this security becomes the most popular. Of course, institutional religion gives us something unpleasant too. It frightens us with hell-fire. But this hell is necessary as a counterpart of the heaven it promises.

The religion of the mystics is so unlike institutional religion. It does not promise a heaven, nor does it frighten you with hell. The religion of the mystics knows that these are bad psychological devices to help the devotee in self-discovery, in the unitive knowledge of God. It demands a lot of wise rationing in food, drink, sleep and recreation; in short, the mystics expect disciplining and control from us. And the reward, if reward it can be called—is *not* personal salvation, but a happy self-dissolving for world salvation. Herein is the fundamental difference between religion, institutional and spiritual: the first promises personal salvation, the second expects us to work for world good. We have got a glorious instance of true spiritual religion in Prahlada who said to the Lord, 'O Lord, most sages *intent on their own salvation* contemplate Thee in perfect silence; and they do not think of the purpose

to be secured to others. Abandoning these helpless creatures I do not seek release for my single self. (*Bhagavata*: 7-9 44). Buddha, Christ, Krishna and Ramakrishna, all put themselves last in the queue for salvation and were unanimous that we must take all others along with us to the kingly banquet of immortality. 'Go forth, ye monks into the world, for the good of the many, for the happiness of the many', exhorted the Enlightened One. They certainly reach me,' assures Sri Krishna, 'who having restrained all the senses, and always equanimous, work for a better ordering of society.' The scripture of the Christian is not content to say, 'that those who shall teach wisdom to men, as Jesus Christ did, shall have life everlasting' (Eccles XXIV, 3). It says moreover, 'that those who show the way of justice to many, shall shine like stars for all eternity.' Here is a holy enthusiasm that must be harnessed to a better ordering of society, for forging a society of greater freedom and more opportunities.

The religion that is anxious for a better ordering of society, for more freedom and opportunities is just the thing that fits modern temper admirably well. The modern temper is predominantly socialist, anarchist, iconoclastic. It wants to create a new world, a new society of equal opportunities, with the sources of happiness and freedom equally distributed. To this end the modern temper has started breaking all old 'idols.' But unfortunately new idols have come in their place. True socialism and anarchism must begin from within, with the breaking of self-made idols. They have made a fetish of these new political philosophies. 'Fanaticism is idolatry', writes Huxley, and it has the moral evil of idolatry in it; that is, a fanatic worships something which is the creation of his own desires, and thus even his self-devotion in support of it

is only an apparent self-devotion; for in fact it is making the parts of his nature or his mind, which he least values, offer sacrifice to that which he most values. The moral fault is the idolatry, the setting up, of some idea which is most kindred to our own minds and the putting it in the place of Christ, who alone cannot be made an idol and inspire idolatry, because he combines all ideas of perfection, and exhibits them in their just harmony and combination.' Add to this moral idolatry, the technological and political forms of idolatry and the picture is complete.

How have we slipped into these idolatries? We wanted security from material want and asked science to build the house of security and luxury for us and technological idolatry and the security of the atom bomb were the result. We wanted security from other nations and fell into the mouth of the Nazi and the Fascist idolatries. We removed God from his place and put our fanaticism and narrow-mindedness in his place and the worst form of moral idolatry was the result.

Security cannot be had so long as we are of this insecure world. He who rides a tiger can never dismount. Security worth the name is of the spirit within, that is the abode of all security, happiness and freedom. The chief business of spiritual religion is to uncover the springs of strength, happiness and freedom not only in one but in all alike. The religion of the mystics which is the true spiritual religion seeks to usher in a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. It seeks to bring in a world where affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instincts that build up life and fill it with mental and spiritual delights. Such a world is possible, it waits for our choice. He who chooses it, gets it. Let us choose that religion which will usher in the world described above, a world that is our deepest necessity.

SAYINGS OF KABIR

Those who know the suffering of others are saints; those who do not know it, are butchers only.

Forsake me not, O Lord, though the whole world be arrayed against me. To Thee there are many like me; to me Thou art the only protector.

What availeth if thou hast passed thy life in muttering over beads, if thy mind is not subdued; give up the crookedness of thy mind and the labyrinths of thy heart.

'THE INTEGRATION OF THE PERSONALITY'

By INDRA SEN

Prof. C. G. Jung gives an interesting study of the process of individuation in his book, entitled *The Integration of Personality*. Consciousness and unconsciousness are,¹ according to him, the two aspects of life. But they 'do not make a whole when either is suppressed or damaged by the other'. There is a conflict which means also collaboration, actual and possible, between 'the reason and the self protective ways' of the conscious and 'the chaotic life of the unconscious'. But the *yogis* who are to him past masters in the art of attaining wholeness of life, aim at *samadhi*, an ecstatic condition that seems to be equivalent to an unconscious state.' 'In their case', states he, 'the unconscious has devoured the ego-consciousness'. 'The universal consciousness', alleged to be attained in *samadhi*, asserts he, 'is a contradiction in terms, since exclusiveness, selection and discrimination are the root and essence of all that can claim the name of consciousness'.² 'An accurate application of the methods of the Pali-canon, or of *Yoga-sutras*,' he is prepared to grant, 'produces a remarkable extension of consciousness. But the content of consciousness loses in clearness and detail with increasing extension. In the end, consciousness becomes vast but dim, with an infinite multitude of objects merging into an indistinct totality—a state in which the subjective and objective are almost completely identical'.³ But this is not the solution to be 'recommended north of the Tropic of Cancer' where people believe firmly enough in the ego-consciousness.

The above opinions are bound to interest a student of psychology and *yoga*. The objective of the realisation of 'a unique,

indivisible unit or 'whole man', that ideal of personality as Jung puts it, can be, on the whole, accepted on behalf of *yoga*. Both are also agreed that the human nature as such involves a conflict which has to be made good. Now Jung believes that the *yogi* does attain to a wholeness of life, though that he achieves, says he, by reducing the conscious to the unconscious. But it passes comprehension how 'wholeness', which implies a single principle of organisation in all the elements of life, can be accounted for by the unconscious, which is recognised to be 'chaotic' in character. This single principle cannot be a moral rule, however universal, since by its very conception a moral law involves opposition to sensibility and impulse, which it seeks to govern. Thus the wholeness implying as it does a transcendence of all conflict cannot be explained with reference to any term of the unconscious or the conscious. The relative unification of wholeness, ordinarily realised in life can surely be accounted for by the evolution of the moral sense, but the wholeness here visualised is the complete harmonisation of life and therefore that single principle must be a supra-moral principle; a sub-moral could give only the wholeness of an animal.

The concept of a supra-moral principle is bound to cause difficulty since we are ordinarily so much accustomed to treating moral life as almost the highest reach of man. Without going into a fuller discussion I will content myself at present with just the affirmation that a life of conflict between good and evil with an increasing ability to choose the good does seem, of necessity, to imply a life of spontaneous righteous activity. That is the concept, to my mind, of spiritual life, which involves a definite transcendence of the moral or the human level of consciousness. The conflict

¹ C. G. Jung, *The Integration of Personality* p. 26.

² *Ibid.* p. 26.

³ *Ibid.* p. 26.

of moral life cannot be final as no contradiction can be. If contradiction on the intellectual side presupposes a position of synthesis and reconciliation, the conflict of moral life can also be understood only against the possibility of spiritual fulfilment and consummation of life.

Now such supreme principle, which can afford to take up and harmonise the whole of the mental life of man, is obviously man's highest potentiality and possibility. The unconscious, collective or individual, has been pretty thoroughly investigated by the psycho-analysts. And they all agree in regarding it as almost a mass of impulses seeking their individual gratification. This new highest possibility of men, though an unconscious content, is obviously not a content of the unconsciousness as it has been revealed to us by the psycho-analyst. It is also not a content of our ego-consciousness. Does it then not necessitate the positing of another sphere or aspect of our consciousness, which implying as it does a mode of consciousness higher than the moral, as yet unrealised, may be called superconscious? Our subconscious is the dynamic retention of our racial and individual history. Our consciousness is adopted to the practical requirements of our life in relation to the environment. That is the essential biological and evolutionary function of it. But as in the animal at its higher levels indications of the beginnings of the rational level of consciousness can be noticed, so in man there are, as there must be, indications of the future evolutionary development. Such indications are factors in human nature qualitatively different from the subconscious, which is a record of the past, and the conscious, which concerns itself with the present.

But to Jung what we are not conscious of belongs to the unconscious and no superconscious can really exist. He says 'I am unable to separate an unconscious below

from unconscious above, since I find intelligence and purposiveness below as well as above.'⁴ Our superconscious is surely unconscious with us except for certain extraordinary experiences, which betray its intrusion into the normal waking consciousness. But the unconscious can only have intelligence and purposiveness of an order, which deserves at the human level the description of being chaotic, while the intelligence and purposiveness of the superconscious is of an order higher to man's present status.

The *samadhi* of the *yogi*, which Jung may describe as the unconscious, implying as it does according to his admission the supreme 'wholeness' of life, cannot really be unconscious in the sense of the chaotic unconscious of our life. It is surely not conscious in the sense of the exclusiveness, selection and discrimination' of the ego-consciousness. But what necessity is there to suppose as Jung does that exclusiveness etc., are the root and essence of all consciousness? Surely our normal human consciousness is such. But we know well enough that the entire extent of consciousness is so wide and varied that it may be a mistake to insist too categorically on the conditions of one mode of it being binding on all its forms. In particular, when we know that the *yogi* himself far from seeking to lapse into unconsciousness tries to rise to a state of concentration and delight. A perfect *yogi* according to Jung because of the unconscious *samadhi* that he develops, should tend more and more to resemble in his general condition of life to the level of the animal and the plant. But on the other hand, as we know it full well, the *yogi* so far as *samadhi* is concerned reports at least an experience of delight and illumination and in his ordinary life too reveals better self composure and concentration.

⁴ *Ibid*, p. 16.

It should further be noticed that there are in fact, many systems of *yoga*, with distinct aims and ideals. Some *yogas*, no doubt, as Jung says wind up with *samadhi*. But integral Yoga of Sri Aurobindo cares for *samadhi* just as an instrument for raising the level of the general consciousness and not for its own sake. And the main principle of the practice of it is to become increasingly more and more conscious of the *subtle* inner workings of life. Evidently a process of *yoga* proceeding by becoming ever more fully conscious of one's total being cannot end in dark unconsciousness. Still the consciousness which the *yogi* ultimately attains to is different from the ego-consciousness. That is exactly the superconsciousness of *yoga*. The testimony of the personal experience is there to show the empirical validity of such consciousness and it will surely not become a scientist to restrict his data and facts deliberately.

Notwithstanding the failure to understand the true character of *samadhi* and the nature of *yogic* process and the denunciation of the discipline of *yoga* for the people north of the Tropic of Cancer where they believe in the 'ego-consciousness' and 'realities', in the last chapter of his book, where he delineates 'the development of personality' he makes affirmations which make unexpectedly interesting reading as scientific pointers to some truths of the *yogic* theory and practice.

He opens the chapter by saying that every one's ultimate aim and strongest desire lies in developing the fullness of human existence that is called personality⁵. 'Education to personality' has become the slogan of modern pedagogy. But he complains, 'in general, our approach to education suffers from a one-sided emphasis upon the child who is to be brought up and from an equally one-sided lack of emphasis upon the deficient up-bringing of the adult educator.' It is

necessary 'whoever wishes to educate must himself be educated. In order to rear children to personality, it is the first thing that the ordinary parents, instead of being 'partly or wholly children' that they are, should themselves be personalities.

Further on he gives a fine piece of psychological analysis. The ideal of personality is laudable, but for children it must not be overdone, because properly speaking it is an ideal of adulthood. He says 'I suspect our contemporary pedagogical and psychological enthusiasm for the child of a dishonourable intent; people speak of the child, but should mean the child in the grown up.' For there is in the adult an eternal child needing care and fostering, which is the part now wanting to complete itself. The modern man, he means, 'darkly divining his own defect, seizes upon the education of children and fervently devotes himself to child psychology.' 'This purpose, says he, is praiseworthy, to be sure, but it comes to shipwreck against the psychological fact that we cannot correct in a child a fault we ourselves still commit. Children, of course, are not so stupid as we believe. They notice only too well what is genuine and what is not'. 'If there is any thing,' he further says, 'that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Our enthusiasm for pedagogy may, in fact, be a cloak to hide from our view the uncomfortable feeling that we are ourselves still children and need up-bringing. 'Definiteness,' 'fullness' and 'maturity' are the three characteristics, which if forced upon the child too soon will make of him a 'pseudo-adult,' and that would be a sheer 'educational monstrosity.' And where the parents fanatically want to do their 'best' and 'live only for the children' the tragedy becomes

⁵ *Ibid* p. 281.

⁶ *Ibid* p. 284.

serious indeed. The result is that unfulfilled ambitions of the parents are loaded on to the child.

Then what is the solution? Jung is here concerned primarily with a theoretical characterisation of the subject. So he is really stating the ideal. 'No one can educate to personality,' he unhesitatingly declares, 'who does not himself have it' and it is 'only the adult who can attain personality' and 'the achievement of it means nothing less than the best possible development of all that lies in a particular, single being.' And for this 'a whole human life span in all its biological, social and spiritual aspects is needed.'

We have reached the true cause of the matter and have stated above what personality really means and involves. 'Personality is an act of the greatest courage in the face of life,' to read another sentence of the author, 'and which means unconditional affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of human existence, with the greatest possible freedom of personal decision.' This is, indeed an inspiring sentence. But to educate someone to this is 'surely the heaviest task that the spiritual world of to-day has set itself' and 'a personality as a complete realisation of the fullness of our being is an unattainable ideal.' However, for 'yoga unattainable it is not, though difficult undoubtedly it is.

As we have stated above, personality does not admit of foreign impositions, it being, in fact, the realisation of the fullness of one's own being. Therefore personality must first unfold before it can be subjected to education'. We do not know how and in what direction a budding personality will shape itself and our hasty good will to mend the child early enough will easily reduce the natural growth

of personality to an 'individualism' i.e., a partial tilted sort of growth of personality.

But a reader may ask: Is one then to give no direction to the unfolding life of a child? I do not think that is the intention of Jung. We have been trying to understand certain principles of the growth of personality. And we will do well to recapitulate them here. First, the parents or teachers have to make sure that they do not themselves suffer from the defect that they are wanting to remove from a child. In doing so, it is necessary to suspect in oneself all kinds of subtle self-deception which must be attempted to be got over. In one word, one has to become for oneself a truly growing personality. That is the first condition favourable to the growth of personality in the child. Secondly, personality, in each is something unique, which must first be read and detected in him, before he can be helped to grow along that line.

Next we ask the important question, what is the motivating force determining the development of personality? 'Only coercion', says he, 'working through causal connections moves nature, and human nature also. Human nature is immensely conservative, not to say inert. Only the sharpest need is able to rouse it. The development of personality obeys no wish, no command, and no insight, but only need; it wants the motivating coercion of inner or outer necessities'.

This long quotation should serve to state clearly Jung's idea of the motivating force governing the development of personality. Evidently human nature is conceived as being almost on a par with external nature. The same causal type of agency operate in both and the human nature possesses a conservativeness comparable to the inertness of material nature. All this is, on the whole true of the unconscious. But what happens

¹ *Ibid* p. 286.

to the intelligence and purposiveness, which he otherwise grants to human nature.

His conception of need in latter sentences appears to be rather mixed up. It should be interpreted in the sense of mechanical causation, as required by the earlier part. But then one would like to ask what is meant by 'inner necessities'.

This really raises the question of mental causation. Are mental workings mechanistically or teleologically determined? For many psychologists all mental operations are determined by a purpose, which, however may be unconscious or conscious. Even habits and other elements of the unconscious as revealed in normal or abnormal behaviour which display repetition and mechanical necessity do possess a purpose of organic life. At the self-conscious level, the acceptance of moral, æsthetic or religious ideal can become an over-ruling necessity and, may be, that is what Jung implies by 'inner necessities'. But accepting that they may under some circumstances become as effective as drives of hunger or sex, the two must be distinguished as constituting distinct types of motivations. And therefore it does not seem to be at all fair to talk of 'inner and outer necessities' and put them on par with external causal agency, unless the whole intention in the above quotation is to say that nothing short of something as imperative and inexorable as any physical law will stimulate real growth in personality.

I wish in this connection, to record what in *yogic* language is called 'awakening of the soul,' of which I have had occasions to see a few cases myself. Two of them are particularly striking, as both of them possessed the average out-look with its general ambitions of personal gratifications. And further both of them came to a great spiri-

tual personality, more or less by a necessity of circumstances. Both of them reacted unreceptively for sometime, one very much longer than the other. But I clearly remember the week during which a radical change in the outlook took place. A new positive seeking and longing appeared right in place of the older self-complacence or listlessness of daily routine of gratifications. The new longing, the wonder of the matter is, steadily grew in force and superseded old valuations, so effectively that sacrifices, which to the individual himself and others known and related to him were inconceivable, being the very self of the person, were made with such ease and joy, as though they involved merest possessions and no more. Surely a change had taken place in the organisation of the individual self-hood. A change which involved the discovery, as it were, of a principle of self-hood superior and more organic to life. Otherwise how could former identifications with wealth, property and relations have been superseded? And these changes, I have noticed for a year, have stayed on.

This is a brief account of two cases of sudden and more or less radical transformation of the most average past history. In fact the number of such cases is quite large and even personally I know of many more but I have mentioned just the two most striking ones, which dealt to my psychological sense a shock and forced me to widen out my psychological categories, by which, I thought, I could sum up human nature.

It may further be added that the *guru* in these cases as in others hardly ever spoke a word. The influence is described as entirely silent.

(To be concluded)

SAINT TYAGARAJA†

By Dr. V. RAOHAVAN

I—LIFE

Friends! We are met here during a holy season, that is sacred to Goddess Para Sakti, Maha Maya, the Supreme Mystic Power of the Lord, who has thrown up this endless pageant of Nature, the Goddess of all Creative Energy, Maha Sakti, the Goddess of all Beauty and Richness, Maha Lakshmi, the Goddess of all Knowledge and Learning, Maha Sarasvati. She is the Goddess of all Arts, the Mother of Music—Sangita Matrika—'who is eternally playing the bejewelled lyre' माणिक्यवीणामुपललयन्ती—to whom Muttusvami Dikshitar prayed—

सन्ततं पाहि मां सङ्गीतश्यामले- सर्वाधारे जननि ।

चिन्तितार्थप्रदे चिद्रूपिणि शिवे श्रीगुरुगुहसेविते शिवमो-
हाकारे ॥

It is but proper that this year we should celebrate the nine days of Her festival with recalling to our memory the greatness of our foremost music composer, Sri Tyagaraja. The appropriateness gains in significance because this happens to be the year of the centenary of the samadhi of Sri Tyagaraja. And a series of discourses to you on this subject fits in the scheme of your Navaratri lectures on religious and spiritual topics, as we have in Sri Tyagaraja not only the foremost musical genius of our country, but one who came in the regular line of our poet-saints, who uplifted the people with their out-pourings of wisdom, devotion and spiritual realisation.

Friends, it is now a full hundred years since Saint Tyagaraja shuffled off the mortal coil and became one with the Effulgent Godhead which he sought through his steadfast and consuming devotion to his favourite divine form of Sri Ramachandra. Moved

by the deep anguish of this devotee, Sri Ramachandra had appeared before him and assured him of Moksha within a few days. The Saint himself tells us of this in two of his last pieces: Giripai in Sahana and Paritapamu in Manohari.

“Giripai Nelakona Ramuni
Guri tappaka ganti—

o o o

Pulakankitudai Anandasruvula
Nimpusu Mataladavalenani
Kaluvarinchakani *Padiputalapai*
Kachedanavu Tyagarajavinutuni”

“Unerringly I have seen Sri Rama, who is installed on the hill He promised to give me salvation in five days. My body was thrilled, tears of joy rolled down my cheeks and I merely mumbled, unable to give expression to my thought” *

‘Paritapamugani yadina
Palukulu marachitivo na
Sarileni Seetato Sarayu mudambuna
Varabagu bangaru vadanu
Merayuchu *Padiputalapai*
Karuninchedananuchu Krekanula
Tyagarajuni”.

“Have you forgotten the words of assurance, which you, seeing my anguish, lovingly expressed, when you were on the golden boat on the Sarayu, in the company of the incomparable Sita, the assurance that you would take me to you in another five days”.

In accordance with this promise, the Lord took this Bhakta, on Pushya Bahula Panchami, in Prabhava (6th January 1847) when the Saint was almost 88 years old. Sometime before he attained this Brahma-

† A course of nine lectures delivered at the Sri Ramakrishna Students Home, Mylapore, Madras, during the Navaratri (Dasara) Festival, 15th to 23rd Oct. '47. In an amplified form these will form part of the publication, “The Spiritual Heritage of Tyagaraja” projected by Rao Bahadur C. Ramanujachariar.

* The translations used in the course of these discourses are based on those made by Sri Krishna Rao, Retd. Govt. Translator, for the publication ‘The Spiritual Heritage of Tyagaraja’.

Bhava, oneness with Godhead, the Saint had taken to the orange robes and become a Sannyasin. Crude mythologists of the Saint's life will tell you that God Ramachandra told him that salvation was for him, only in another birth and the resourceful Tyagaraja short-circuited the scheme by taking to Apat-sannyasa, which was technically equal to a second cycle of life! What could be more against the promise of salvation given by the Lord in the two songs that I just read out to you? Tyagaraja became a Sannyasin, because he very much yearned to embrace that high spiritual order and in this, he was prompted by the noble example of the many Sannyasins whose samadhis keep his own company on the bank of the Cauvery at Tiruvaiyar. Many Sannyasins of that time had sought Brahman-realisation, not only through their Vedantic jnana, but through the worship of Nadabrahman too. The renowned Advaitic Avadhuta author Sri Sadasiva Brahmendra was also a musician who sang of his bliss of Brahmananda in 'चिन्ता नाशित किल', 'खेलति ब्रह्माण्डे भगवान् खेलति पिण्डाण्डे' and so on. Narayana Tirtha who composed the musical play on the sports of Krishna—the *Krishna-lila-tarangini*—was a Sannyasin and that his personality influenced Tyagaraja is clear not only from Tyagaraja's efforts in the dramatic line but from echoes of his songs in Tyagaraja's expressions too.* And one of Tyagaraja's own Gurus saluted by him in his opera *Naukacharitra* is a Sannyasin named Ramakrishnananda.

Though Sri Tyagarajaswami lived only a hundred years ago, we have unfortunately no authentic account of the full details of his life. Hagiologists have tried to make up by

legends and miracles, some of which are still growing! We shall try to glean such details of his life as we can from references in his own songs and add to these some particulars that have been handed down by tradition in the families of his pupils.

You may all recollect that at the end of every piece of his, the composer has signed his name as Tyagaraja. Tyagaraja is the name of the presiding Deity at the famous shrine at Tiruvarur, a place whose musical associations go back to the time of Saint Sundaramurti Nayanar and where the music trinity of South India, Syama Sastri, Muttuswami Dikshitar and Tyagaraja were all born. Tiruvarur, at that time, was one of the cultural head-quarters of the Cauvery delta and God Tyagaraja was worshipped by the Tanjore kings as their patron Deity, as can be seen by the numerous musical compositions, padas and natakas, in Tamil, Telugu, Marathi and Sanskrit, on God Tyagaraja, composed by the poets, musicians and kings of the Tanjore court and lying among the manuscripts in the Sarasvati Mahal Library, Tanjore. One of the poet-composers attached to the Tanjore court was an Andhra Brahmin settled at Tiruvarur, Sri Giriraja Kavi. To his daughter was our composer Sri Tyagaraja born at Tiruvarur. Giriraja was Tyagaraja's maternal grandfather and not paternal grandfather, as is usually said. Tyagaraja's father was Ramabrahmam, of a Telugu Vaidika Muriginadu family of Tiruvaiyar; that his house-name, Inti-peru, is Kakarla, is known from his *Naukacharitra*. It is said that Ramabrahmam was living at Tiruvaiyar in a house gifted by the Tanjore king, from which we can infer that the father, too, was one of no small attainments. To his maternal grandfather Giriraja, Tyagaraja makes an indirect allusion in his Ganesa Song in Bangala, 'Giriraja-Suta-Tanaya'. To his own father, Tyaga-

* See the present writer's article on Sri Tyagaraja and Sri Narayana Tirtha in the *Tyagaraja Centenary Volume* published by the Andhra Gana Kala Parishat, Gautami Vidya Pithe, Rajahmundry.

raja makes more than one direct reference in his compositions; towards the end of one of his early pieces, 'Dorakuna ituvanti seva' in Bilahari, he says 'Ramabrahma-tanayudau Tyagaraju'—Tyagaraja, son of Ramabrahmam'; in his dramatic composition *Prahlada Bhakti Vijaya*, he pays obeisance to his father, both at the beginning and at the end; and in the initial reference, Tyagaraja describes Ramabrahmam as God Rama himself, which shows that his father too was a person of high spiritual attainment. The Sri Mukham that Upanishad Brahma Yōgin of Kanohipuram sent to Sri Tyagaraja mentions Ramabrahmam as the classmate of that renowned Sannyasin-scholar. While one tradition calls Tyagaraja's mother Santamma, another gives her name as Sitamma. When later, Tyagaraja sang of Rama and Sita as his parents,—'Sitamma Mayamma Sri Ramudu ma tandri'—the poet probably meant it in a double sense.

Tyagaraja was born in Sarvajit, Chaitra, 27th, Monday, Sukla Saptami, Pushya, corresponding to 4th May, 1767, according to one tradition; but in 1759, according to others.

If Tiruvarur, his birthplace, was an ancient kshetra, renowned alike for its traditions, saints, devotees and musicians, Tiruvaiyyar or Panchanada, where he lived, was a place of no less sanctity and traditions of learning and spirituality. If the land of the Five Rivers in the North proved a fertile soil for the creative output of the Vedic Rishis, this land of the Five Rivers in the South was not less productive of poets, philosophers, saints and musicians. Tyagaraja knew the great value of the kshetra where he lived and strove for his salvation; in his song in Atana, 'Eppamu jesitira', by playing a clever pun on the word Nada, he says that this place of rivers, Nadapura (or Nadapura नदपुर) is verily

the Lord's own place, as the Lord is the embodiment of Nada (नाद). In the Mukhari song 'Munripamu kalige gada', he says that his God Rama should be proud of a place in beautiful Panchanada kshetra, worthy of being coveted by Siva, on the banks of the Cauvery over which the mild Zephyr blows and where holy persons perform homas and chant Vedas.

"Iduleni Malaya marutamuche
Kudina Kaveri tata mandu—
Sivudu kuru yogyamaine
Sundaramagu puramu—"

And on the fertile Cauvery whose waters made the Choladesa not only a granary of grain, but a granary of brain too, Tyagaraja sang this fine song in Asaveri; 'Oh! Look at this lady Cauvery, gloriously proceeding to the Lord's place, the sea, fulfilling the desires of all, without difference. Now speeding fast, now roaring terribly and now placid with grace, with cuckoos singing on either side, touching shrine after shrine and worshiping deity after deity, with holy men worshipping her with flowers, on either side and extolling her verily as Raja Rajesvari—Look at her!'

"Sarivedalina I Kaveri Judare
Varu Vivanuchu Judaga ta nav-varigabhi
shtamula nosongusu.
Duramuna noka tavuna garjana bhikara
noka tavuna nindu karunato

Niratamuga noka tavuna naduchuchu
Vara kaveri kanyakumari
Vedukaga kokilalu Mroyaganu
Veduchu Rangesuni Juchi Maviredu
jagamulaku jivanamaina
Mudu rendu nadi nadu ni juda

Rajarajesvari yani pogaduochu
Juchi sumamula dharamaraganamulu
Pujalivugadala seyaka Tyagaraja sannu-
turalai mudduga.

Some of the other mundane particulars of Tyagaraja's life, known mostly from tradition, are briefly told. Tyagaraja is said to have married a lady named Parvati, who pre-deceased him. According to one school of his pupils, this wife died early and issueless, and Tyagaraja married her sister Kanakambal and begot a daughter named Sitalakshmi. Sitalakshmi was married to one Kuppuswami of Ammal Agraharam, and a son Tyagaraja was born to them. When this Tyagaraja married one Guruvammal and died issueless, the direct line of Saint Tyagaraja became extinct.

Tyagaraja had an elder brother named Japyesa, who is very easily made a villain, to set off the greatness of Tyagaraja. It is said that Japyesa realising the musical greatness of Tyagaraja was over-anxious to make capital out of it; that Tyagaraja, however, would not yield to his brother's pressure to go to the royal court, sing the praise of mortal man and receive sumptuous presents and riches and that, enraged at the youngster's obstinate devotion to Rama, Japyesa took the Rama idol that was being worshipped by Tyagaraja and threw it into the flood of the Cauvery. It is also said that after the floods subsided, Tyagaraja searched for his precious idol in the sands and that many of his moving songs were sung at this time in the anguish of his separation from the Rama idol; particularly, the song 'Nenendu Vedagi Jura', is assigned to this context. While storytellers are very sure of the context of this song, it is strange they do not know the real Raga of this piece. Let us see the text of the song once, and we shall find that it has no lower incidental significance, but has only the higher spiritual reference. Tyagaraja says here:

"Sri Hari! Where could I effectually search for you? Even Brahma could not

have a response from you to his prayers for a similar purpose. I have been a sinner, have done wicked deeds, have indulged often in vulgar talks and have imposed on the world as a great Bhakta."

The blackening of the elder brother, who is said to have partitioned the house and the belongings between himself and Tyagaraja, seems, however, to have an ultimate basis of some form of domestic conflict. For one of the details that we can directly gather from the Saint's songs, refers to the trouble that his elder brother gave him. In his 'Anyayamu seyakura' in Kapi, the Saint says at the end: 'Won't you free me from the trouble that my elder brother gives me?' "Na purvaju badha tirpa leda." Also, in his Madhyamavati song 'Nadupai', Tyagaraja refers to accusations against himself that he forced the partition of the house and property and wanted to celebrate daily festivals for Rama.

Similarly, it is said that Tyagaraja sang the well-known Kalyani piece, 'Nidhitsala sukhamā' as a reply of refusal to an invitation from the king. Similar sentiments of vairagya and aversion to seek the patronage of the king or rich men are given expression to by all poets and saint-singers; for instance look at Tyagaraja's contemporaries and and compeers, Syama Sastri and Muttusvami Dikshitar; Sastri prays in his beautiful Ananda Bhairavi address to the Mother, 'Oh Jagadamba' that he should be saved from the calamity of singing for the low rich.—'Manavini vinuma mariyada lerugani—Dush-prabhula korivintimpaga varambosagi.' In his invocation to the Goddess of learning and music, 'Vinapustakadharini,' in Vegavahini, Dikshitar praises the Goddess as one who frees man from the calamity of looking up to the faces of small men—नराधमाननविलोकशोकपहाद, and starts a regular song in Lalita, with the idea 'I

shall resort to Goddess Lakshmi and shun the resort to low men'— 'हिरण्मयीं लक्ष्मीं सदा भजामि, हीनमानवाश्रयं त्यजामि.' Similarly, though both on his paternal and maternal sides and on the side of his own music teacher, there was for Tyagaraja much contact with the Tanjore court and though the kings of Tanjore were themselves highly cultured and gifted persons whose association would hardly have devaluated his vairagya, all the same, Tyagaraja vowed, as part of his sadhana, to lead the life of a daily mendicant, go about singing the praise of Rama-Bhajana and live by Uncha-vritti.

Besides his own brother, Tyagaraja had about him at Tiruvaiyar, some detractors who ridiculed his ways of devotion, as well as his music. This is clear from some of his pieces in which he criticises and complains against these adversaries, calls into question their competence and exposes their false devotion. He asks Rama in some songs why He should be a witness to His devotee being humiliated among his compeers. There is a Sanskrit saying that the composition of a contemporary poet and the beauty of one's own wife do not appeal to man, and it is indeed true generally that neither a saint nor an artist is ever recognised and honoured in his own time or clime. But though there was a critical or hostile opinion, Tyagaraja's songs and his name spread far and wide during his own lifetime. A number of pupils came to him and he imparted to each a corpus of his compositions according to his voice-quality and musical equipment. It is to these pupils, primarily to the representatives of the three branches of his Sishyaparampara of Umayalpuram, Tillaisthanam and Walajapet, starting with

Sundara Bhāgavata and Krishna Bhāgavata, Rama Ayyangar and Venkatarāmana Bhāgavata respectively, that we owe the propagation of the songs of the Saint. Of famous musicians who called on him, special mention is made and a story told of a Kerala musician called Shatkala Govinda; it is said that Tyagaraja commemorated the occasion of the visit of this musician of prodigious gift of voice, with one of his five main long pieces, referred to as the Pancha-ratnas, the song 'Endaro Mahanubhavalu andariki vandanamu' in Sri Raga. The song is an omnibus obeisance to the vast galaxy of realised souls, devotees, sages and saints and singers of the praise of the Lord and can have hardly any trace of an incident like the visit of Govinda. There were also invitations to him to go to several places and in the latter part of his life, Tyagaraja undertook a pilgrimage which extended from Tirupati in the North to Srirangam and Lalgudi in the South. At Tirupati again, a story is told that when he was eagerly approaching the *sanctum* for darsan, the priest had drawn the curtain and this occasioned the song in Gaulipantu, 'Tera diyaka rada,' "Oh Tirupati Venkatarāmana!" could you not remove the screen of anger, arrogance and jealousy which, taking a firm stand in me, keeps out of my reach Dharma, Moksha etc?" It is the veil of matsara and agnana from which one suffers that is further elaborated in the song. From Tirupati, the Saint came to Madras and its neighbourhood. The musical importance of Madras is not a matter of the present-day Sabhas and Academies. At that time, there were in Madras, great patrons of music, like Manali Muttukrishna and Chin-niah Mudaliars, Devanayakam of Nungambakkam, Vedachalam, Pindakuri Venkatadri of Coral Merchant Street, who patronised stalwart musicians of the times—Rama swami Dikshitar and his three sons, Sonthi Venkatarāmayya, son of Sonthi Subbayya and Guru of Tyagaraja, Doraiswami

प्रत्यक्षकविकार्यं च रूपं च कुलयोषितः ।

गृहवैद्यस्य च विद्या च कस्मैचिदपि रोचते ॥

Rajasekhara in his *Kavyamimamsa*.

and others.* One of these enlightened gentlemen of Madras at that time was Kovur Sundara Mudaliar whose village was visited by Sri Tyagaraja. At Kovur, Tyagaraja sang five songs on God Sundaresa there, 'I vasudha nivanti' in Sahana 'Sambho Mahadeva' in Pantuvarali, and others. At Tiruvotriyur, the place of siddhas and saints, the shrine having a duplicate of the deity after whom Tyagaraja was named, Tyagaraja was drawn by the presence of the Goddess Tripurasundari on whom he sang the pieces 'Sundari ni divya rupa' in Kalyani, 'Darini telusu konti' in Suddha Saveri and others. He then went to the holy city of Kanohi, where at that time lived a noble Sannyasin and Ramabhakta named Upanishad Brahmam, an author of Advaitic works and a votary of Nada-brahmam. He had sent a Srimukham inviting Tyagaraja to his place and we still have the original letter. At Kanohi, the composer sang a few pieces like 'Varadaraja ninnukori' in Svarabhushani, and 'Vinayakuni' in Madhyamavati, on Kamakshi.

Stories are told of how, during his itinerary in these northern districts, with a song, he once revived a dead person and how at another time, when thieves harassed him, Rama himself appeared and walked by his side as guard.

At Negapatam, he sang of Goddess Nilaya-takshi, in two pieces. 'Jutamurare' in Arabhi, 'O Rangasayi' in Kumbhoj. and 'Rajuvadala' in Todi are some of his songs on Sri Ranganatha, at Srirangam. It is not known what took Tyagaraja to the village of Lalgudi, known as Tapastirthapura. On the Goddess Mahitapravridha at that place, Tyagaraja has sung four pieces.

During the visits of admirers and pupils and during these travels, he came to realise how his fame as a musician had spread all over the country and in the fulness of his satisfaction and gratitude to his beloved Deity, he says in his song in Todi, 'Dasarathi Ni Rinamu tirpa na tarama' that Rama was the greatest savant, 'Rasika-siromani', who discerned the worth of Tyagaraja's songs, enjoyed them and spread them to the distant lands to the full satisfaction of His devotee,

'Asa tira duradesamulanu
prakasimpa jesina
Rasikasiromani Dasarathi,
ni rinamu tirpa na tarama'—

and asks 'Is it possible for me to repay the debt I owe you for this?'

Tyagaraja had a full consciousness of the mission with which his life was charged on this earth; as he says in his Asaveri piece, 'Epaniko janminchiti,' he clearly saw that he was born with the mission of singing again of Rama even as sage Valmiki and others did of yore; and with full knowledge, care and joy, he carried out to his soul's content, the task to which he was called; in his song in Ganavaridhi, 'Dayaguchutaku', he gives expression to this supreme gratification of a self-conscious artist, born to fulfil a noble mission entrusted to him by the Lord.

'Munu Nivu Anaticchina
Panulu Asakoni Ne
Manasaraka Nidhanasmuga Salpinanu'

The anguish and the plaintive strain of many of his songs may lead one to think of Tyagaraja as a meek and a frail spirit. But a large number of his songs, in which his bold spirit is seen, show the strength of his mind and his firm faith in God and himself and the knowledge of his own musical excellence and the consciousness of himself being in

*See the present writer's article on Some Musicians and their Patrons in Madras about 1800 A. D. as revealed in a Sanskrit manuscript work called *Sarvadevavilasa*, in the Journal of the Madras Music Academy, Vol. XVI. pp. 127-136.

the right. In the familiar piece 'Nidhisala-sukhama,' he refers to himself as the wise Tyagaraja, 'Sumati Tyagaraja'. In the other, familiar piece, in Devagandhari, Namoralagimpavemi, he plays a poetic pun on the word Sugriva and asks Rama, that if Sugriva should be protected for his beautiful neck, (Su-griva), for the same reason of his own Su-griva, (excellent musical voice), he should also be protected. Look especially at his Mukhari piece, 'Chintistunnade', in which he dwells on the anxiety of Yama, the lord of hell, who is unable to claim any victim, because people have all taken to singing the saving songs of Tyagaraja. 'Saramaina Tyagaraju Samkirtanamu Paderanusu-chintastunnade Yamudu'.

Just as Tyagaraja was conscious of the high spiritual value of his songs, he was conscious also of their great musical excellence. His music was the natural climax of an age of giants at Tanjore, the musical atmosphere there having been enriched by the contributions of Kshetrajna, Narayana Tirtha, Virabhadrayya, to mention only a few of the first rank. According to one tradition Tyagaraja was himself the grandson of Vina Kalahastayya. He had his musical lessons from Sonti Venkataramanayya, son of Sonti Subbanna, of whose music a Sanskrit contemporary work * says that it would make barren trees sprout. No wonder that popular imagination speaks of his having been personally initiated by sage Narada himself. No wonder, also, that in his own Mukhari piece, 'Elavatara-mettukontivi', Tyagaraja makes bold to say finally that Rama incarnated himself only to enjoy and bless Tyagaraja for his songs in hundreds of Ragas.

Tyagaraja's musical contribution is remarkable for its quantity and variety, as

* *Sarvadevasvillasa*; see the present writer's article in the Journal of the Madras Music Academy, Vol. XVI, p. 135.

much as for its quality. The highest musical excellence is found in his compositions which we have come to call kritis, in which he captured and effectively picturised the essence of Ragas. In his compositions, there is a wide variety of form and type, from metrical compositions and settings suggested by the European band-tunes that were then familiarised at Tanjore,—e.g. Girirajasuta and Ramimsuvarevarura, to creations like Koluvaivunnade, where Sangatis are heaped and the Sahityas are moulded like Pallavis. As part of the daily worship of the Rama idol, he composed a series of songs expressing the several services, the shodasa upacharas, forming part of the worship. At that time, there was widely prevalent in the Tanjore area, the practice of celebrating in Bhajana mathas, the festivals of Radhakalyanam and Sita-kalyanam. Tyagaraja composed a series of songs referred to as the Utsava sampradaya kirtanas and Divya-nama-samkirtanas, for a full festival like these. Above all, Tyagaraja attempted also to produce full musical plays. During his times, in temples and certain villages of Tanjore, like Merattur, there was the practice of enacting in Abhinaya, musical plays by troupes of Bhagavatare, proficient in music and dance.* Tyagaraja had much fascination for this devotional dramatic tradition sanctified by the association of Jayadeva and his *Gita Govinda* and, much nearer his time, Narayana Tirtha and his *Krishna lila tarangini*. An elder contemporary of Tyagaraja was an accomplished music composer of Merattur named Venkatarama Bhagavata, who enriched this Bhagavata mela nataka sampradaya with his musical plays like the *Prahlada charitra*. Inspired by these

* See the present writer's Bhagavata Mela Nataka in the Journal of the Indian Society of Oriental Art, Calcutta, Vol. V, 1937, pp. 167-170; Journal of the Madras Music Academy, Vol. XVII, pp. 150-151.

Tyagaraja composed two musical plays, bringing out the greatness of devotion, called the *Prahlada bhakti vijayam* and the *Nauka charitra*. Pious tradition believes that, on the whole, Tyagaraja composed, to be on a par with the 24,000 slokas of Valmiki's Ramayana, 24,000 songs on the glory of Rama. Even the songs that are now available, 800 or so, form quite a substantial contribution.

We are, however, not concerned on this occasion with any detailed study of Tyagaraja as a musical genius. Among musicians of his time, Tyagaraja was one who underwent a poignant life of devotional and spiritual striving and by the meaning and message packed in the passages of his songs, he takes his place among the musician-saints of our country, like Kabir, and Purandaradas who exerted a very large influence on him or the pioneers of devotional poetry in this part of the country, like the Alvars and the Nayanars. Among the music composers of his time, Tyagaraja was a poet, preacher and philosopher. Those that have heard his songs again and again and have been carried away by their music, have no suspicion of the wealth of idea that lies underneath, like gems within the ocean. Time and again, we sit before our favourite songster and wait for the thrill of a particular sangati or sanchara, in his song: neither we nor the singer realises the equally thrilling poetic fancy or philosophic truth which that musical flourish hides within itself. When you look at this aspect of his songs, you will not be reminded of the musical setting of his age, of the heritage of Sonti Venkataramanayya, Adippayya and so on, but you will recall a different background, of a religious and spiritual revival on the banks of the Cauvery, of Narayana Tirtha, Sadasiva Brahmendra, Ayyaval and Bodhendra and of the rise of the cult of the Lord's Name, Nama Siddhanta, as the most

potent means of realising God. His reformist zeal for true devotion and discarding of sham and meaningless form and ritual, derived its direct inspiration from the Padas of Purandaradasa and an entire school of Rama Bhakti developed by saints and books, like Ramananda, Tulasidas, the *Adhyatma Ramayana*, and Ramadas gave his imagination everything that was needed in his pilgrim's progress for the realisation of Ramachandra. Tyagaraja's songs will therefore be not only a huge dam storing for us our precious musical heritage, but one more of the bibles which our saints have given us for our spiritual salvation.

Friends, we shall accordingly spend our eight more mornings of this holy festival by dwelling on some of the aspects of the rich spiritual heritage of Tyagaraja and devote our attention to the message of the songs that Tyagaraja composed for the salvation of humanity:

Tyagaraju kadatera tarakamani jesina.
Sata Ragaratna malikarche ranjillunata
Baga Sevinchi sakala bhagyam ondu damu
Ra Re
Naigama shat sastra purana agamartha
sahitamata
Yogivarulu anandamu onde sanmargamuata
Bhagavatulu gudi pade kirtanamulata
Tyagaraju kadatera tarakamani jesina
Sata Ragaratna malikache ranjillunata.

"Come one and all and sing the hundreds of gem-like melodies which Tyagaraja composed for the salvation of humanity; songs which contain the essence of the Vedas, the six Sastras, Puranas, and Agamas, which the Bhagavatas congregate and sing forth and which show the right path to attain the bliss realised by the great Yogins.

"Oh come, one and all, sing them well and be blessed."

THE CHHANDOGYA UPANISHAD:

TEXTUAL INTRODUCTION (iv) SUBJECT MATTER AND PLAN OF ARRANGEMENT

By SWAMI TYAGISANANDA

The *Chhandogya Upanishad* consists of eight chapters, and each chapter is divided into many sections and sub-sections. As we have already noted, it is a Samhita (संहिता) or collection of the records of the spiritual experiences of various rishis of ancient times. Naturally we must expect to find in it varying presentations of spiritual truths. On a first perusal of the book, the mind of the reader may get a little confused at the heterogeneous and scrappy nature of the collections, apparently without any underlying unity of plan. But a careful student can see some plan in the arrangement adopted by the compiler. We shall try to enlighten our readers about this underlying plan.

We have already tried to point out in our previous articles that all Hindu scriptures deal mainly with one topic namely, the realisation of the Absolute Truth, Brahman-Atman. In this there is no disagreement between the Karma-kanda and the Jnana-kanda. The Upanishads as we have seen, give the essence of the scriptures, and, therefore, we must expect to find the *Chhandogya Upanishad* also interested only in presenting the same topic in its own way.

The Absolute Truth, in itself, is admitted by one and all to be beyond the province of speech and thought. What any book could, therefore, attempt to do is only to give the reader some idea of It however vague it may be. We should always be careful not to confuse any idea or description of It with the actual entity or experience in itself. Any attempt to visualise the infinite Absolute which refuses to be limited by names and forms of speech and thought, or to think about or describe It, would only end in painting at best, a caricature of It, however highly qualified the teacher may be. The mind and the senses cannot but transform what they attempt to grasp, in the very

process of knowing It. But this does not mean that the caricature is of no use at all to one who has no actual experience of the original. Even two portraits or photographs of the same physical object cannot be exactly similar to each other or to the original. Every picture purports to express and represent not the original but only the painter's or photographer's or cartoonist's idea of it. In spite of this a portrait or a photograph is admittedly capable of giving some idea of the original to one who has not seen. A caricature or cartoon is, likewise, a true representation of the original, as far as it goes, though not exactly similar to it in all details, however grotesque and crude it may appear to be at first sight. The only defect of the caricature is that it, over-emphasises certain aspects of the original to the exclusion or suppression of others, according to the capacity, predilections and idiosyncrasy of the cartoonist. It thus makes some aspects of it more prominent at the expense of others. The picture, though not quite true to the original, does suggest something about it, which is, relatively true, and thus gives an opportunity to others to know something about the original, though not the whole of it. Even the over-emphasised characteristics must have a necessary and real basis of fact, and if they are purely imaginary, they will not be suggestive of the original and thus would fail in their purpose.

If such is the case even with the picture of an ordinary physical object, it goes without saying that all ideas and descriptions of the Absolute must necessarily be only relatively true, but still true, after all, in their own way, and suggestive enough to enable one to remind oneself of the original of which it is a caricature. It is no wonder then that the Absolute appeared in different forms to different rishis of ancient times and

different names were given to each of them. In fact the whole universe, is, according to the Vedanta, only a mass of such names and forms in which the Absolute appears to the clouded vision of men. (*Vide Chhandogya*; chapter VI). According to one's adherence the one or the other system of philosophy, one may consider these names and forms as false or real, but everyone must admit that the various names and forms of the Absolute are capable of revealing some aspect or other of Reality, and, as such, are helpful, because of this suggestiveness. Even the worst of these names and forms have a background of Reality, and are suggestive of this Reality, if one's attention is drawn to it. Each of these names and forms presented to us by the rishis are as real as any other object in the universe, but more suggestive than the latter and because of the actual experience of the rishis and as they are specially recorded only to serve as special pointers to the absolute, for the benefit of later generations of pilgrims to Perfection.

The first thing, therefore, to be kept in mind in the study of the *Chhandogya* is that the various pictures, given in the different chapters and sections of the book, are true revelations of the same fundamental and essential Absolute, which is only one. There may be many ways to reach this same goal and some of them may be apparently opposed to each other as in the case of two roads converging on the same place from opposite directions. In spite of this apparent opposition, they do actually lead to the same goal. Again, one may have different views of the same hill, if one attempts to climb it from different directions, and even different views of the same peak are possible in the course of the ascent through any one path from any one direction. All these views are relatively real, and knowledge of these views can give some help to one who tries to climb the hill for the first time. Similarly, the various teachings contained in the various chapters and sections of the text are all helpful to

persons who want to climb to the peak of the Absolute.

Since it is the same Absolute, Brahman-Atman that appears as different objects of the universe, every object in the universe, whether physical, vital or mental can reveal some aspect of this Absolute, in spite of the diversity in names and forms, to a pure mind, well-trained in concentration and in scientific or philosophic analysis, just as an ordinary physical scientist can get at the electron or energy by a scientific study and analysis of any atom of matter. Many such objects such as the sun, fire, wind etc., have actually revealed the Atman to many rishis through philosophical analysis, just as mind and life have served as the medium of revelation to others. To those, who have had the opportunity to collate those revelations through various objects, must have been revealed also the substantial and essential identity of these objects which had served as revealers, with the Atman, and thus the truth of the fundamental unity of the whole universe came to be inevitably recognised by them. Adaptation of life, in terms of this revelation of Truth, naturally followed as the ideal of life. The various practices or experiments, which enabled the rishis to realise the Atman as the essence of the whole universe, were all considered as capable of leading others also to the same realisation and these came to be recorded along with the goal and ideal of life. Those, who want to have the same realisation, have first to understand the teachings of these records, and perform the same experiments themselves to arrive at the experience which the rishis themselves had. This knowledge, and practice based on such knowledge is called Vidya (विद्या). The *Chhandogya Upanishad*, therefore, treats of the various aspects of Vidya.

This Vidya, as we have seen, has got two aspects, positive and negative, which are the obverse and reverse of the same coin. The positive aspect mainly consists in truly under-

standing that aspect of Atman which is sought to be revealed through that particular Vidya, and concentration on that aspect, and continuous loving meditation on it until, at last, this aspect of the Atman becomes part of one's actual experience. This is called yoga (योग). Everything that obstructs this is to be renounced and this renunciation is called tyaga (त्याग). There can be no tyaga without yoga and no yoga without tyaga. Therefore, everyone of the Vidyas mentioned in the *Chhandogya* emphasises these two aspects in relation to that particular Vidya.

The *Chhandogya* presents the Highest, sometimes in terms of external objects such as the sun, fire, air, lightning etc., and such presentation it calls Adhidaivatam (अधिदैवतम्); sometimes it presents the same teaching in terms of vital and mental phenomena, and this presentation it calls Adhyatmam (आध्यात्मम्). At other times again, the revelations of the absolute are presented through some elements of a ritualistic sacrifice, which have been helpful revealing the Truth to some of the past. Sometimes, the self-same Truth is presented in terms of its revelation through the mantras forming part of Vedic chanting. The former may be called Adhiyajnam (अधियज्ञम्) and the latter Adhivedam (अधिवेदम्) though these two terms are not actually met with in our text. The *Chhandogya* takes care, however, to bring all these varying presentations into harmony with one another by identifying their fundamental teaching to be the same essence of the universe, the Atman.

Thus we have the identification of the Adhyatmam and Adhidaivatam (आध्यात्मम् and अधिदैवतम्) in I. 3.2., I. 4.5., I. 7.4., III. 12.7-9., III. 13.7., III. 18.1., IV. 3.1-4., IV. 10.5. The final culmination of this identification is given in such statements as "सर्वं खल्विदं ब्रह्म तज्जलान्" of III. 14.1., "सदेव सौम्येदमग्र आसीत्" and "तत्त्वमसि" of the sixth chapter, "आत्मैवेदं सर्वम्" of

of chapter VII and "तद्ब्रह्म तदमृतं स आत्मा" of the eighth chapter. In the Adhiyajna (अधियज्ञ) presentation we have the various Agnis (अग्नि) of the ritual identical with the Akshi Purusha (अक्षि पुरुष) in the Upakosala vidya of the fourth chapter, and also with the whole universe in Vaisvanaravidya. The whole yajna itself is identified with the Akshi purusha or Atman in IV. 16, and with Brahmacharya in VIII. 5.1. The whole human life is considered as one yajna in Purushavidya of the third chapter and the whole of Trayividya (त्रयी विद्या) is considered only as the worship of the Atman in I. 1.10. Again in the Adhiveda (अधिवेद) presentation, we have the identification of Udgitha (उद्गीथ) or Aum with the fundamental essence of the universe at the very beginning of the Upanishad in I. 1. The Gayatri (गायत्री) is identified with Brahman in the Gayatri Vidya of the third chapter. The whole of Rik, Saman and Yajus are identified with this Udgitha and with the absolute in I. 4.4., and in II. 23. We have the whole universe identified with Aum. In I. 3.12. we have the direction to meditate on the Atman when the chanting is done. In the eighth chapter, in the Indra Virochana episode, we have a final explanation of Aum in terms of the analysis of the three states.

We thus see that, in spite of the variety of presentations, the *Chhandogya* takes care to impress upon its readers their underlying unity.

The whole of the *Chhandogya* as we have seen, is condensed in Mahavakyas like

सर्वं खल्विदं ब्रह्म ¹, तत्त्वमसि ¹, आत्मैवेदं सर्वम् ¹,

etc. The Udgitha or Aum forms the essence of these Mahavakyas. This Aum is indeed, the seed of the whole Vedantic philosophy and the quintessence of all Vedantic teaching. The whole *Chhandogya*, as we shall show in the course of the explanation of the text, seems to be only an attempt to progressively reveal the significance of this Aum and its various elements. That is why

the Upanishad begins with Udgitha vidyā and ends with the description of the Turiya Atman (तुरीय आत्मन्) which forms the underlying essence of the experiences of the three states. In the intervening chapters, we have only a repetition of the same topic, over and over again, in different forms and colours. If we apply the various tests of the Mimamsakas for finding out the fundamental teaching of a text, enumerated in the famous verse उपक्रमोपसंहारी etc., we shall find that the *Chhandogya* is only an exposition of the implications and suggestions of this quintessence of all Vedānta in all its aspects.

The compiler, a good educationist, is fully aware of the importance of the principle of proceeding from the concrete to the abstract and, in the spirit of the Arundhati Nyaya, he takes care to present the more concrete forms first and the more abstract ones last so as to serve the progress of the aspirant from the initial to the more advanced stages. He has also taken care to satisfy the needs of the grihasthas, by arranging the topics in such a way as to suit their daily practices and avocations, as far as possible. This serves to regularise their spiritual sadhana, without prejudice to their daily routine. Thus the day of a Samavedin begins with the Udgitha in the प्रातः सवन of a Somayaga, followed by Sandhyavandana (सन्ध्यावन्दन) and the Panchamahayajna (पञ्चमहायज्ञ), and the day closes with a meditation and prayer before sleep. The *Chhandogya*, therefore, begins with spiritual practices that could be undertaken along with the प्रातः सवन, सन्ध्यावन्दन and the Panchamahayajnas in regular succession, and ends with an analysis of sleep and its implications which could be two meditated upon just before retiring. The first two chapters deal with topics connected with the Saman chants in a Somayaga, the third deals with those associated with Sandhyavandana such as Adityopasthana (आदित्योपस्थान) and Gayatri japa etc. The fourth and fifth deal with meditations in relation to Agnihotra,

Aupasana, (अभिहोत्र, औपासन), the feeding of guests and the poor, and acts of public service. The final three chapters deal with vichara (विचार) or philosophical enquiry into the three aspects of Satchidananda, based upon an actual analysis of the implications of the experience of the three states. The whole text closes with a description of a Jivanmukta who lives in the world unattached like a mud-fish, but who is actively engaged in serving the world in all possible ways, all the while immersed in the consciousness of the Atman, and the unity of all creation, calmly waiting for the final call from above, with a mind serene, with the consciousness of duties properly discharged as worship of God, in accordance with the teachings of the Gita.

The various Vidyas are also arranged in such a way as to satisfy the needs of the four types of yogas. In the initial chapters, we have meditations connected with karma, and hence these Vidyas may be considered as representing Karma-Yoga. Chapters III to V deal with meditations on and devotion to Saguna Brahman such as are generally adopted by theists and devotees of God and may therefore be taken as representing Bhakti Yoga. The final three chapters are devoted to intellectual analysis and investigation of the Absolute Truth, and therefore may be considered as representing the practices of Jnana Yoga. All the Vidyas partake of the nature of the Raja-Yoga in so far as they are forms of meditation leading to Samadhi. Thus we have a progress from Karma-Yoga to Jnana-Yoga through Bhakti Yoga, ending in realisation and Jivanmukti. The *Chhandogya* thus advocates a synthesis of Bhakti, Jnana and Karma, based on constant awareness of the Atman, and devoted service of the world in the highest stage.

The meditations themselves are also graded to advance progress in spiritual life. All people are not in the same stage of spiritual development. The Upanishad, therefore,

prescribes various Vidyas to suit the different stages of development. As pointed out by the *Brahma Sūtras* III, 3.56. "विकल्पः अवशिष्टफलत्वात्" there is option with respect to the several Vidyas, because their result is the same. Each and everyone of the Vidyas need not be practised by all, and anyone may be selected according to one's needs and capacities. The *Brahma Sūtras* III, 3.1—4 point out that the Upasanas described in the various Vedantic texts are not really different, unless they have different subject-matter altogether. The meditations given in the first two chapters belong to the type called अङ्गवबद्धोपासन. Here various deities are to be meditated upon by ritualists in connection with the elements of the sacrifice. When the aspirants become better qualified, they are expected to rise to the next higher stage of प्रतीकोपासन, as depicted in the third chapter. These Pratikopasanas need have nothing to do with rituals as such, but the meditator relies upon some known object or other, to serve as a peg to hang his ideas on. These objects help him to keep the mind concentrated on God, or Brahman through the psychological principle of association of ideas. The very objects, the sun, the fire, the air etc., which are meditated upon as deities of the various parts of the sacrifice in the previous type of Upasana, are themselves here treated only as Pratikas (प्रतीक) or symbols of God. Unlike the previous stage, where parts of sacrifice are meditated upon as Aditya etc., here, in the second stage Aditya etc., are meditated upon as Brahman. Vide *Brahma Sūtras* IV, 1.5 & 6. "ब्रह्मदृष्टिकर्षात्" and "आदित्यादि मतयश्च अङ्गे उपपन्नेः ।" In the first, mere exercise is given to the mind in concentration and meditation, in the second this meditation is directed to God. The symbols themselves are kept in mind only as reminders and the meditation is upon Brahman itself with the help of the symbols. The physical symbol may give place to mental symbol in the higher stage of this Pratikopasana, as when

one is asked to meditate upon the mind itself as God in III, 18. When the mind is sufficiently trained and developed to think of Brahman without the help of any symbol, the practitioner has to rise to independent meditation on Brahman. At this stage, God is conceived of as the repository of an infinite number of auspicious qualities, and may be even invested, in one's imagination, with human attributes and personality (Sakara). Such meditation is referred to in the fourth chapter (IV, 15). This is the God of the theists whom devotees like to contemplate upon. This upasana is called Sagunopasana. This God may be even conceived of as formless (Nirakara) but still he is invested with qualities such as creation, protection, destruction. Such Sagunopasana is mentioned in III, 14. and in Vaisvanara Vidya, where the whole universe is meditated upon as God. Even at this stage, God is thought of only as an object, but in the next stage, the aspirant has to meditate upon Brahman, as He is in reality. The search for Truth begins at this stage and takes the form of an enquiry into the essence of God Himself who has manifested as the universe, so the sixth chapter deals with the Sadvidya (सद्विद्या) or the problem of Reality, the seventh with its Ananda-aspect, and the eighth with its Chit-aspect. This Satchidananda which is the goal of all spiritual endeavour is not something existing outside as an object, but it is the essence of both the meditator and his object of worship. The Brahman is here meditated upon as the Atman of the meditator, as is mentioned in *Brahma Sūtras* IV, 1.3. आत्मा इति तु उपगच्छन्ति प्राह्यन्ति च । In the previous stages of meditation, a good deal of imagination has to be used to give name and form to the Absolute. These names and forms really exist only in the meditator's own mind as ideas, and as ideas they come and go. Sagunopasana consists only in repeatedly keeping the same idea in the mind, continuously without any other idea intervening between any two moments. The continuity of thought here

is only like the continuity of the river whose every particle is always changing. In the next stage of upasana, the mind has already intellectually understood the nature of the Absolute, which does not change in the midst of all changes, as a result of the study of the scriptures, philosophical enquiry and self-analysis and observation. This Absolute is that which is present even in the interval between any two ideas. Cf. VIII. 14. "आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्वद्वा तदमृतं स आत्मा ।" This can never be thought of as it is not an idea. It is neither subject nor object. It is beyond name and form, beyond relativity, beyond space, time and causation. Even its description as Satchidananda or Sakshi (साक्षी) does not really touch this Absolute, for, immediately the words are employed, the meditator will be thinking only of the ideas denoted by these words, and in meditating on the meaning of the words, he makes the Absolute Saguna (सगुण). If at all one tries to conceive of It which is really as impossible as climbing on one's own shoulders, one can think of It only in negative terms, such as devoid of all attributes, inconceivable, indescribable etc. Whatever objects one may sense and whatever ideas one may think, It is not that. Such negative characterisation we find in VII. 24.1. यत्र नान्यत्सद्यति नान्यन् शृणोति नान्यद्विजानाति स भूमा । Also in एष आत्मा अपहृतपाप्मा विजग्रे विमृत्युर्विशोको विजिघत्सोऽपिपासः etc. of VIII. 15. and VIII. 7.1. and अक्षरी of VIII. 12. Although we use these negative expressions, we can grasp only an idea of the Absolute and not the Absolute itself, but this is the only highest way of grasping It, open to unrealised man, so long, as the mind works in the relative plane of subject and object, and within the framework of time, space and causation. To keep this idea of the Absolute as inconceivable and indescribable, continuously in mind, without allowing any ideas of name and form to obstruct it (Vide VIII. 14),

is the highest stage of upasana called Nirgunopasana. But even this is only the penultimate stage, which is only a step to the highest stage of actual realisation of the Absolute, known as Jnanam (ज्ञानम्) which characterises the Jivanmukta. One, who has reached this highest realisation of the Absolute Brahman—Atman, does not need to put forth any effort—mental, physical or social because he has nothing more to achieve for himself, as he has transcended all egoism. But still his whole life will be an expression of his highest realisation. He lives an active life of लोकसङ्ग्रह or सर्वभूतहितेति, in the language of the Gita. As, when the sun shines, the shining is an activity only in name, and does not entail any effort on the part of the sun, so, in the case of the realised man, service of the world or meditation on the Atman does not entail any effort as it becomes natural to him. It is in this sense that it is said that a realised man does not work. He is in constant meditation or is a ब्रह्मसंस्थ in the midst of his activity, and as such activity and meditation can go together since there is no conflict between such Jnanam and such Karma. This is the goal of all Vidyas. The whole Upanishad, therefore, closes with the description of this Jivan-mukti. When the whole universe is seen as Brahman it becomes Brahmaloaka. All enjoyments in such Brahmaloaka are Brahmananda. It is this bliss of Brahman that the Jivan-mukta enjoys while still alive. It is this Bliss that is described concretely in glowing colours towards the closing sections of the Upanishad, in terms that a layman can appreciate.

Thus we see that the *Chhandogya upanishad* has an underlying unity of plan, which may not be discernible to a casual reader, but which has to be kept in mind to appreciate the teachings of the text in their innate harmony.

REMINISCENCES OF SISTER NIVEDITA

By DINESH CHANDRA SEN

In 1901, I was appointed as Reader in the University of Calcutta and was entrusted with the work of writing a '*History of the Bengali Language and Literature*' in English. After finishing the work, I had it examined by two persons. I have already spoken of one of them, Sri Kumuda Bandhu Bose. But I have particularly to mention about Miss Margaret Noble, well-known in Bengal as Nivedita. Bose Para Lane (now Nivedita Lane) was close to our house in Calcutta. She had rented a two-storeyed house therein and started a school for girls. One morning, I went to her and broached the subject of examining my book. She readily agreed. I said that the book was very big. She replied 'However big it be, I shall examine as I have promised.' And with a smiling face, she bade me farewell.

Nivedita was an extremist in politics. After some time, she would never discuss politics with me. She used to call me a coward, weaker than one of the weaker sex and so on. If I spoke anything on politics, she would flare up with anger and say 'Dinesh Babu, this is not your field. I will not talk politics with you.'

However, she went through my book with extraordinary patience and perseverance. Though there were some faults of idiom in some places, she summed up her opinion as follows: 'Your English is good'. From the standpoint of ideas, we had constant conflicts. Her views and convictions therein were so strong that she would never accept my opinions. Even though it be on a point regarding Hindu Society, I had to yield to her..... Thus, we would discuss for long and sometimes not a line further would be read. One or two days would be spent in discussion. Nivedita would be so

obstinate now and then that she would say 'Dinesh Babu, if you do not make this alteration, I shall not read your book any further' I would then be in a dilemma and modify a little to satisfy her. If something was not to her liking, she would stop and like an elephant stuck in the mire would proceed no further. She forgot that it was I who was responsible for the opinions given in the book and that I had entrusted the book to her merely to revise the English. In this respect, I found her quite a woman.

Whenever she shouldered a responsibility, she could not think of that work as that of another. She would exert herself to the utmost as if it were her own work. No reward can purchase such labour. On some days she would work from morning till 10 P. M. She and I would finish our meals in five minutes and the rest of the time would be devoted wholly to work. I have rarely come across another who was so utterly unselfish and thoroughly devoted, giving oneself up in a matter in which one was not merely indifferent, but wholly hostile. The ideal, Nishkama Karma (work without attachment) which I had merely read in the Gita was fully exemplified in her.

The corrections made by her were mostly with regard to the ideas and only to a slight extent to the language of the book. Her ability to apprehend the deep significance of any poem was extraordinary. I have quoted a portion from the *Sunya Purana* about Shiva which ran thus: 'O! Shiva why do you beg for your food? Begging is despicable. Sometimes, you may get some thing and sometimes you may have to return empty-handed. Take to agriculture and your sorrows will end. Oh Lord, how long will you remain stark-naked or but barely clad in tiger-skin? If you take to spinning cotton, you can clothe yourself and be very happy.' I did not think that there was anything peculiarly Indian in

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this passage. But she became exultant when she read this portion and exclaimed 'Wonderful, wonderful'. I said: "Sister" is there anything in this that you feel so jubilant as if a beggar has suddenly been raised to a King. Nivedita kept her eyes fixed on the poem and clapped her hands in joy and merely spoke thus: 'Dinesh Babu, "this is wonderful, most wonderful." I thought that the eccentric lady had gone crazy. Another European lady whose name I do not now remember was also there at the time. Next day I found her alone and questioned her as to what Nivedita had found wonderful in that poem. She replied 'The ordinary devotee seeks help from his God, and prays for health, wealth, fame and other things. There is no end to the boons he desires. But in this poem, the devotee loves his God with such intensity that he forgets all about himself. He does not take into account his miseries. His heart melts at the thought of the sufferings of his God. His whole mind is anxious as to how the Lord will be relieved of His miseries.'

It was then that I understood a little of the greatness of the mind and the heart of Nivedita. If I spoke with indifference to, or disrespect, of the village folk songs, Nivedita would grow indignant and rebuke me mercilessly. She would say "there is often deeper and truer poetry in the unpolished language of village folksongs than in the works of those who are acclaimed as great poets by their high-flown words and flourishes. Pray, do not slight the peasants' songs. Though the rhyme may not be perfect, in them there is feeling, genuine sympathy. Though the composers may not be acquainted with the dictionary meaning of words, there is life in their simple words. Though there be not pillars of gold or silver in their lovely huts, there is the sweet fragrance of the beautiful flowers of Nature.'

I could become legitimately angry and annoyed at many of her criticisms during the course of the perusal of the book, but I did not. I could see her most tender,

sympathetic and appreciative heart, soft and sweet like the fresh blossom, beneath the harsh words. She would sometimes say. 'I have not seen in the whole world another simpleton like you. Your foolishness surprises even me, a woman'. At other times, stopping at some passages, she would exclaim, 'Dinesh Babu, you are indeed a great poet. Even though you have written prose; your style is truly poetic. Your literary talents are extraordinary.' Thus being extravagantly rebuked and exaggeratedly praised by turns I grew indifferent to both and remained silent. But, when a stranger came, she would speak of me in a few hearty words and I would really feel gratified. Once, when an Englishman, her friend, came to see her, she introduced me to him thus: 'There is none to equal this gentleman in the knowledge of the social conditions of Bengal. He has discovered the history of the Bengal society from the peasant's hut to the royal palace by means of the torn and scattered manuscripts he has collected with great care'. Brahmachari Ganen used to be always with us. I would make fun of his broken English. Nivedita would say, 'You must admit that Ganen is able to express his mind by his English. The expression of his face and the movements of his hand supplement any deficiency in this respect.' Nivedita could very well understand Bengali and it was only to show her his depth of knowledge in the English tongue that Ganen would now and then speak in English. When she read that part of my book where I had praised the Vaishnava poems she pressed me to get a Vaishnava singer to sing them to her. One day, I brought a Vaishnava beggar from the street and made him sing. Her eyes were filled with tears of joy when she listened to the song, beginning with "Oh Gori! my Gauri has come" and she gave a rupee to the beggar. For a few days an American lad of 20, Alexander by name was her guest. He was an extraordinary genius. The insight he had even at that early age into the Hindu religion and literature was wonderful and

truly surprising in a foreigner. Nivedita would say that it was a feast for the eyes to see his quickness in brilliant composition. Even the typewriter could not keep pace with his speed in writing. Alexander gave promise of a bright future as a great writer and a genius by his '*Life of the Swami Vivekananda*' but his career was cut short by his early death.

Nivedita had a companion, Sister Christina, an American. She was soft and sweet by nature. When Nivedita becomes delighted in reading a portion of my book, she would often remark, 'Dinesh Babu, I considerably differ from you in politics; and your cowardice makes me not only ashamed of you but wounds me to the core of my heart. Nevertheless, I like you. Do you know the reason? You have done so much for your country and that without any ostentation; and you have shown so much love and devotion to your country that you can legitimately claim to be a true patriot.' She used to constantly make fun of me calling me a coward. One day I really exhibited my cowardice and was ashamed of it. That night, Nivedita, Ganen and myself were walking on the bank of the Ganges near Baghbazar. I was in front, Nivedita just behind me and Ganen last of all. Suddenly, a mad bull rushed towards me. I turned aside and ran to save my life. I did not pause to think that by my action Nivedita was exposed to the attack of the bull. Ganen jumped forward and boldly faced the animal which fled away. Then we rejoined. Nivedita laughed and in an ironical vein addressed me thus: "You have this day shed lustre on the entire masculine class of humanity. Leaving a helpless woman to face a mad bull, you have saved your skin. This one act of yours will remain as a permanent memorial of your fame." Then she cast off her mock smile of raillery and, becoming serious, said: "You are not even a bit ashamed of yourself." I felt that I had not acted properly and remained silent.

She would never care for the Europeans whom she met on the way but she showed great respect to the Bengalis. Once we were going together in a train when an Englishman got in and sat close to her, almost touching her. She raised her eyes and looked at him in such a manner that he rose up, sat on another bench and remained bending down his head in shame. Nivedita moved closer to me and smiled and talked to me with pleasure. She had literally dedicated her life to India and regarded all Indians as her brothers. So, the name Sister Nivedita was most appropriate. She could not bear the very idea of the Westerners treating the Indians with scorn.

From the day when she heard from me that 1200 monks and 1000 nuns of Kharda (near Calcutta) had dedicated themselves to the cause of their Guru Virabhadra, she was pressing me to take her to that place. Originally, these monks and nuns were Buddhists. When Buddhism was on its decline in Bengal, these monks and nuns had sunk to the lowest depths of degradation and misery. Hindu society had closed its doors on them. Virabhadra gave them refuge and converted them to Vaishnavism. From the time the compassionate Vaishnava Acharya took them under his protection, that is for about 350 years, annual festival was being held at that very memorable place as a mark of the extreme gratitude felt by the uplifted monks and nuns. This festival has since been discontinued.

One midday in the month of Phalgun, Ganen and myself accompanied Nivedita on a trip by boat to Khardah. On two or three occasions, we have thus travelled by boat across the Ganges. We would finish our meal before 10 A.M. and would return to Baghbazar at nightfall. How happy Nivedita was on the day we set out for Khardah! She told me, 'Do you know how I have named that place? It is the Samadhi Kshetra (burial ground) of the Buddhist faith. Why have they given up celebrating the festival? Such a historical event! How sad to see

that the festival held in memory of such a momentous event has died out!' At 3 p.m., we reached Khardah Ghat. The people there were naturally very much surprised to see a European lady with two Bengalis. The fat Gosains looked at us with curiosity. Nivedita had forbidden us to reveal her identity. The people thought that we would leave the place and continue our journey after a few minutes. But when they saw Nivedita actually landing and talking to us most intimately as we proceeded to march into the village, the Gosains, the descendants of the famous Nityananda, the inseparable boon-companion of Sri Chaitanya and others, followed us. Nivedita smiled softly at seeing this grand procession. Many stared at us and some bolder ones questioned me in low tones "who is this lady?". From their faces, it would appear that the answer to this question was a matter of life and death to them. The entire crowd looked at me so intently. I answered, Ask her. She can tell you better than anyone else. Nivedita became so stern and serious at my reply that no one dared to question her. I asked one which way led to the temple of Shyamasundara. At once the answer came from a dozen persons. Some pointed out the way by their fingers. Some said: "Come with us. We will take you there" and they wanted to wholly appropriate to themselves the honour of guiding us. We were surprised at this abundant manifestation of hospitality. When Nivedita stood on the outer quadrangle in front of the shrine of Shyamasundara and, having placed her hat on the steps prostrated before the Lord, the entire crowd was mad with excitement. Some felt proud of Hinduism and exhibited their sentiments by words and signs. Ganen and myself, on account of our sacred threads straightaway entered inside the temple. We offered something to the priest and he became gracious and showed us the *Bhagavata* written in Nityananda's own hand and his stick. We took them, went outside and showed them to Nivedita. She prostrated before them and gave five rupees

to the priest. He was so delighted that he brought a sacred red cloth and asked Nivedita to place it on her head. She did so with devotion and all present shouted "Hari, Hari" with great *eclat*. One of them said "This cloth is very holy. Even princes feel blessed by placing this on their heads. It is our deep respect that has made us honour you in this manner. But we request you to satisfy our curiosity by telling us who this lady is". At Nivedita's bidding, Ganen and myself said: "She is an English lady who has taken refuge in the Sri Ramakrishna Math". Then one man asked "Is she Nivedita?" We could not conceal her identity any longer. All were intensely moved. Some shed tears of joy, some felt choked by devotion and some folded their hands and saluted Nivedita. She humbly took leave, but the priests said "How can it be, You must take *prasad*." Soon after the *prasad* came in the form of a big lump of Rasagolla. Ganen and myself filled ourselves with entire satisfaction. Nivedita took a bit, but had to take a little more to satisfy the pressing entreaties of the crowd. Towards sunset, we saw the place where the great festival was held. She questioned many there about the festival and took notes of their answers. She greatly desired that I should write an article on our visit to this Samadhi Temple of Buddhism and said that she would give me her notes for that purpose. Now after such a long time, I have fulfilled her request. But there is no possibility of getting those notes.

When we were returning from the Bagh-bazar Ghat, we saw a hawker of dolls. She called him near, looked at the dolls and was lost in joy. Three of these dolls could be got for a pice. It was the image of a woman (coloured black and yellow) with a covering on the head, small and half-finished hands like the Jagannath image, the bosom larger than the hands and the feet, like the clay Shivalinga. Such dolls could be had by the hundreds at every nook and corner and there is not one in Bengal who has not broken ten

or twenty of these in childhood. But Nivedita took the doll in her hands and exclaimed 'Oh, most wonderful!' I said, "You have gone mad. What is there in this doll that you stand transfixed in the lane? You will attract a crowd around you as at Khardah'. Still, she did not pay any attention to my words and merely repeated in a loud voice, 'Oh most wonderful, most beautiful' and bought the whole lot for a rupee. Soon after I took leave.

Next day I asked her why she had become so moved at seeing the dolls. She replied; "You will not understand. I have not seen anything so beautiful and wonderful in India". She then took one of the dolls and looked at it with eager longing. I could not make out the meaning of her ecstatic admiration.

Three days later, she told me, 'Would you like to know why I loved the doll so much? Dr. Evans has recently brought to England many things used in Crete about 3000 B.C., that is, 5000 years ago. I have seen them during my last visit to England. There was among them a doll exactly like this'

Nivedita would prostrate whenever she saw a Kali temple and her analysis of the songs of Ramaprasad in her book, *Kali the Mother* is the offering of love of a real devotee. She revealed a little of her mind to me on one occasion. She asked me 'Can you truly address God as mother?' I replied 'Why not! That God is our father or mother is no conventional phrase with us. We have been brought up in the idea of God as mother from our very infancy. We have drunk it

with our mother's milk. It is no show or mimicry with us. There is not the least shadow of hypocrisy when we bow down to Kali calling Her mother.' She said 'Therein is the difference between the East and the West. I am not able to realise the motherhood of God. The feeling of the Fatherhood of God is our hereditary tendency'.

Two months before she went to Darjeeling with Sir Jagadish Chandra Bose (and she died there soon after) she had requested for and taken from me an image of 'Prajnaparamita' Buddha. I said "I hesitate to give this to you. She laughed at my fears and said, "I never expected to hear grandmother's stories from a historian like you". She snatched it away from me by force and worshipped it daily with flowers, incense etc. I later learnt from Sister Christina that Nivedita had no peace of mind from the day the image was brought into her house until her death.

A few days before her trip to Darjeeling, I had presented her with two copies of my English book the *History of the Bengali Language and Literature*. She had forbidden me from mentioning her name in the introduction. She was highly delighted to get the books.

Her parting words are still ringing in my ears. She said with sad tenderness, 'We have grown intimate on account of this book. We have worked together. As the work is over, you will not come here as before. But I request you not to break our friendship. If you do not visit me as in the past, I shall feel sorry.' I cannot say how delighted and happy I was at her sisterly affection. I felt a great void when I heard the news of her passing away.

WILLIAM LAW

By ALDOUS HUXLEY

The world in its concrete reality is complex and multitudinous almost to infinity. In order to understand it, we are compelled to abstract and generalize—in other words, to omit what we choose at the moment to regard as irrelevant and to reduce such diversity as still remains to some form of homogeneity. What we understand is never concrete reality as it is in itself, or even as it appears to be to our immediate experience of it; what we understand is our own arbitrary simplification of that reality. Thus, the worker in natural science abstracts from the concrete reality of actual experience only those aspects which are measurable, uniform and average; in this way he is able (at the price of neglecting qualities, values and the unique individual case) to achieve a limited, but for certain purposes, extremely useful understanding of the world. In the same way the historian achieves his much more limited and questionable understanding of man's past and present by selecting more or less arbitrarily, from the chaotic mass of recorded facts precisely those which exhibit the kind of homogeneity that happens to appeal to a man of his particular time, temperament and upbringing. This homogeneity is then generalized as a principle, or even hypostatized as a *zeitgeist*; and these in turn are used to explain events and elucidate their meanings. Such facts as do not suffer themselves to be explained in this way are either explained away as exceptional, anomalous and irrelevant, or else completely ignored. I may perhaps be permitted, in this context to quote a passage from an essay, which I wrote some years ago on Mr. Christopher Dawson's historical study, *The Making of Europe*.

Occasionally, it is true, Mr. Dawson makes a generalization with which I find myself (with all the diffidence of the unlearned dilettante) disagreeing. For example, 'the modern European' he says, 'is accustomed to look on society as essentially concerned

with the present life, and with material needs, and on religion as an influence on the moral life of the individual. But to the Byzantine and indeed to mediæval man in general, the primary society was the religious one, and economic and secular affairs were a secondary consideration.' In confirmation of this, Mr. Dawson quotes, among other documents, a passage from the writings of St. Gregory Nazienzus on the interest displayed by his fourth-century contemporaries in theology. 'The money-changers will talk about the Begotten and the Unbegotten, instead of giving you your money; and if you want a bath, the bath-keeper assures you that the Son surely proceeds from nothing.' What Mr. Dawson does not mention is that this same Gregory reproaches the people of Constantinople with an excessive interest in chariot-racing, an interest which, in the time of Justinian, a century and a half later, had become so maniacally passionate that Greens and Blues were murdering one another by hundreds and even thousands. Again, we must apply the behaviourist test. If men behave as though they took a passionate interest in something—and it is difficult to prove your devotion to a cause more effectively than by killing and being killed for it—then we must presume that the interest is genuine, a primary rather than a secondary consideration. The actual facts seem to demonstrate that some Byzantines were passionately interested in sport. At any rate, they behaved about both in the same way and were as ready to undergo martyrdom for their favourite jockey as for their favourite article in the Athanasian Creed. The trouble with such generalisations as that of Mr. Dawson is that they ignore the fact that society is never homogeneous and that human beings belong to many different mental species. This seems to be true even of primitive societies displaying the maximum of "co-consciousness" on the part of their members. Thus the anthropologist, Paul

Radio, well-known for his work among the Red Indians, has come to the conclusion that monotheistic beliefs are correlated with a specific temperament and so may be expected to crop up with a certain specific frequency irrespective of culture. If this is true . . . what becomes of a generalisation like Mr. Dawson's? Obviously, it falls to the ground. You can no more indict an age than you can a nation.

We see then, that there is no reason to believe in the homogeneity of the Dark Ages or the Middle Ages. Still less is there any reason for believing in the homogeneity of more recent periods, such as the eighteenth-century 'Age of Enlightenment'. And, in effect, we find that the age of Gibbon is also the age of Cagliostro and the Conte de Saint-Germain; that the age of Bentham and Goodwin is also the age of Blake and Mozart; that the age of Hume and Voltaire is also the age of Swedenborg and the Wesleys and John Sebastian Bach. And this same Age of Enlightenment produced even stranger sons than these visionaries and magicians, these indefatigable revivalists, these lyrical poets and musicians. It produced the first systematic historian of mysticism, Gottfried Arnold; it produced one of the greatest writers of spiritual letters for the guidance of practising mystics, J. P. de Caussade. It produced, in Louis Grou, the author of a book of mystical devotion, worthy to take its place among the classics of the spiritual life. And finally, in William Law, it produced a great philosopher and theologian of mysticism.

The notion that any given historical period is homogeneous and uniform is based upon the tacit assumption that nurture is everything and nature nothing at all. By nature, as the most casual observation suffices to convince us, human beings are not all of the same kind; physically, intellectually, emotionally, they vary in the most astonishing manner. Historical generalizations can be valid only if the unifying force of social heredity is always much stronger

than the diversifying force of individual heredity. But there is no reason to suppose that it always is much stronger. On the contrary it is manifest that, whatever the nature of the social and cultural environment, individual physique and temperament remain what the chromosomes made them. Nurture and social heredity cannot change the psycho-physical facts of the individual heredity. They merely condition the overt expression of physique and temperament and provide the individual with the philosophy in terms of which he may rationalize his actions. Thus, in an age of faith, the findings of the born empirics and sceptics must be in accord with what is locally regarded as divine revelation and religious authority; for only in this way can they be made to seem intellectually plausible and morally respectable. In a positivistic age the findings of those who are naturally religious must be shown to be in accord with the latest scientific hypothesis; for only on this condition will they have a chance of being taken seriously by those who are not congenitally devout. Individuals, whose native bent is in a direction opposed to that prescribed by the prevailing social patterns and cultural traditions, have to make one of four possible choices—to force themselves into a reluctant but (consciously, at any rate) sincere conformity; to pretend to conform hypocritically, with an eye to the main chance; to dissent, while rationalizing and justifying their non-conformity in terms of the currently orthodox philosophy, which they re-interpret to suit their own purposes; to adopt an attitude of open and unqualified rebellion, rejecting the orthodox rationalizations no less completely than the orthodox patterns. Any kind of individual can be born into any kind of social heredity. It follows that, at any given period, the prevailing social heredity will be unfavourable to the full development of certain kinds of individuals. But some of these non-conforming individuals will succeed, none the less, in breaking through the restrictions imposed upon them by the time-spirit-in-being, let us say, romantics in an age of classicism,

or mystics in defiance of a social heredity that favours born positivists and natural materialists.

In the days when men still did their thinking along theological rather than scientific lines, when they sought to find the primary rather than the secondary causes of events, the facts of individual heredity were explained by a theory of predestination. For our ancestors, Augustinism provided a plausible and intellectually satisfying explanation of human diversity; to us, Augustinism seems a thoroughly inadequate explanation and it is through Mendalism that we seek to understand the observable facts. The earlier hypothesis attributed the phenomena to the good pleasure of God; the latter leaves God out of account and concentrates on the mechanism whereby differences are brought about, preserved and modified. They agree, however, in regarding individual differences in physique and temperament as things fore-ordained and, to a considerable extent unmodifiable by environment.

All the evidence points to the fact that there are born mystics and that these born mystics can pursue their vocation in the teeth of an anti-mystical environment. Shall we then conclude that the practice of mystical contemplation is reserved exclusively for those whose psycho-physical make-up in some sort predestines them for the mystical life? The general consensus of those best qualified to preach on this subject is that this is not the case. The mystical life is possible for all—for the congenitally active and devotional no less than for the congenitally contemplative. Self-transcendence can be achieved by anyone, whatever his or her hereditary constitution and whatever the nature of the cultural environment; and in all cases self-transcendence ends in the unitive knowledge of God. That self-transcendence is harder for certain individuals in certain surroundings is, of course, obvious. But though for many the road to the unitive knowledge of God may be horribly difficult, it seems impious to believe

with Calvin and his predecessors and followers that the divine good pleasure has predestined that greater number of men and women to inevitable and irremediable failure. If few are chosen it is because, consciously or unconsciously, few choose to be chosen, 'Thy kingdom come', 'Thy will be done' is the one will and the one hunger that feeds the soul with the life-giving bread of Heaven. 'This will' Law continues, 'is always fulfilled; it cannot possibly be sent away empty; for God's kingdom must manifest itself with all its riches in that soul which wills nothing else; it never was nor can be lost but by the will that seeks something else. Hence you may know with the utmost certainty that, if you have no inward peace, if religious comfort is still wanting, it is because you have more wills than one. For the multiplicity of wills is the very essence of fallen nature, and all its evil, misery and separation from God lies in it; and as soon as you return to and allow only this one will, you are returned to God and must find the blessedness of his kingdom within you'.

To the practising mystic *Tat tvam asi* is an axiom, as self-evident in Europe as in India, as much a matter of immediate experience to an Eckhart, a Ruysbroeck or a Law as it was to a Sankara or a Ramakrishna. What follows is Law's commentary on the precept to 'love God with all your heart and soul and strength.'

'To what purpose could this precept of such a love be given to man, unless he essentially partook of the divine nature? For to be in heart, and soul, and spirit all love of God and yet have nothing of the nature of God within you, is surely too absurd for anyone to believe. So sure, therefore, as this precept came from the Truth itself, so sure is it that every man (however loath to hear of anything but pleasure and enjoyment in this vain shadow of a life) has yet a divine nature concealed within him, which, when suffered to hear the calls of God, will hear the voice of its heavenly Father and long to do His will on

earth as it is done in Heaven. Again to see the divinity of man's original, you need only read these words: "Be ye perfect as your Father which is in Heaven is perfect" For what could man have to do with the perfection of God as the rule of his life, unless the truth and reality of the divine nature was in him? Could there be any reasonableness in the precept or any fitness to call us to be good as God is good, unless there was that in us which is in God? Lastly, 'Thou shalt love thy neighbour as thyself' is another full proof that God is in us of a truth; and that the Holy Spirit hath as certainly an essential birth within us as the spirit of this world hath. For this precept might as well be given to a fox as to man, if man had not something quite supernatural in him. For mere nature and natural creature is nothing but mere self and can work nothing but to and for itself. And this not through any corruption or depravity of nature, but because it is nature's best state, and it can be nothing else either in man or beast.'

For the mystic, I repeat, *Tat tvam asi* is an axiom but for those who have not had the immediate experience that 'thou art That', he tries to find arguments in support of this (to him) self-evident truth—arguments based upon other immediate experiences more widely shared than the mystical realisations that Atman and Brahman are one. Law's arguments in the preceding passage are based in part upon the words of Christ, accepted as revelation, in part upon the observable fact of disinterested love for God and for men for God's sake. Another line of argument is to be found in the final chapter of '*What is Life?*' the book in which an eminent mathematical physicist, Professor Erwin Schrodinger, examines the problems of heredity in terms of quantum mechanics. 'Immediate experiences in themselves', writes Dr. Schrodinger, 'however various and disparate they be, are logically incapable of contradicting each other. So let us see whether we cannot draw the correct non-

contradictory conclusion from the following two premises :

(1) my body functions as a pure mechanism according to the Laws of Nature.

(2) Yet I know, by incontrovertible, direct experience, that I am directing its motions, of which I foresee the effects, that may be fateful and all-important, in which case I feel and take full responsibility for them.

The only possible inference from these two facts is, I think, that I—in the widest meaning of the word, that is to say, every conscious mind that has ever said or felt 'I' am the person, if any, who controls the 'motion of the atoms' according to the Laws of Nature. In itself the insight is not new. From the early great Upanishads the cognition *Atman-Brahman* was, in Indian thought, far from being blasphemous, to represent the quintessence of deepest thought into the happenings of the world. The striving of all the scholars of Vedanta was, after having learned to pronounce with their lips, really to assimilate in their minds the grandest of all thought.* Space does not permit me to cite Dr. Schrodinger's interesting comments on the fact that 'consciousness is never expressed in the plural, only in the singular' and his hypothesis that the 'pluralization of consciousness' is the consequence of its connection with a plurality of similar bodies'. Enough, however has been quoted to make it clear that, while it is impossible that the fact of any immediate experience should be proved by argument, it is none the less possible to argue from the premises of other immediate experiences in such a way as to make the existence of the first experience a plausible and probable matter—so plausible and probable that it becomes worth while to fulfil the conditions upon which, and upon which alone, that experience can enter one's life as a fact of consciousness.

(Reproduced from the *Vedanta and the West*).

* *What is Life*, by Erwin Schrodinger, Cambridge University Press.

MAHAYANIST MEDITATION

Lord, from my shadows do I flee
Into Thy lovely light ·
To sin's black dress that beauty seems
A furnace fierce and bright.
But its cool light shines on virtue
Like the moon on flowers by night.

Thou smilest, gentle, on those saints
Who tread the Noble Way;
But fierce and furious dost Thou scowl
On fools who walk astray;
These, with a lotus, do you bless,
These, with a sword, you slay.

Teach me to see beyond, Lord,
Thine aspects sweet or stern;
Let my soul not fear destruction,
Not yet for blessings yearn :
May I leave behind all names and forms
When to Thy light I turn.

REVIEWS AND NOTICES

RELIGION AND SOCIETY: BY
S. RADHAKRISHNAN. PUBLISHED BY
GEORGE ALLEN & UNWIN LTD.,
LONDON, PP. 242. PRICE 10S. 6D. NET.

In this stimulating volume which forms the Kamala Lectures delivered in the University of Calcutta in 1942, Prof Radhakrishnan seeks to interpret the meaning of religion in its most comprehensive sense and discusses its application to the burning problems of the modern world such as war and peace, social relations and spiritual values. It offers a challenge to the old system which affords no adequate protection against the chaos that is breaking over us, and a concession to changing circumstances which show a lack of confidence in the principles of our tradition. On the basis of the eternal and imperishable principles which have been evolved in the past, we must visualize new safeguards for the protection of the fundamental human rights. The genuine forces of revolution must be welded with the eternal principles of the past into a new homogeneous unity.

In the first and second chapters the author discusses the need for religion and a New World Order. The chief cause of modern uneasiness is traced to secularism which has wrecked the world by its false philosophy, beliefs and values. The discussion of the Marxist attitude known as metaphysical materialism reveals, in spite of our sympathy for its social programme, that it is not as scientific as some people believe. The Marxist who brags about his scientific rationalism is not infallible in his thinking. Higher values cannot be determined by economic interpretation of history. A spiritual revival is an absolute necessity even for Marxist ends and aims. Spiritual values alone can give a national basis to the social programme. Human society is a living, growing organism which should become the expression of a faith in the oneness of the creative Spirit of the universe, and in a sense of fellowship. The third chapter is devoted to the study of materials relating to Hindu Dharma, its concept and sources, principle of change, religious institutions, caste and untouchability, sacraments etc. Dharma is truth's embodiment in life and social relations. It refashions our nature and is the norm which sustains human life and the universe. In the fourth chapter the learned Professor considers the place of women in Hindu society and concludes that even domestic ties are to be snapped for the pursuit of spiritual freedom. In the last chapter he considers the problem of force in society and Gandhiji's non-violence and points out that social progress and real peace are achieved by

man's transcendent experiences. Everyone has to work for the renewal of the heart, the transformation of values and surrender to the spirit for the claim of higher values.

We heartily congratulate the author without any reservation on his accurate, lucid and gripping presentation of the meaning of religion with all its bearings on social life. The book bears the stamp of the author's elegantly philosophical approach to the pressing problems of the day. We recommend the work not only to students of religion but also to students of social history.

S. A.

GANDHI, TAGORE AND NEHRU:
BY K. R. KRIPALANI: HIND KITABS
LTD., PUBLISHERS, BOMBAY. PRICE
RS. 1/8.

Shri K. R. Kripalani of Shantiniketan has put together his penetrating essays on Gandhi, Tagore, Nehru, Romain Rolland and others like C. F. Andrews and Rothenstein, who were inseparably connected with Tagore and his work for humanity. If I were to suggest the theme of these essays I would simply think of Tagore who forms the soul, so to say, of all these efforts to sketch brilliantly and briefly the great personalities who came in contact with him, all devoted to the great task of liberating humanity from artificial shackles put on us by ourselves in our ignorance and greed for power. Tagore's beautiful lines "Prisoner, tell me who was it that wrought this unbreakable chain? It was I, said the prisoner, who forged this chain very carefully" form the idea behind the efforts of these great men, bent on freeing all of us, irrespective of caste, colour and creed. All these essays, with the exception of one on Shah Latif, the great poet of Sindh, are, to my mind, an exposition of the great theme of human liberty as held out and ultimately followed in detail in India to lead us to freedom and friendship. Why not read this intelligent and inspiring exposition?

B. S. MATHUR.

INDIA'S INSOLUBLE HUNGER:
BY JOHN FISCHER. VORA & CO,
PUBLISHERS LTD., 3 ROUND BUILDING
BOMBAY 2. PRICE RE. 1.

India's *Hunger Problem* is a knotty one. Apparently, infinite increase in population is set down as the reason for hunger and poverty. But this is not the only reason. There is the fact of India's slavery, which is happily now no more, coupled with our own ignorance, laziness and peculiar circumstances of communal

differences. John Fischer, a famous American journalist, who spent a year in India in 1942-43 as a representative of the U. S. Economic Administration falls in line with economists who clearly see possibilities of famines and misery in future so long as India remains conservative and goes on multiplying. He seems to get little store by schemes for industrialisation and for improvement in agricultural production. He is, it is good, an educationist in these pages to ask all of us to be cultured in the light of advance in Western society.

B. S. MATHUR.

FRONTIER SPEAKS: BY MOHAMMAD YOUNUS: PUBLISHED BY HIND KITABS LTD., BOMBAY. PRICE RS. 4/8.

Frontier Speaks is an interesting gift to the reader by one who, though young in years, has gained necessary culture and education of the right type in the constant company of Pandit Nehru and the "Frontier Gandhi". A people devoted to freedom and chivalry are fortunate in getting Muhammad Younus as their historian. There is only one limitation and that is the youth of the historian in the present case. This is, one will submit, a great limitation: the historian has to write history philosophically, uniting facts with reflection for the benefit of humanity. The old saying "History repeats itself" is never untrue if history is wisely written. The historian has to become a keen observer of things, men and facts and then he can perform this business. This observation will enable the historian to teach people delightfully. Mohammad Younus does this work but in his own limited fashion, because of his youth which has to be tamed and ultimately harnessed in the service of his people. Naturally we find enough of Younus in the book: this enough of Younus is animation, a living personality of one who is keen on the liberation of his people, dubbed to be fierce and fighting by the interested foreigner. Yet there is enough history recorded with honesty and patriotism. Both these parts are fascinating and instructive. Many of the misconceptions about these people are eliminated and we have a living record of a generous and honest people, devoted to truth and non-violence under the inspiring leadership of Badshah Khan, the "Frontier Gandhi".

At present there is division in the air. This division might soon disappear in a sacred union of Pakistan with the Indian Union if the Frontier people take up the challenge of the time. Mohammad Younus has this; animating hope as a consequence of his intense patriotism and understanding of his people. He exclaims rightly:

"Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth".

B. S. MATHUR

BLOOD AND STONES. By K. AHMAD ABAS. PUBLISHED BY HIND KITABS. PAGES 48. PRICE RE. 1.

In this touching story Mr. Abbas puts a sensitive, idealistic youth against the background of riot-ridden Bombay. Nirmal Kumar a journalist of Bombay gets sick of the blood and communal frenzy of Bombay and organises a Peace Brigade. But he finds that the peace Brigade with which he wants to banish communalism is itself infected by communal rancour. He becomes desperate and his friend, Bharati takes him to the Ajanta caves, so that art may bring peace to his mind. He meets with some monks there who are constantly at work on the stones with their chisels. On enquiry he finds that they were working there long since and when they quit another batch will take their place. Effort, effort, endeavour, endeavour, work is worship, work is its own justification, its own reward: This was their message, the message of Ajanta. Nirmal feels that he was in need of this message. He is uplifted and returns to his peace efforts with a new vigour and resolution.

Mr. Abbas as is usual with him has told a moving story in a more moving way.

SWAMI VIJNANANANDA: BY SWAMI JAGADISWARANANDA. PUBLISHED BY SRI RAMAKRISHNA ASHRAMA, RAJKOT, RAJPUTANA. PAGES 32: PRICE AS. 8.

Swami Vijnanananda was one of those fortunate souls who had the rare privilege of coming in contact with Sri Ramakrishna and of receiving the benefit of his blessings. The Swami's first contact with Sri Ramakrishna the transformation that he underwent under his benign influence and his later spiritual ministration as the President of the Ramakrishna Mission,—of these aspects of his life, there is a detailed account in the *Disciples of Sri Ramakrishna* published by the Advaita Ashrama, Mayavati. This book is not a mere retelling of the same story; the author gives his personal reminiscences of the Swami. A full chapter is devoted to the spiritual experiences of the Swami, when he came, as it were, face to face with the Ultimate Reality. Especially noteworthy are the experiences that he had at Benares and Sarnath. The English-knowing public will gain better understanding of the Swami by reading the book.

THEORY AND PRACTICE OF PHILOSOPHY
BY V. N. DEVARA, B. A., PAGES 68
PRICE RS. 2-0-0.

The generality of mankind believes that philosophy is found in books and that it is a special monopoly of the philosopher with his syllogisms and

logic. Philosophy, properly seen is the reaction of an individual to the universe around him. This reaction, on the intellectual side, takes the form of an assessment of the values of life. As such every man is a philosopher, in the sense that he has at least some vague notion of the Ends of Life. The author, though not an academic philosopher, with a trained critical faculty, has been thinking over the vital problems of life from a very young age, and to his credit we must add, that he has kept it up to the present. The book, as it stands is an impression in black and white of the inner workings of his mind. We would like that every man, like the author, interested in life's problems, should seek a solution of them in the laboratory of his mind instead of hunting for it in the libraries of the world.

THE SELF AND ITS SHEATHS BY
ANNIE BESANT. THEOSOPHIST OFFICE, ADYAR.

The theory of Koshas sheathing the Self of man is as old as the Taittiriya Upanishad where the Panchakoshas are enumerated and described with great clarity. Dr. Besant in the four lectures recorded here elaborates this view in the light of the findings of modern science, as well as the writings of H. P. Blavatsky, the founder of the Theosophical Society.

In the first lecture, 'The Self and its Sheaths' it is shown that Atman behind the sheaths is not to be confused with the sheaths themselves, that the seer should not be mistaken for the seen. The second lecture, 'The Body of Action', gives an account of the functions of the Annamaya and Pranamaya Koshas, that of bringing about the clash between the Self and the external world. The third lecture, 'Body of Feeling' shows us the mechanism of feeling, associated with the Mana and Vijnana Maya koshas, which are in the author's words, 'sheaths which feel and which are the receptacles, to hold experiences, where building of the individual goes on, and where self-consciousness is gradually evolved.' In the last lecture, 'The object of the Koshas', a glowing account of the Anandamaya kosa, the Seat of Bliss is given. To quote the author, "That is the Anandamayakosa where the Atma knows itself; its nature is bliss; all the spheres have ceased; all else has gone; none but the devotees may know it; none but the pure may reach it..."

Atman, taking cognizance of the lower sheaths at last alights upon the Anandamayakosa, for there it is at its closest proximity with its true nature. The whole process of evolution is the ascent of man through the intermediate sheaths to that immortal Bliss of which he is the rightful heir.

NEWS AND REPORTS

KAMAKRISHNA MISSION HIGH SCHOOL
CHIRRAPUNJI, ASSAM.

Report for the years 1931-46.

The hill-tribes of Assam are a strong and vigorous race with great potentialities in them and of these the Khasis 3,32,251 in number according to the census of 1941 have proved themselves to be the most progressive and interesting. The work of numerous Christian Missions in their midst has given to a section the gift of education, but it has to a large extent denationalised the whole race of hill-tribes. They are, as it were, cut off from all currents of the great culture and civilization of India. The Ramakrishna Mission felt themselves called upon to take up the task of spreading among them education and culture on national lines and started a primary school as early as 1924 at Shella, twelve miles from Chirrapunji. The spirit of service that inspired the pioneer workers was at once appreciated by the people and the work grew rapidly and spread gradually to the other parts of the Hills. The Mission is now running a Middle

English school at Shella, Primary Schools at Nongwar, Chirrapunji and Shillong besides the High School at Chirrapunji which was started as a Middle English School in 1931. The institution has the unique distinction of being the only High school in the whole of Khasi Hills outside Shillong.

The strength of the High School for the year 1946 was 228 and that of the Primary School 68. The school being in a backward area, a large number of students receive either free or half-free studentships. The school has a well qualified staff of twelve experienced teachers and the results of the Matriculation examination were brilliant. There is a hostel attached to the school where the students get the benefit of household training and the close association with teachers. Emphasis is laid on manual training and dignity of labour. Agriculture and bee-keeping form two of the main extra-curricular activities of the boys. The weaving section works four looms under the charge of two trained teachers; it is hoped that very soon arrangements will be ready to teach girls weaving and enable them to earn a living in an honourable way.

From the above account it must have been abundantly clear that the Mission is doing its best to give the Khasi boys a complete and man-making education. But the Mission is handicapped by want of funds. There is an yearly deficit of Rs. 3000. Added to that are the many requirements of the institution. Chirra being at an altitude the water scarcity is acute during winter and a pipe installation roughly costing Rs. 10,000 is the most urgent need. Among the other urgent needs mention must be made of a shed for vocational training and a prayer hall. It is earnestly hoped that the national-minded public will come forward with substantial help for this institution, which is a fruitful national investment, and help the institution to achieve the reclamation of the Khasis and other Hill-tribes into Indian culture.

SRI RAMAKRISHNA ADVAITASRAM,

KALADI

An Appeal

A branch of the Sri Ramakrishna Mission (Belur Math) is being run at Kaladi, the birth-place of Acharya Sri Sankara. In spite of its association with the great Acharya the place is a forlorn village, undeveloped and illiterate. The Asram is conducting three High Schools (two Sanskrit and one English, an Industrial School, a Harijan Orphanage, a Gurukul and a Religious Library besides the normal activities of preaching and teaching. The Asram is doing extensive work among the Harijans of North Travancore.

The new building of the Third High School and a separate building for the Orphanage Library are to be completed. A fresh building to accommodate residential students has to be put up. An additional building to house the increasing number of Harijan students and a bathing ghat in the river-front of the Asram for the use of the thousands of pilgrims who come for worship are very urgently required. These items have got to be done before next June and on a minimum estimate a sum of Rs. 50,000 for the purpose is required.

We appeal to all friends and patrons of the Ramakrishna Movement as well as followers and admirers of the Great Acharya Sankara to contribute liberally and make our endeavours a success.

SWAMI AGAMANANDA,

President,

Swami Anantananda

We record with deep sorrow the sudden passing away of Swami Anantananda on 23rd November at a Nursing home in Mangalore. After visiting some South Indian Centres the Swami had gone to Mangalore to visit the new Ashrama that was opened there some time ago. For a long time intestinal ulcer was his constant companion and he was putting up a heroic front to all complaints and was visiting places and renewing old contacts. At Mangalore Ashrama his complaints reached a critical stage and the doctors diagnosed it as perforation of the intestines due to chronic ulceration. He was removed to a neighbouring Nursing home where he entered final rest retaining consciousness of the Lord till the last. It is remarkable that the Swami in spite of his severe pain and ailments was full of courage and had a kind word for everybody who served him.

Swami Anantananda was one of the senior monks of the order, having had the opportunity of intimate association with the direct disciples of the Master, Swami Brahmananda, Swami Shivananda, Swami Turiyananda and others. He had the privilege of serving Swami Turiyananda of whom Swami Vivekananda spoke as the living embodiment of the Sthitaprajna ideal of the Gita. Swami Anantananda had travelled widely in India and had numerous friends and admirers in different parts of India especially among the student population. He could become young in the company of students and discuss with them the burning problems of the day and give them the correct approach and guidance. Wherever he went he attracted a number of young men.

Of late he became interested in starting a centre at Ahmedabad and was there for some time organizing local support and creating the nucleus. On reasons of health he moved on to the South for which he had a special love and fascination. His friends will be missing his inspiring company and his brother-monks a very loving brother. May his spirit find peace at the feet of the Master.

The Birthday of Sri Sarada Devi,
the Holy Mother falls on Friday, the 2nd of
January 1948.

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SRI RAMAKRISHNA'S GRACE ON GIRISH

By SWAMI SARADANANDA

Srijut Girish Chandra Ghose, after getting into touch with the Master for some time, one day came to him and whole-heartedly surrendered himself to him and asked him,

Girish: 'What should I do hereafter?'

Master: 'Continue what you have been doing. For the present keep on to both—God and the world; and thereafter when one will fall off, things will take their natural course. But mind you, remember the Lord at least both morning and evening.

Saying this he turned towards Girish, as if for a reply. Hearing this, with a sad heart Girish began to think, 'The nature of my work is such that I hardly find time to be regular even to attend to my bodily needs. I shall certainly forget to remember God at these fixed hours. In that case I shall be put to a great difficulty. By breaking my promise to my Guru, I shall be courting much evil and incurring sin. It is so bad not to keep one's word even in one's dealings with ordinary men. How much more so in the case of him whom I have made the guide of my life!' Girish gave expression to those feelings and again thought. 'But after all Sri Ramakrishna has not asked me to do any thing very difficult. Others would have gladly welcomed this.' But what else can he do? Fully realising that his mind was

extremely engrossed in the affairs of the world, he knew that it was impossible for him to devote even a little time for spiritual practices. And looking into his own nature he felt extremely restless at the very thought of being bound down for ever by vows and disciplines. His heart would know no peace unless he had actually broken them. All through his life he was of this frame of mind. To work of his own free will was no trouble to him. But his mind would revolt at the very thought of being dictated to by others. Conscious of his utter helplessness, with a heavy heart, he remained silent and so could not reply to the Master definitely either yes or no. How could he tell the Master, without being ashamed of himself, that he could not do such a simple thing, and what will others present there think of him! Most probably they will not be able to realise his utterly helpless condition, and although they might not plainly speak out their minds, they would easily construe his answer as a pure affectation

The Master finding him silent turned towards him and knowing his innermost thoughts said, 'If you cannot do that, remember the Lord once before meals and at bed-time.'

Girish's Mental Unrest

Girish still remained silent. Will that even be possible for him, he thought. He knew

that there was no regular routine time for his meals. Sometimes he took food at ten in the morning; on some other day at five in the evening. His meals at night were equally at irregular hours. Again, at times, worried by thoughts of litigation he had to pass days so distracted that when he sat for dinner he was hardly conscious of the fact. 'I have not yet heard whether the fee sent to the Barrister has reached him or not. I do not know whether he will appear in time when the case comes up for hearing. If he absents, he will ruin my case'—such were the fears that possessed him during those hours. He thought, 'In the course of events, if such occasions arise,—and it is not impossible—I shall certainly forget to remember the Lord!' Alas! the Master has asked him to do such a simple thing and he is unable to give a positive answer. Girish was thrown into a great dilemma. He remained quiet and in his heart there raged a tempest of anxiety, despair and fear.

Power-of-attorney

The Master again looked towards Girish, laughed and said, 'If you say "even that I cannot do", give me your power-of-attorney.' Sri Ramakrishna uttered this in a semi-exalted state.

These were just the words Girish wanted. His heart was soothed. The very idea of the infinite grace of the Master made his love and faith in him increase a thousand-fold. He thought within himself, 'Saved am I from rules and restrictions that are so frightening to me. Henceforward, whatever I may do, it is enough if I strongly believe that the Master will somehow or other save me by virtue of his divine power.'

At that time Girish understood by the term 'giving the power-of-attorney' or handing over to the Master his entire charge, that he was not to renounce anything by his own self—effort or spiritual practice, for the

Master will draw his mind away from things of the world by his own divine power.

A Bond of Love

He did not realise then that in place of the bonds of rules and restrictions that were unbearable to him, he voluntarily accepted the bonds of love, a hundred times stronger than the former. He did not dive deep—as a matter of fact, he had not the power to see that hereafter no way was open to him to complain or react against anything. He had only to accept patiently, without a murmur, whatever fell to his lot, success or misfortune, fame or disgrace, happiness or misery. All other thoughts were brushed aside and the one idea that dominated his mind was the infinite grace of Sri Ramakrishna, and through this relationship with the Master was developed in him, in extreme measure, the consciousness of a devotee. He thought, 'Let worldly men say what they please, let them despise me if they like. He is mine at all time and under all circumstances, and what else does it matter? Who is there whom I must fear?' How could Girish realise then that in scriptures of devotion, this self-consciousness is considered as a form of Sadhana and that he who gets it is indeed a fortunate man? However, from now onwards Girish was freed from cares and worries. At all times, through every action of his, he cherished this one thought, 'Sri Ramakrishna has taken entire charge of me.' This made him constantly think of the Master, and this contributed to bring about a thorough transformation in him, leaving a deep impress and influence on all his actions and thoughts. Although he could not grasp the inner significance of all this, he was happy, for he felt that the Master loved him and was to him dearer than the dearest.

Girish under Training

The Master has always taught us never to do violence to other's faith. And he himself

used to observe this maxim in his relations with each devotee. Having won over Girish in the aforesaid manner, he began henceforth to give him instructions suited to his particular line of thought. One day in connection with a trifling matter, Girish remarked in the presence of the Master, 'I shall do it.' At once the Master corrected him saying, 'What is this? Why do you say so egoistically. "I shall do"? Suppose you fail? You should say instead, "God willing, I shall do."' Girish understood the Master and thought within himself 'That is right. When I have completely surrendered myself to the Lord, and he too has accepted me, I can do a thing only if he considers it proper and good for me, and permits me to do it. Otherwise, how can I do it myself?' From that time onwards he began to give up such egoistic thoughts and words as mentioned above.

The deeper meaning of 'Power of Attorney'

Days and months rolled on. The Master passed away. And as for Girish, the death of his wife and child and similar bereavements and calamities overtook him. But as before, in every case he used to say to himself, 'The Master has allowed these things to take place because he considers them good for me. I have given him my charge and he too has taken it. But he has never made any contract with me as to the particular path by which he will lead me. So I have no right to grudge, nor say "nay" to what happens. Otherwise, is my giving him the power of attorney, my surrendering to him, mere empty words?' In this way, as days passed on, Girish began to realise more and more the deeper significance of self-surrender. Even now* has he been able to grasp it fully? When questioned about it he replied, 'Still there is much left for me to understand. I could not realise at first that this power of attorney meant so much! I find now that

there is an end to prayers and penances, but not to the practice of self-surrender. The person who has given to the Lord his power of attorney has got to scrutinise every moment—when he takes a breath or moves a step—whether he does so through the power of the Lord or through the strength of his own self.'

Divine Incarnations alone are Able to Bear the Burden of Others

Various are the thoughts that arise in connection with this question of the power of attorney. We learn from a study of the history of the world that only great souls like Jesus and Chaitanya have at times given assurance to some and have taken on themselves their charge. Ordinary religious teachers or holy men have neither the capacity nor the authority to do so. They can at best initiate others in spiritual practices, in the mysteries of the holy names, rituals and ceremonials, following which they themselves have attained spiritual progress. Or by leading a holy life themselves, they may draw others to the path of purity. But it is beyond their capacity to help a man when he, entangled in the meshes of the world, is lost in utter helplessness, and on being asked to follow a certain course cries out in despair, 'How am I to do it? I can, only if you give me the necessary strength!'

'I take on myself the burden of thy sins, and in your place I shall suffer'—It is impossible for a man to make such a promise to another man and fulfil it. Divine Incarnations alone can do so. Whenever in society virtue degrades and vice prevails the Lord in His infinite mercy, incarnates Himself. He atones for the sins of men and redeems them from the whirls of misery in which they are caught. But although He does so, He does not exempt them fully. With a view to teach them a lesson He makes them go through some amount of suffering. As the Master used to say, through the grace of the Incarnation, the sufferings of ten lives are over in one. This is true of individuals as well as of society.

* This volume of *Sri Ramakrishna, the Great Master*, was written during the life-time of Sjt. Girish Chandra Ghose.

THE RELIGION OF THE MASSES

It does credit to man's instinct to monopolise that it can claim even God as one of its victims. In all societies there has been a group of people who monopolised, or thought they monopolised, God and religion to themselves. They maintained that religion is for the few and if the masses wanted this 'luxury,' they have to get it properly diluted from them who 'specialised' in it. This class of people, conveniently known as the priests, believe that God can be approached and known only through them, that they only are fit for truth and that truth must be watered down if it is to be served for mass consumption. Witness for instance the Pharisees and Sadducees who dominated the scene just before the appearance of Jesus Christ in Jerusalem. These priests claimed all holiness to themselves, made simple religion very difficult and God unattainable to the masses. Christ came and made religion so simple. The Sermon on the Mount is simplicity itself. No ritual, no hush-hush business, no mystery-mongering and no claim that it is for the elect and the few. The gates of heaven were thrown open by him to all, for the lowliest and the lost; 'Come unto me, all that are heavily laden'. Even the street-walker can understand the Sermon and be uplifted. In them we find the truth clearly and simply revealed. But the priests would not accept that truth can be found so directly.

This kind of monopolising God and religion and making them impossible of approach to the masses and possible only in diluted form, was—and is—a current coin in India too. India that gave birth to the Upanishads which enshrine the great universal and democratic religion and philosophy the world has ever seen, succumbed to this priestly religion. Then came Buddha to open the doors of religion wide for the masses. One fact emerges from the foregoing: the priests were for the classes and the

prophets like Jesus and Buddha came for the masses. The prophets made religion simple and practical enough for them. Buddha came and declared that true religion is not the religion of the priests, but that every man and woman has the same right to attain spirituality. He opened the doors of nirvana to one and all. While the priests made religion difficult and even impossible for the masses, the prophets made it simple and practical for all and declared all eligible for it. The prophets came for the masses while the priests supported vested interests, churches, temples and organised religion.

Buddha and Christ were only two of the many prophets who came to redeem religion from the clutches of the priestly class, to clear true religion of the dross which gathered on it with time. It would appear that the religion of the priests and the religion of the prophets were two forces which arrayed against each other from the beginnings of society, with alternating triumphs for each, although the religion of the prophets had nothing of the vindictiveness of victory in it. These two forces appear to be inherent tendencies in man and they form the subject of interesting study in this age of ours which has brought so much of freedom for the common man.

It is often said today that the modern man has thrown away with the dross of religion much of the real gold of religion. The dross is man's own making and it is his part to separate it from real religion. Moreover, real religion being indestructible and eternal, it cannot be thrown away with the dross. The eclipse of religion is apparent and not real. Real religion which manifests itself as the sum total of a nation's strength and culture gets eclipsed owing to neglect and misuse. We boast that today more than at any other time, the masses have realised their inner strength and worth and thanks to education, are better equipped to solve their problems. This would mean that instead of throwing

away the real gold of religion with the dross, they have redeemed it and redeemed it well. Maybe that traditional or institutional religion with its rituals and vested monied interests have suffered severe reverses at the hands of the modern spirit. But that is as it should be; for that is not real religion. Let us look at religion in all its crystal-like purity, in its sky-like vastness, in its oceanic sympathy.

Religion is the greatest motive power that moves the human mind. It gives us the ideal that puts into us the greatest mass of pure and spiritual energy. So far as human history goes, it is obvious that this has been the case, and that its powers are not dead. We do not deny that men, on simply utilitarian grounds, can be very good and moral. There have been many great men in this world perfectly sound, moral and good, simply on utilitarian grounds. But the world movers, men who bring, as it were, a mass of magnetism into the world, whose spirit works in hundreds and thousands, whose life ignites others with a spiritual fire, such men, we always find have that spiritual background. Their motive power came from religion. *Religion thus is the greatest motive power for realising that infinite energy which is the birthright and nature of every man.* In building up character, in making for everything that is good and great, in bringing peace to others, and peace to one's own self, religion is the highest motive power, and therefore, ought to be studied from that standpoint. It is religion of the above quality which brings into man infinite power for goodness and peace that we want to-day. Such a religion fits in admirably well with the modern temper which is anxious for social uplift and amelioration. It answers excellently well the modern need for inter-religious amity and goodwill. That religion is the religion of the masses. Religions that thrive on sectional loyalties

or on tribal and national ideas is not the religion of the masses. If the masses of the world have awakened, and there is no doubt, that they have, it is in no small measure due to the discovery in themselves of the sources of real religion, as the springs of energy and goodness.

So then the power to bring about a real religious revival in a country lies in the masses of the country, not in the elect nor in the aristocracy. The prophets spring from the masses; they serve the masses, and uplift them. The priests are supported by the classes; they delude the masses and live on them. Nation-builders like Swami Vivekananda have always stressed the need of raising the masses by educating them, for he felt that the path of progress lay along the revival of their religion and the irrigation with its waters the sterile fields of national life. Education of the masses, unification of their wills, these were the constant *mantra* on his lips. India is free today as a result of the unification of wills at least of a section of the masses. A few hundred people started thinking in *one way* and India's freedom was the result. Freedom cannot be worthy of the name if it is for the few, even as true religion cannot be of the elect or of the aristocracy. True religion is of the masses.

The religion of the Upanishads and the Gita declares itself to be the kith and kin of the rank and file. There could be none outside the pale of its grace and sympathy. But narrowing influences set in to limit its scope and the disharmony in the ranks of the Hindus was the result. The unity, cohesion and mutual love that are now conspicuous by their absence in to ranks of the Hindus, can be ushered in the bind the Hindu society together only by making one and all feel that religion is a common treasure and not the monopoly of a few.

FOLLOWING CHRIST*

By H. B

And he said to them all : If any man will come after me, let him deny himself and take up his cross daily, and follow me. Luke 9, 23.

Christ's words have a directness which is at the same time conclusive and eternal. There is nothing of that 'it seems to me' or 'under the circumstances'; there are no 'second thoughts' to modify or enlarge their meaning. His words are the shortest possible expression for something which may take us a lifetime to understand. For he knew life in its essence and entirety. Therefore his words rise direct from, and point direct to, that depth which is the same throughout the changes of time and space, and therefore he 'speaks to every condition.'

The most burning question throughout the Christian era has been: 'What does it mean to follow Christ, as individuals and as groups?' To-day we may add: "Is it less possible to follow him in an age of overall planning?"

Let us try and see what Jesus' answer is.

Out of the almost identical versions of Matth. 16, 24, Mark 8, 34, and Luke 9, 23, I have chosen Luke, as his version alone contains the word "daily",—"take up his cross daily."

'If any man will come after me,'

This tells us clearly that following Him is a matter of our free will, a free will which will be ours to the end of time, anywhere, however much planned or unplanned the society may be in which we live, for He has made no reservations.

It tells us equally clearly that Christ not only respects this free will but takes it as the only possible starting point for following Him. Only after we have freely chosen to follow Him, does He begin to speak with authority to us. I believe that this vital

point is not made clear enough in our religious education to-day, nor in our approach to those outside the Church. The "authority" of Christ, or even of the Church, is too often put *before* the "free choice", is taken for granted, and adolescents and the masses of adult industrial workers, who are indifferent towards the Christian message, reject to be crushed under an authority which they feel they have not freely chosen. In political life they are being brought up to treasure their democratic freedom to choose their way of life and their leaders as from amongst several possibilities, and to be loyal to their choice, once they have made it. In religious life they are too often asked to be loyal to another man's choice, and to accept authority without questioning.

Here we touch on the vital antagonism of our time, that between blind, un—or mis-informed, irresponsible following, and clear-sighted, informed and responsible following; between a loyalty enforced or worked up, and a loyalty freely given; above all: between authority imposed, and authority freely chosen. Blind following and blind loyalty, as we have been able to see, may lead anywhere, but most certainly away from truth. Therefore they are the very opposite of how Christ would have us follow Him. Following Christ is by its very nature voluntary from the first to the last step, for it begins with the free recognition of a supreme inner authority, which is concerned, not only with our actions, but with the motives of our actions.

To accept this inner authority does not necessarily give the title and power to win others for it. This is probably the reason why the Society of Friends have been reluctant to "evangelise" and "convert".

*All rights reserved.

They have felt that only if we can demonstrate through our lives the power and truth of that inner authority can we dare and hope to make others see and accept it.

On the other hand, whenever the Church has assumed an *outer* authority and, neglecting the ultimate spiritual freedom of the individual, has enforced or merely sanctioned actions without caring for their motives,—even when baptising for conventional reasons,—then it has worked against Christ and against truth.

We need to look closer at this antagonism of inner and outer authority, and at Christ's answer to it.

We have seen before us what an absolute outer authority means; how, with the help of propaganda, mass hypnosis and force, it turns a human mass into a perfect mechanism, in which the individual has no responsibility, no will of his own, his only value being his function in the mechanism. When he becomes worn out, he is useless and will be discarded and replaced. Such a system offers only a one-way development to the individual: that of decline. As it represents a stationary cult of its own achievement, of strength and of power, it has no room for spiritual development. There is no crown to be gained through a cross. It is evident that such a system cannot allow anybody to question its authority; it must silence those who do so inside its own territory, and it must either shut out the world which is not part of its mechanism, or conquer it. In this connection it is full of meaning that the devil offered Jesus '*all the kingdoms of the world if he worshipped him.*'

An absolute outer authority then is based on the belief that, by solving the problem of the mass first, the problem of the individual and his happiness will solve itself automatically. In other words, it is the denial of the singularity and the creative power and power of the individual.

Now let us look at Christ's answer to the problem. Christ begins with the individual and ends up with the mass. He is not interested in masses. To him a mass is only a haphazard sum of so many individuals, and what it will be depends on all the individuals who form it. A mass as such cannot love, cannot hate; at best it can express the feelings and the will of a majority and thus represent a passing, limited truth, exercise a passing, limited responsibility and justice, and meet predominantly the interests of a section.

Christ shows to the masses—not a way, as there is none—but a goal: peace of earth, brotherhood of all men. Yet this peace—so he teaches us—can only be gained if each individual realizes his singularity, his creative power to love, to do good, to deny himself, and above all, his own supreme responsibility to use his powers in order to help mankind on towards that goal.

The absolute outer authority can fill gaps in the ranks of its followers in an instant, as it deals with a mass of exchangeable, replaceable individuals.

Not so in the ranks of the followers of Christ. If he has made one thing powerfully clear, it is, that there is no proxy in the realm of ethics. I cannot ask anybody else to love my neighbour on my behalf. If I neglect to do it, then I shall retard that ultimate peace and brotherhood of mankind.

Outer authority of course there must be. We cannot live orderly lives without an increasing measure of it, as our interdependence, individually and as nations, increases. Yet its purpose should clearly be no more than to plan, organise and encourage all the functions of a community in the most just and efficient way, while recognizing and respecting—not only its own limits—but yet another, that inner authority, with which it has to accord

throughout. History manifests that, whenever the outer authority acts or condones conditions in violation of the inner authority, it starts a "chain reaction" of such violations, which it is very difficult to stop.

Let us take an example.

We claim that our democracy has grown out of a Christian conception of life and that it represents a fair harmony between outer and inner authority, yet it has strictly anti-Christian parts in its texture, such as the class struggle. The poor industrial masses, through long, inhuman exploitation by the rich, have felt nothing of a Christian charity which calls for voluntary sharing, so they in their turn have abandoned Christian bearing and have set a new power against the old existing one, the power of organised mass. And that is how we got into our social texture the un-Christian system of hostile classes, of powers which fight for might, of workers who "claim" and employers who "grant" or "refuse." It has bared our life of something essential and essentially Christian: of the moral responsibility of each individual to make a voluntary effort and to use his own creative power of love and self-denial in human relationship.

In this instance we see how, in place of sharing and bearing, we have claiming and refusing and in place of the individual, we have the proxy. Instead of Christ we have a policy, while we could have and ought to have both.

What wonder, when we find us in danger of 'losing our sense of values'? When the industrial masses have lost sight of Christ, and when the Churches find it almost impossible to approach them?

And this is clearly not the fruit of to-day's socialism but of yesterday's capitalism.

Returning now to our initial question: 'What does it mean to follow Christ to the

individual and the group", it has become clear that it means several things simultaneously:

To the individual it means the free choice and recognition of a supreme inner authority, which endows him of necessity with a vocation—namely just that of being an individual, with singular powers for good and a direct and un-transferable responsibility to exercise these powers.

To the group it means becoming sensitive, in its national and international social and political structure, to those anti-Christian "chain-reactions" which defy the spirit of brotherhood; it means to break up the old ones and avoid starting new ones.

'Let him deny himself'

This is the first step which Christ advises to those who come after him. Again he stresses the voluntariness of the effort "*Let him deny himself.....*"

Do not let us think that this is a chance first step and that he might have chosen another,—no, it is the deliberate and decisive first step. If we try to leave it out, we have missed his way altogether.

Yet it is quite clear that Christ does not want the unreasonable. He does not mean self-denial all the way, and nothing but self-denial, for if all were utterly and permanently self-denying there would be nobody left to deny oneself for.

Christ appeals to our reason, to our sense of proportion throughout; there is no following him without seeing the world, and myself in it, in true proportions, but without self-denial I see myself quite out of proportion. Therefore, the more human reason finds out about the world in which we live and so widens our sense of true proportions, the greater will be the issues of self-denial with which we are faced, singly and as groups.

Now Christ, with this deliberate first step, this appeal to self-denial, takes us straight to that critical point at which all human knowledge and endeavour is pregnant with twin possibilities, and there he asks us to make our choice: between happiness and disaster, between progress and destruction, between brotherhood and strife, between self-denial and self-assertion.

It is then at these points, where human life is charged with dual possibilities, that our Christian effort of self-denial is over again called upon and has to find expression in the right choice.

This has been powerfully brought home to us in the case of atomic energy and its use for good and evil, or in that of our ability either to fight or to spread epidemics, but we are far less clear in our minds when it comes to education, or else we would not so much think of piling more and more education on top of the old one, as of making the foundations safe for that pile. We must look deeper into this dangerous dual nature of education, which enlightens and obscures at the same time.

The more education we get, the more we shall go on wanting. However this is not a plain process of widening horizons. The reason is that we have not yet developed a system of universal education; instead we have hundreds of systems of national education. The more we absorb of a culture of a specific nation, the finer becomes our affinity for and our enjoyment of it, and naturally the less, except for a very few, we are free equally to absorb and enjoy foreign culture. It is very difficult to avoid the prejudice that, what we know best, is best. So we get the strange paradox that it is the educated person rather than the uneducated who feels the differences and barriers between nations more acutely, and is therefore far more disposed to

fight for and assert his own national culture. We can see this process now in the Labour Movement. As long as it was plainly the movement of the uneducated little man, it stood for international brotherhood and against imperialism and conscription, in brief, against national self-assertion. Now that it is charged with the government of their country it gets to feel that weight of national culture and tradition and its issue is becoming obscured. They do what all the others do: try and mix white and black and hope to retain pure white; mix Atlantic Charters and conscription and Big Powers and hope to get human happiness and brotherhood; mix self-denial and self-assertion and hope to get peace on earth.

It is absolutely clear why Christ puts pure, undiluted self-denial first. It alone can take the dangerous poison out of human knowledge and endeavour. It leads to freedom and life, while self-assertion leads to bondage and death.

Is it not then imperative that we should devise a plan of how to teach the importance and practice of self-denial in our schools, not just as a separate item in a vast curriculum, but as its life-giving breath? All human knowledge, and history very specially, should be disclosed and viewed under the aspect of those dual possibilities—good and evil, self-denial and self-assertion, victory and failure (these should express a new meaning accordingly), and the inescapable, yet proud, responsibility which this puts on each one in his place should be made powerfully clear.

This is not only a first, but a *new* necessity for schools to teach, which has arisen since the old school of self-denial, the big family, ceased to be and birth control made it possible for parents to restrict the scope of self-denial in order to have a "better" life and to give the children a "better" education. This has, quite unnoticed, injured the

fundamental safety of education. Under these conditions even the best family life does no longer provide that natural education for self-denial, so that,—if the schools do not take over now,—nothing will stop the general drift towards a materialist conception of life and it will be only a question of the best materialist system to win.

The great frustration of our time is not that we are living under material difficulties, but that we issue Atlantic Charters and profess the brotherhood of all men,—which can only materialise by self-denial,—while all the time busily building up schemes and sham-ideals of self-assertion.

The film, the greatest means of influencing the masses, is prominent in this. Instead of helping to rouse and strengthen the sense of true proportions and values,—which is one criterion of real art,—it cultivates the very opposite. It constantly presents us with a choice between super and sub-proportions, between glamour and underworld, where both, the glamour—and the crime—star interpret the principle of self-assertion; or rather of the assertion of sham selves, for they are made to lose their individuality in the process of becoming stars.

To finish up this paragraph let us again pick out an example from our present-day life, in order to show up something definitely un-Christian in its mental texture, some abandoning of the principle of self-denial.

Let us look at the common conception of the "civil servant". This somewhat slighting conception as of one who does his work with less zeal and initiative because he does not work for his own pocket, is obviously a product of the capitalist age of the "free enterpriser". The robber knights of old must have felt similarly towards the first organised guilds. This kind of conception is always formed and maintained by those in power to clear their way of possible obstructions. Hitler's conception of the "Master Race" is a more notorious example of it; without it he could not have kept down and exterminated those who were in his way. So

capitalism in its fight for life has made the belittling of the civil servant its war cry. How can Christians silently accept this challenge? Is it not pitiable that they should do so and not oppose a view which considers it a requisite of a person's freedom that he should be able to work for his own profit,—nay worse: which considers such "freedom" a requisite of true effort. Christians must know that freedom is not an inherent quality of a particular kind or purpose of work, but a quality inherent in our own selves.

Thomas A. Kempis, in his *Imitation of Christ* says in the chapter on self-denial: 'My son, thou canst not possess perfect liberty unless thou wholly renounce thyself. Bound in fetters are all they who seek their own interest.....' Were our freedom bound up with working for our own profit, then ninety-nine per cent of all mankind were unfree, and all work, *not* done for one's own profit, were slavery. A Christian cannot have it both ways. He cannot accept, or even allow, this view of 'freedom' which is the opposite of a freedom based on self-denial, and at the same time strive after the brotherhood of all men. He must choose cleanly between the Peace of God and the War of Man. If he chooses the brotherhood, then he cannot join in the war cry directed against the civil servants, he cannot deny those men and women the appreciation they deserve, he cannot have their work defamed and their joy in it destroyed. Without encouragement and appreciation nobody can in the long run give his best. We shall always have exactly the civil service which we deserve. On our earth, overcrowded, with bad distribution of the necessities of life, we cannot do without more and more planning and organising, and without more and more people doing it. Into this urgent public service much human initiative ought to be diverted, and Christians should see to it that it was understood as the most worth while and most Christian outlet for such initiative.

'And take up his cross daily'

After the voluntary self-denial—the voluntary taking up of the cross; after the cutting down of the self—the expanding of the self-denying self.

From Luke's version we learn more clearly than from the others what Christ meant: this cross is not the cross that leads to death, it is the *daily* cross, ever again shouldered, but also ever again laid down. The true leisure, the true joy will only be his who enjoys it as part of the rhythm of life, consciously gained or accepted, not stolen, not snatched with a bad conscience, nor regarded as an escape from the cross. Cross and joy make up the fullness of life, the fullness of personality. The Christian believes in "strength through cross" and in "strength through joy". He believes that the cross makes him stronger for joy, and the joy stronger for the cross. He denies that there can be true strength through joy and an easy life alone. He does not believe in making life easy but in making life full. In the full life then neither is the cross merely the absence of joy, nor joy merely the absence of the cross, nor, for that matter, leisure the absence of work. A doom-faced, professional martyr and cross-bearer is just as un-Christian as the complacent, unconcerned pleasure seeker.

Now we must ask: What are Christians doing to stop the trend towards an empty life?

At first we saw how Christians have lost the right approach to those for whom Christ's message has no meaning: the approach of one free, immediately and supremely responsible individual to another,—not of one 'saved' to one 'un-saved'.

Then we saw how Christians as citizens acquiesce in positively un-even anti-Christian ("who is not for Me, is against Me") parts in the texture of their society and of its mental make-up.

And now we see Christians drifting in the general stream towards an, empty life, eternally too late with a definite lead, and

always missing Christ's cause, therefore appearing to those ignorant of, and indifferent to, Christ's message at best as harmless, old fashioned people, who are behind the times and have nothing vital to contribute to it.

This is what the Church of Christ has mainly come to mean to those indifferent outsiders:

A Sabbatarianism, which dictates its will on them and compels them, rather to waste their leisure, than to fill it with worth while cultural or healthy physical activities.—

Sermons, which seem to have little relation to present day problems and seldom help to stir and shape public opinion,—

A fold of people, who wish to draw others in, without being able to demonstrate why,—

Or men and women, who live truly Christian lives, without having the power to say why,—

And these outsiders are strengthened in this view by having been brought up in "secular" schools which, through their very name, and by making religious instruction non-compulsory, testify to the first importance and higher value of secular knowledge.

And yet! Christ has the answer to that formidable challenge of our time: that of the absolute, not to be questioned, outer authority, which—true child of materialism—promises the individual the greatest possible human happiness, and yet denies him his creative mission and his supreme responsibility.

Christ's answer is not to be found in yet another outer authority to compete with the first one, not in establishing two powers—State and Church—to keep each other in check,—it is to be found in the propelling of life blood through the dead organism of materialist society, whether communism or democracy. It is the life blood, not the structure, which matters. In a world which gradually loses its values, such as self-denial, we cannot regain these values, merely by replacing one political system by another.

As long as we believe in democracy as the salvation from communism, we are no less materialist than the communists. If however we can make that life blood throb through a secularised, materialist society, then it does not matter whether that society is communist or democratic.

'And follow me'

After the acceptance of self-denial and the rhythm of cross and joy begins the actual following.

Christ—just as he does not ask the unreasonable—so he does not ask the impossible. He leaves it to us to set the distance at which to follow. He cannot have meant that all should follow on his heels, go the whole way, leave everything behind, without looking back; there would be nobody and nothing left to look back to. Christ did not even say 'love thy neighbour more than thyself', he only said 'love not thyself more than thy neighbour.' This can be lived out everywhere and always. It asks of us a constant vigilant concern for our neighbour, an ever fresh sensitiveness to his outward and inward condition and to our share in it, however indirect and remote; it puts on us the responsibility to watch and work untiringly so that the full life may be established and enjoyed by all.

All this can be achieved in an ordinary citizen's life. The times of 'romantic Saints' may have passed, of those who wandered begging over the world, who 'poke to beast and bird, yet there is possible something even better, something more befitting these hard times, we might call it the 'sober Saint.' We have the model of a sober Saint in the life of the eighteenth century American Quaker, John Woolman. He chose a simple, but by no means a poor, life. He rejected the wealth which he might easily have acquired, because he held that most luxuries represent the exploitation of poor labour, and that the desire for luxuries contains the seeds of strife and war. So he would, to give only one example, never wear dyed clothes, as the dye was won through

slave labour, and he humbly braved the ridicule of wearing clothes of a natural white. He radiated the power of a true love of his neighbour, which was equally concerned with his material and his spiritual well-being, knowing the interrelation of both. He had a sweet, not bitter, honesty with himself and others which never gave offence. He never used indirect means, but always his own person, to fight wrongs, even to the point of extreme danger of life. Thus he rode right into the midst of warring Red Indians as their brother and friend. He tells us how an Indian let go a hatchet, raised to kill him, and seized his outstretched hand. But he is best known by his refusal to have any share in slavery and the slave trade; and some exhausting journeys were undertaken by him in order to stir the conscience of individual slaveholders, so that they might set their slaves free. Wherever—in his daily life—with that ever fresh sensitiveness, mentioned above, he would trace a connection with some social and spiritual wrong, he would sever this connection and so, by deed and word, make others sensitive too.

The sober saint—that is the best and truest way to follow Christ in our time; the way of the free, loving, creative, self denying and responsible individual, which does not accept anything,—not his own self,—without questioning, without holding it first into the light of Christ's teaching, to see whether it can stand the test.

This surely is the safest protection from falling under the spell of authoritarian political or social doctrine. Is this then the time to insist on religious creed and doctrine when trying to win back those drifting masses? The spirit matters more than ever before, not the latter; the spirit of love and truth, as made flesh in Jesus of Nazareth. To all the present threats and needs, which are of our own making, Jesus shows us the answer for our own making.

If any man will come after Me, let him deny himself and take up his cross daily, and follow Me.

'THE INTEGRATION OF THE PERSONALITY'—II

By INDRA SEN

The question for psychology is, how does this 'awakening of the soul' take place, which so truly and effectively sets the great process of personal development into motion? It is a process which directly activates what Jung styles as the centre of personality. But whatever be the nature of this silent influencing of the disciple by the Guru, it is surely not a coercion visualised by Jung to be necessary for the development of personality. It may have an inexorableness and necessity about it, but it is poles asunder from the necessity of natural law. One might imagine it after the nature of hypnotic process, but it produces a hypnosis which lasts long, often for life, and which produces fundamental changes in personality, qualitatively raising its status.

Here Jung reaches a stage in the development of his subject which is of much greater interest to us from the point of view of *yoga*. And it is here that a reader will be more readily reminded of certain ideas from the principles of *yogic* practice. 'The first result of the development of personality', says he, 'is the conscious and unavoidable separation of the single being from the undifferentiated and unconscious herd.' This is bound to appear as somewhat strange to the modern man, who is so much accustomed to ideals of collective living that any such separation will appear to him as individualism. But this separation is primarily of the inner being though incidentally it may involve a physical separation too. The need for such separation becomes to a keen seeker so great that 'neither family, nor society, nor position can save him from it, nor the most successful adaptation to actual surroundings, nor yet the most frictionless fitting in with them?'.¹ 'The development of personality', is veritably 'a favour that must be paid for dearly'.

'Fidelity to the law of one's being' is the mystic principle which governs the development of personality. 'A loyal perseverance and trustful hope' or 'the attitude which a religious man should have to God' is exactly the meaning of the term 'fidelity' here. In clearer terms the above principle means that 'personality can never develop itself unless the individual chooses his own way with conscious moral decision. Not only the causal motive, the need, but a conscious, moral decision must lend its strength to the process of the development of personality. If the first, that is, the need is lacking, then the so-called development would be mere acrobatics of the will; if the latter is missing, that is, the conscious decision, then the development would come to a rest in a stupefying, unconscious automatism. But a man can make a moral choice of his own way only when he holds it to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are the conventions of a moral, social, political, philosophic, or religious nature. The fact that conventions always flourish in one form or another proves that the overwhelming majority of mankind chooses not its own way, but the conventions, and so does not develop itself, but a method and a collectivity at the cost of its own fullness'.²

This paragraph quoted in extenso gives the basic principle, however mystical and lacking in content it may appear to the intellect interested in standardised ideals for personality. We are likely to forget that imitation is inimical to the growth of personality. But this does not mean that a growing individual will not learn from others. He will selectively and through assimilation make them his own. He will not seek formally to reproduce the incidents of a great man's

¹ *Ibid*, p. 1

² *Ibid*, p. 289.

life in his own and merely wish to become like him. The youth will, however, always read biographies with benefit primarily to stimulate the aspiration of the will to become great in life or rather to rise to one's own true and whole stature of life and being.

The same paragraph is also likely to cause another perplexity. If 'fidelity to one's being' is the supreme law and no objective standard of conduct given by social convention is to guide, then how is one to distinguish the passing fancy of the sense-impulses from it? Jung does not entertain this difficulty. To him evidently fidelity to one's being, though apparently a subjective principle, pure and simple, is, in fact, for the individual objective in the highest degree. As later, in connection with the inner voice which reveals the law of one's true being, he clearly states that it is inexorable and absolute and unconditional. And when this law of one's being is once discovered it tends to take up the whole of life and govern it. It introduces a single purpose which will, if nourished, tend to grow all-powerful. As to the content of the law too, which we would like to look in for, there are no indications and one may urge the same objection that has become proverbial against Kant that the principle is utterly formal. But will not the ideal of wholeness accepted for personality supply its own content when taken in its full extension? One can also put in the word harmony for wholeness if that will supply any content. And harmony is the same as happiness. Thus perhaps the ideal of wholeness is not so formalistic as Kant's ethical principles, since while he had rather arbitrarily to add happiness to his conception of moral life, here it is essentially involved in the idea of wholeness.

He next expounds more fully the meaning of convention and its place in society. Pri-

mitive life was 'exclusively a group life with a high degree of unconsciousness in the individual,' so has the later historical development remained a collective matter. That is why 'convention is a collective necessity.' 'It is a makeshift not an ideal, whether in respect to morals or religion, for subjection to it always means repudiation of wholeness and a flight from the final consequences of one's own being.'³

Further 'to undertake to develop personality is in fact an unpopular venture, an uncongenial deviation from the "high way," an idiosyncrasy smacking of the recluse—or so it seems to those who stand outside.' But what is then that enables a man to choose his own way against the heavy weight of convention? 'It cannot be necessity,' says Jung, 'for necessity comes to many and they all save themselves in convention. It cannot be moral choice, for as a rule man decides for convention.' What is it then that determines the decision?

'It is', according to our author, 'what is called vocation: an irrational factor that fatefully forces a man to emancipate himself from the herd and its trodden path. True personality always has vocation and believes in it, has fidelity to it as to God, in spite of the fact that, as the ordinary man would say, it is only a feeling of individual vocation. But this vocation acts like a law of God from which there is no escape. That many go to ruin upon their own ways means nothing to him who has vocation. He must obey his own law, as if it were a demon that whisperingly indicated to him new and strange ways, who has vocation hears the voice of the inner man: *he is called*.'⁴

³ *Ibid*, p. 290.

⁴ *Ibid*, p. 291.

Vocation is here obviously used in its true and proper sense of the word. It is not anything that one undertakes to do as an occupation in life for his livelihood. It is, in fact, something that, in spite of what the convention and standards of one's society might have demanded, one feels by an inexorable inner voice called to. The vocation is further mentioned as an 'irrational factor' determining life. It is irrational because no known or knowable psychological conditions of personality can explain its nature and character. Vocation is obviously, as here visualised, the call of one's truest being, which is non-empirical or metaphysical; it is the soul's own impulsion.

'Now, vocation, or the feeling of vocation', he continues, 'is not perchance the prerogative of great personalities, but also belongs to small ones.' But it becomes with them less distinct. 'The smaller the personality is, so much the more unclear and unconscious it becomes, till in place of the inner voice appears the voice of the social group and its conventions, and in the place of vocation, the collective necessities'. A man of genius too need not have personality. And 'in so far as every individual has his own inborn law of life' he can develop personality and achieve wholeness by seeking it out and living according to it.

The value of personality to society is tremendous. Society lives by conventions which keep it in a routine, but when new conditions unprovided for by the old conventions arise, then a sense of danger and fear seizes the people. It is then that personality, which has all conventions and fears behind it, plays its part of emancipating the people from that fear. 'The group' he maintains, 'because of its unconsciousness, has no freedom of choice, so that within it, psychic life works itself out like an uncontrolled law of nature.' A personality, which possesses true

freedom within it is, therefore, able to rise above the mechanism of convention and lead the people out of its inadequacy for a particular situation.

The deification of great personalities exactly shows the valuation that humanity puts upon the ideal of personality. And though at present a collectivism seems to be more popular, the ideal of personality is an indestructible need of the human soul.'

Most interestingly in Jung, who is an empirical psychologist, we find a metaphysics clearly present. 'Psychic life', he affirms, 'is a world power that exceeds by many times all the powers of the earth ... when this objective psychic fact, hard as granite and heavy as lead, confronts the individual as an inner experience and says to him in an audible voice, 'This is what will and must happen', then he feels himself called, just as do the social groups when a war is on, or a revolution, or any other madness'. Incidentally wars and revolutions are conceived as psychic epidemics and 'the gigantic catastrophes that threaten us are not elemental happenings of a physical or biological kind, but are psychic events'.

There is a further interesting sentence that gives the reason for the existence of an objective universal mind, as it were. 'Certainly' declares he, 'all human beings resemble one or other, for otherwise they could not succumb to the same delusion; and the foundation of the psyche, upon which individual consciousness rests, is universally the same, beyond a doubt, for otherwise people could never reach a common understanding. But since life can only exist in the form of individuals, the law of life in the last analysis always tends towards a *life that is individually lived*.' However there can be one exception to this mode of expression of the universal psyche. That is 'when it

⁶ *Ibid* p. 293.

⁷ *Ibid* p. 296.

seizes upon the group; but in that case it leads by rules of nature to a catastrophe, and for the simple reason that it acts only through unconscious channels and is not assimilated by any consciousness so as to be assigned its place among all other conditions of life." It is 'only the man who is able consciously to affirm the power of the vocation confronting him from within him that becomes a personality'."

The above two paragraphs give in the ample words of the psychologists a most unexpected statement of the reality of an objective psyche and an individual consciousness. However, the character of the objective psyche is not discussed and judging from his previous discussions it would be identical with his unconscious. But this unconscious evidently seems to contain within itself a double character. In nature it works unconsciously and when it seizes the group it produces catastrophes, but when a man is able consciously to affirm it in the inner voice of his vocation, it raises him to the supreme status of wholeness and personality. Does this not seem to lend support to our suggestion, made earlier in the essay, that Jung's unconscious appears to involve the unconscious working as in nature, as also the super-conscious as involved in the possible higher ranges of experience which man may attain to.

We will next turn briefly to, what Jung calls, the 'problem of the inner voice'. Inner voice, we have already observed, is for Jung the call of the vocation. It is the demand for an 'absolute and unconditional' realisation of a man's own particular law. It also presupposes an objective psyche, whose subjective manifestations in each man are however unique.

Now in connection with psychic experiences involved in the inner voice, we have, says Jung, 'the eternal doubt whether what appears to be the objective psyche is really

objective or whether it is imagination after all'. He explains the phenomenon, which is of such great importance to students of personality, by reference to facts of psychotherapy. Let us say a man suffers from a delusion. He sees a persistent figure. He asks of the doctor, is it really there or does he merely imagine it. And even when told that it is just his imagination, he still must ask: But why does he then imagine it? Now the fact is, explains Jung, that 'a psychic' growth is taking place in his unconscious without his being able to make it conscious. And before this inner activity he has a sense of fear. 'Neurosis is thus' concludes he, 'a protection against the objective, inner activity of the psyche, or rather, it is an attempt dearly paid for, to escape from the inner voice and so from vocation.'¹⁰

The fear or delusion is, therefore genuinely objective. It is extra-conscious, not accessible to the individual's understanding and will. It is, of course, not objective in the sense of socially verifiable phenomenon.

The neurotic has evidently failed in the full realisation of the will of his being, the fear that he suffers from a restriction of his consciousness. And 'in so far as a man is untrue to his own law and does not rise to personality, he has failed of the meaning of his life'¹¹.

The exact character of the inner voice is rather complex and varied. 'The inner voice is the voice of the fuller life, of a wide, more comprehensive consciousness.' 'The development of personality is synonymous with an increase of awareness.' But the fear that the majority of men have before the inner voice is justifiable. The contents of the inner voice that come to a limited consciousness 'as a rule, spell the very danger that is specific to the individual.' 'The inner voice brings to us whatever the whole suffers

⁸ *Ibid* p. 296.

⁹ *Ibid* p. 290.

¹⁰ *Ibid*, p. 300.

¹¹ *Ibid* p. 301.

from.¹² Further 'the inner voice brings forward what is evil in a temptingly convincing way, so as to make us succumb to it.'¹³ But the last word that Jung has to say about the character of the inner voice is disappointing though utterly frank and honest. 'In a most unaccountable way,' says he, 'the lowest and the highest, the best and the most atrocious, the truest and the falsest are mingled together in the inner voice, which thus opens up an abyss of confusion, deception and despair.'¹⁴

His last word about personality as such too, though not so confusing, is still very unsure. 'Personality is a great and mysterious question'. 'All that can be said about it is curiously unsatisfactory and inadequate.'

'All the usual little remedies and medications of psychology' he is frank to confess as a psychologist, 'fall short in this connection, just as they do with the man of genius or the creative human being. Derivation from ancestral heredity and from the milieu does not quite succeed, inventing fictions about childhood, which is so popular today ends, to put it mildly,—in the inappropriate; the explanation from necessity—'he has no money, was ill' and so forth—remains caught in mere

externalities. Something irrational, that cannot be rationalised, must always supervene, a *deus ex machina* or *asylum ignorantiae*—that well-known superscription standing for God. Here the problem seems to extend into an extra human realm, and this, from the beginning, has been covered by some of the names of God'.¹⁵

This is how a most searching investigation of human personality by the profoundest of contemporary psychologists ends. It is really revealing how an avowedly empirical stand-point in its analysis of personality finds itself pressed on beyond all terms of observable experience to posit, nay definitely affirm, the working of an ulterior and a basic fact, which our author can only call an 'irrational' factor. This mystic note uttered by an empirical psychologist regarding the truth of personality accords so well with the similar mysticism of the modern physicists regarding the nature of the physical universe outside us. As here in psychology it is something beyond the empirical terms which is the basic reality, so there in physics it is not the observed phenomena of hard and extended matter, which is real, but something beyond it, electric energy in a whirl of movement or perhaps consciousness.

(Concluded)

¹² *Ibid.* p. 303.

¹³ *Ibid.* p. 303.

¹⁴ *Ibid.* p. 303.

DEVENDRANATH WITH SRI RAMAKRISHNA

By SWAMI JAGADISWARANANDA

The well-to-do devotees of the Master took him to their homes on special occasions and festivals. A desire arose in Devendra's mind to take the Master home. He communicated his heart's desire to Girish Ghosh who not only encouraged him but promised to bear a portion of the expenditure. After a few days Devendra went to Dakshineswar and was hesitating to open his heart to the Master, when the latter looked at the former with a smiling face and said, 'You see, for some days I have been thinking of going to your house'. Devendra beside himself with joy, replied, 'I have come today to make this prayer to you. Please, do come on the coming Sunday.' The Master said, 'The carriage fare is high and your income is limited.' Devendra said with a smile, 'Let that be, Sir, I will somehow manage; as the proverb goes "clarified butter should be taken even by incurring a debt!"' Ramachandra Dutta, the leader of the devotees in these matters leaped with joy at the news of the festival. Narottam, the singer of *kirtan*, and Gostha, the mridanga-player were fixed up for the occasion. The Master was very fond of hearing their vocal and instrumental music.

On the appointed day the Master first arrived at the residence of Balaram Bose and met the devotees there and thence went to Devendra's house at about 4 P. M. On arrival the Master asked Devendra to prepare only a little food for him and not much, as he was not feeling well. It was evening and in the parlour of Devendra were Ramachandra, M., Akshaya, Upendra, Girish, Naren junior, Paltu, Baburam, and other devotees. Many neighbours came and joined. The *kirtan* commenced and a song on Sri Gouranga was sung. The song in substance ran: 'I saw the luminous form of Sri Gouranga shining in the cottage of Keshav Bharati. Tears of devotion flowed profusely from his eyes. Like a mad elephant he danced in ecstasy and sometimes rolled on the ground. He is pained at the sufferings

of the worldlings. He sells salvation at every door at the cost of repeating Lord Hari's Name'. Hearing the song the Master was intoxicated with divine emotion. The singers were describing the state of the *gopis* tormented by the pang of Krishna's separation. The *gopis* of Brindavan were searching for Madhava in the *madhavi* grove saying, 'O Madhavi, give back our Madhava. We cannot live without Him. As water is life to fish, so is Madhava our breath.' The Master joined the chorus of the *kirtan*, now and then. He passed into deep *samadhi*. His body was still and motionless for a long time. Coming down from the superconscious state he talked with the Divine Mother in an ecstatic mood.

The Master: 'O Mother, draw him to Thee, I cannot think of Him any more. (To M.) Your brother-in-law is slightly drawn to Her. (To Girish) you tell bad names to me. It does not matter. Better these things go out. Some people have bad blood. The sooner it leaves the system the better for them. When the attachments are severed by the cruel hand of Providence a terrible disturbance ensues. When the wood is burned it makes a noise. After all are burned to ashes it becomes silent. Day by day you will be purer and will advance in spiritual life. A time will come when people will be astonished to see you. I cannot come so often but you will have progress of itself.'

It was the sultry month of Chaitra (March—April of 1885). Devendra has made a delicious preparation of ice for the Master and the devotees and was distributing the same among those present. The Master is very glad like a child at the sight of the ice preparation.

The Master said to the devotees: 'We heard just now a very nice *kirtan*. The ecstatic condition of the *gopis* is vividly described therein. The *gopis* attained a unique state of God-intoxication. How wonderful! Mad for God-union.'

The Master then entered the inner apartments of Devendra's house, where arrangements were made for the Master's light refreshments. Devendra's wife spread a nice seat for the venerable guest and arranged the plate and cups nicely served. The Master took his seat and then Devendra's mother and wife, his brother's wife and some female neighbour bowed down before him. When Devendra's wife made a respectful salutation the Master at once understood who she was. He pointed her out and said, 'How simple and unassuming she is! They are all village women and very good. Take them to Dakshineswar one day.' Devendra agreed saying, 'As you have given permission I shall do so by all means.' The Master repeated the request and came out with a smiling face, and took his seat in the parlour with the devotees, as before. Upendra and Akshaya were shampooing his feet on two sides. He praised the devotion of the simple-hearted women again. The ecstatic mood still lingered and he sang to himself a few more songs. Girish saluted him and left. The Master returned the salutation to him. Devendra and other devotees put the Master in the carriage, and bade him goodbye.

Not long after this event Devendra took his family to Dakshineswar. At the time of going his mother said, 'Take one and a quarter seer of *badsha** to be offered to the Lord there and to be distributed among the people in fulfilment of my vow made at the time of your last illness.' Devendra bought special sweets for the Master as also *badsha* as ordered by his mother. On seeing Devendra arriving, the Master got up from his cot saying, 'You have done well in bringing them here'. Then he held his mother's hand and seated her on his cot. Devendra kept the bundle of sweets and took the dust of the Master's feet. His wife bowed down to the Master and sat on the floor. His mother, who did not bow down as yet, was thinking, 'Sri Ramakrishna is younger to me in age and child-like. Will any evil accrue to him if I salute him ?

A cheap kind of sweets.

But as he is a *sadhu*, I should do so.' While she was thinking thus the Master bent down and took the dust of her feet. At once the pious woman bowed down to the Master and touched her feet. Then turning to Devendra he said, 'They are very pure-hearted and good-natured. You have brought them here in the hot sun. So take them for rest to the *nahabat* where she (the Holy Mother) lives.'

When they went away Sri Ramakrishna said to Bihari, a devotee : 'You see, I wish very much to taste *badsha*.' Hearing this, Bihari went out to bring some *badsha* from a shop. In the meantime the Master left his cot and looked into the niche of the room as though in search of something. At last his eyes fell on the bundle which Devendra kept in the northern niche. With the bundle he came back to his cot and opened it and found to his surprise nice *badsha* there. He exclaimed, 'How foolish is this youth! So much *badsha* is here and he has gone to the bazar to purchase the same? See how far he has gone. Call him back as there is plenty of it here'. Devendra's mother returned with a view to distribute *badsha* in the name of Lord Hari as premeditated. Entering the room she was delighted to see the Master eating them. She said, 'It is well done. Hari Himself has accepted the offering of his own accord. It is a matter of very good fortune to us.' The Master ate a few pieces and set aside the rest. Devendra's mother distributed the same among the gathering and tied a few pieces in the hem of her cloth for home. Then they made obeisance to the Master and left for home. At home Devendra's wife pointed out to a photo of the Master hanging on the wall and said to him, 'What likeness is this that you have brought? It is nothing in comparison with the godly figure of the Master we saw at Dakshineswar. I can never forget the exquisite beauty of the saint.' His mother, overhearing the daughter-in-law's observation said, 'You are perfectly right, my daughter. How sweet and wonderful Sri Ramakrishna is!'

Devendra had a strange dream in which he saw that he was a woman and Sri Ramakrishna's wife. Some days after this event he went to the Master and was ashamed to speak out the dream to him. He remained silent with bent head. Insisted by the Master he described his dream to him. Hearing this the Master said, 'It is a sign of very good luck to see such dreams. You have *gopibhava*; hence you have seen such a dream. When similar dreams occur, lust and the like are eliminated from the mind for good.'

The insightful Master allotted his devotees to different classes. To one he would say, 'you belong to the formless region'; to another he would assign a place in Brindaban. To Devendra he said one day, 'I saw in vision this morning that you are above the ordinary, really'. Once Devendra had a desire to renounce the world and become a monk. With a view to have the Master's consent in the matter, he fell at his feet with tears in his eyes and prayed for his permission. The Master raised him from the ground and comforted him saying, 'you need not renounce the world, I say, you be in the world.' Though Devendra lived in

the world he was never of it; he always lived as a *sanyasin*.

Swami Vivekananda wanted very much that Devendra should be a monk and live with them at the monastery just then started at Baranagore. One day he requested Devendra to embrace monastic life at the Baranagore Math but the latter humbly submitted, 'I wish to be so; but the Master did not permit me.' At this Swamiji dressed him as a *sanyasin*, with his own hand, by making him put on *ochre* cloth and *kaupin*, the wandering stick and bowl. Then a group photo of all the monks with Devendra was taken. Devendra later on said, 'Swamiji was such a spiritual dynamo that as soon as he arrayed me as a *sannyasin* strong renunciation possessed my mind and I made up my mind not to return to the world and said to my maternal uncle who was with me, 'I shall not go home.' My uncle's face grew pale and he insisted on my going home for at least a day. I returned home with him but the intoxication of *sannyas* persisted for a month. By repeatedly remembering the Master's injunction I got rid of it and came back to normal mood.'

THE CHHANDOGYA UPANISHAD

TEXTUAL INTRODUCTION (V): 'THE GOAL'.

By SWAMI TYAGISANANDA

In the course of our previous articles, we have been trying to explain, in our own way, the various elements of the Anubandha-Chatusthaya (अनुबन्ध चतुष्टय) following in the footsteps of the great commentators of old. These topics are considered to be four in number, namely, अधिकारी, सम्बन्ध, विषय, and प्रयोजन. The previous articles have already dealt with the first three of these. Now we shall proceed to deal with the last, and, with that, close our introduction.

We have seen that, like all other Upanishads, the *Chhandogya* concerns itself only with the realisation of the Absolute Truth, Brahman-Atman. This realisation is called Brahman-vidya or Atma-vidya, and, to distinguish it from lower kinds of attainments, it is also sometimes called Para-vidya or supreme realisation. This supreme realisation is one and the same in the case of all Vidyas and it is a direct and immediate experience or अनुभव. It comes at the end of a long course of practice. The various practices, dealt with in the *Chhandogya*, all aim at this final culmination, viz., spiritual perfection, whose true nature is indescribable, inconceivable and ineffable. It is beyond, and different from, all experiences known to an unrealised man. In recording this experience for the benefit of future generations, so as to induce them to undertake the necessary sadhanas for realising it, the Upanishadic rishis had to use all the powers of their imagination to form ideal pictures of it, which could be grasped by unregenerate minds and which would appeal to their tastes and needs. The descriptions, therefore, are only relative, and serve only as pointers to the actual experience itself.

This Absolute, which is beyond thought and words, is called by various names, in the

Chhandogya, such as उद्गीथ, प्राण, आदित्य, आकाश, संवर्ग, गायत्री, अक्षिपुरुष, हिरण्यपुरुष, वैश्वानर, सत्, भूमा, उत्तमः पुरुष, परंज्योति, कम्, आत्मा, ब्रह्मन् etc. That all these expressions refer to the same Absolute, is made clear in the Upanishad itself, which effects their identification in progressive stages, until at last, we are told in the closing chapters, तत्सत्यं स आत्मा तत्त्वमसि (chapter VI), “आत्मैवेदं सर्वम्” (chap. VII), “एष आत्मा एतदमृतमभयममृतं ब्रह्म” “आकाशो ह वै नामरूपयानिर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतम् स आत्मा” (chap. VIII). These are the great Mahavakyas which contain the essence of the teaching of the *Chhandogya*. This identification is heralded in the previous chapters also. Thus the Prana, Aditya and Akasa are all identified with the Udgitha in the first chapter. The Aditya, Gayatri, Paramjyoti and Akasa are all identified with Brahman in the third chapter. The Hiranmayapurusha and the Akshipurusha which are identified with Udgitha in the first chapter are again identified with ‘Prana, Akasa and kam (कम्) in the Upakosalavidya, and with Samvarga in the Samvargavidya of the fourth chapter. The Vaisvanara vidya identifies all these with the soul which is present in all beings.

The *Brahmasutra* also points out, in its first chapter, how it is the Brahman that is denoted by the various names. Thus in the Antaradhikaranam (अन्तराधिकरणम्) beginning with I-1-20, it establishes that Hiranmayapurusha and Akshipurusha only refer to Brahman, vide also अन्तराधिकरणम् beginning with I-2-13. Similarly in the next three Adhikaranas, आकाशाधिकरणम्, प्राणाधिकरणम्, ज्योतिश्चरणाधिकरणम् it points out that Akasa, Prana and Jyoti of the *Chhandogya* refer to only Brahman. Vide also दह्राधिकरणम् beginning with I-3-14 and

Jyotiradhikaranam (ज्योतिरधिकरणम्) beginning with I.3-40 and अर्थान्तरत्वादिव्यपदेशाधिकरणम्. beginning with I.3 41.

The Absolute being only one without a second एकमेवाद्वितीयम् (chap. VI-2-1) and everything else in the universe being only this Absolute—सर्वं खल्विदं ब्रह्म realisation of this highest Reality can be really only one. All vidyas, therefore, which are dealt with in the various chapters and sections of the *Chhandogya*, must essentially be one, though they are presented under different names and forms such as अक्षरबद्धोपासन, प्रतीकोपासन, सगुणोपासन, निर्गुणोपासन, and ज्ञानम्. These only represent various aspects of the same vidya suitable to the needs and capacities of aspirants in different stages of spiritual growth. We have already seen that the *Brahmasutra* III.3-59, points out that everyone of these is capable of leading to the same goal and that the aspirant may choose any one of them suitable to his particular stage of development. We have also seen that all these vidyas represent only different stages of the practice of tyaga and yoga.

Thus, all vidyas being only aspects of the same Brahma-vidya, the ultimate results that accrue from the practice of these vidyas must be the same, but this result, being beyond the province of word and thought, can be understood by the ordinary mind only in terms of the various transformations that take place in the actual life and character, conduct and behaviour of the sadhaka as well as the various benefits which result from such realisation. The highest cumulative results of such transformation are found only in the life of a jivanmukta. It is this perfection of character and conduct, which manifests itself in the life of a jivanmukta, that forms the real aim (प्रयोजन) of the highest of the vidyas. To those who begin their ascent from the lower rungs of the ladder, the various aspects of the character and conduct of a jivanmukta do not accrue simultaneously,

but one by one, as they gradually climb up the various rungs of the ladder until they attain their highest realisation in jivanmukti. The phalasarutis, attached to the various vidyas therefore, represent only partial aspects of jivanmukti, as they appear in different stages of sadhana. This life of a jivanmukta which is the highest manifestation of the perfection of spiritual realisation is described towards the close of the book.

Moreover in the course of the practice of the various vidyas, various by-products also may result which may or may not have been aimed at all by the aspirant. Some of these take the form of super-natural powers or siddhis, and others take the form of worldly prosperity and better opportunities for the enjoyment of sense-pleasures. These are likely to tempt the aspirant to stray away from the spiritual path, thus leading to his downfall. One should not take advantage of these powers and opportunities, but spurn them as obstacles to one's attainment of perfection, as mentioned by Patanjali in *Yoga Sutra* (III. 38) ते समाधत्तुत्सर्गाः व्युत्थाने सिद्धयः । So, these should not be considered as the प्रयोजन of Brahma-vidya. Some of these are referred to in the text, but the aspirant should not aim at acquiring these, as a result of his sadhana. These are recorded by the rishis only to serve as sign-posts to make sure that one is proceeding in the proper direction. One should be prepared to leave the sign-posts far behind, and to proceed forward, if one wants to attain the goal of perfection in jivanmukti. These phalasarutis also serve to induce people to take to spiritual practice by offering them some tangible results, which they may covet when they are not sufficiently developed to appreciate the value of perfection in jivanmukti.

Let us now see what the *Chhandogya* conceives of as the final goal of sadhana, and how the attainment of that goal is manifested in the life of a jivanmukta. In the closing sections of the eighth chapter, we get a picture of jivanmukti. By the time one

attains this highest stage of perfection one has already become free from all attachments to the body (अशरीर) and the demands of the flesh and untouched by pain and pleasure which depend upon such attachments (न प्रियाप्रिये स्पृशतः). This is because he knows that the body is dying at every moment, as it does not remain the same for any two moments, (आत्तं मृत्युना) and that only the Atman is immortal (अमृत) vide VIII. 12.1. This non-attachment is not merely to the physical body or स्थूलशरीर, but also to the सूक्ष्मशरीर and कारणशरीर. This detachment is the direct result of the recognition of himself through discrimination or viveka as the turiya (तुरीय), by the analysis of the three states with the help of a guru as in the case of Indra. In releasing himself from the grip of even the karanasara, and realising himself as the turiya or paramjyoti (परब्रह्मज्योति), he only regains his own true nature—"स्वेन रूपेणमिनिष्यते ।" The little self, recognises himself as the supreme Person free from all limitations and impurities—"स उत्तमः पुरुषः ।" He sees and enjoys only his own self or Brahman everywhere, since the whole universe has become his own self or Brahman. (पर्येति य जक्षन् कीडन् रममाणः) He lives an active life of loving service and whatever he does by way of लोकशङ्ग्रह is an expression of the realisation of the fulness of his own nature as innate bliss. He has become completely selfless, and does not do anything for himself or his body which he does not even remember. His bodily needs are satisfied by the vital force or प्राण itself acting mechanically through the momentum of past samskara, just as a well-trained bullock draws a carriage even without the guidance of a driver, by mere force of previous habit, (cf. VIII. 12.3). It does not make any difference to him whether he continues to lead a householder's life, surrounded by temptations of woman and gold or forsakes family life and becomes a sannyasin. He is not himself aware of what the body does. The whole universe has become Brahman for

him, and he lives, therefore, in Brahmaloka. Having realised this Brahman, which is the same thing as his own Atman, there is nothing else for him to aspire for (cf. VIII. 12.6). Sometimes in Nirvikalpa samadhi he sees his own self as devoid of all attributes, and names and forms, sometimes as with attributes, and names and forms as in the व्युत्थानावस्था and in a still higher stage of jnana, he sees his self as both with and without attributes at the same time. But in spite of these apparent alternations, he is always conscious of everything as his own self and Brahman, and therefore, feels himself free from all impurities and sins. (VIII. 13). Even when he is conscious of name and form, he is also conscious of himself as the Brahman or Atman filling up the interval between any two ideas. He realises the glory of the Atman in all varnas and ashramas, and therefore does not make any difference between any two of these, being fully established in the unity of the Atman, which is the same in all. (VIII. 14). He continues to do japa and meditation on ऋण्व to set an example to others (स्वाध्यायमधीयानः) He feels the whole world as one family, and devotes his whole life to teach and guide others to attain the same state that he has himself attained, through the practice of sadhana (धार्मिकान् विदधन्). Loving everybody as the members of his own family, he does not cause any pain to anybody, except when it is needed to save another from spiritual disaster. (अन्यत्र तीर्थेभ्यः) He thus lives as Brahman in a world which has itself become Brahman, his mind and senses being fully active in the loving and devoted worship of the whole world as his own self (आत्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्य). When the body falls his lips utter 'Om', and his mind is concentrated on Brahman—Atman, and thus he attains the highest perfection from which there is no fall as said by Bhagavan in the Gita ओमित्येकाक्षरं ब्रह्म व्याहृन् मामनुस्मरन् यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ When he shoves

off the mortal coil, no special change takes place. When he attains jivanmukti by regaining his own form, he attains the highest possible state of perfection. The death of the body makes a difference only to the on lookers, and they distinguish this state from the previous state, by giving it a different name विदेहमुक्ति.

The previous portions of the eighth chapter give other characteristics of this supreme experience. Thus VIII. 4. 1. points out that it is beyond time. (अहो-रात्रे न तरतः); VIII. 4. 2. says that to one who has reached that state even night becomes day. नक्तमहरेवामिनिष्यते and that Brahmaloaka is always illumined (सकृद्विभातो ब्रह्मलोकः) He is not affected by old age or death or misery, or by पुण्य and पाप, all of which depart from him. None of his activities in that state can be sinful (cf. VIII. 3. 1). None of the defects or diseases or troubles, which affected him before, dare to follow him when he reaches this stage. All his actions do not create any bondage, and he becomes free to do anything which he thinks proper (कामचार). (cf. VIII. 4. 3 and VIII. 1. 6). All his desires are fulfilled by the attainment of this state (VIII. 2. 1.). Therefore VIII. 1. 3. describes this Atman as free from sin, old age, death, misery, hunger and thirst, and as one whose desires are fulfilled. He is always serene (सम्प्रसादः) and he is free from all fear, and is sweet as nectar (अभयममृतम्). The highest Truth is attained in this state since Truth is only another name of Brahman "एतस्य ब्रह्मणो नाम सत्यम्," (VIII. 3. 4). It is this attainment which the ritualist conceives of as svargam (स्वर्गम्), for attaining which he performs the ritual.

The seventh chapter also points out the characteristics of jivanmukti in its last few sections. VII. 24 1. points out that, in jivanmukti, all relative knowledge is transcended and absolute experience gained. This experience is immortal bliss;

VII. 25. 1 & 2. says that a jivanmukta sees only his own self everywhere and feels his oneness with everything, and therefore he delights only in his own self and nothing else, and that he attains complete sovereignty or independence. (स्वराट् भवति). Section 26 says that his mind is completely pure, and he is free from all bondage. Thus, when we compare the Bhumavidya (भूमा विद्या) of the seventh chapter with the Daharavidya (दहरविद्या) of the eighth chapter, we find both of them leading to the same goal of jivanmukti.

The sixth chapter also points to the same experience as the highest goal to be attained by the Sadvidya (सद्विद्या). VI. 1 4.2 describes how a man in ignorance progresses in the spiritual path with the help of a guru and independent enquiry and sadhana till he attains his own nature and then lives on till his body falls; VI. 1.3 points out that by this realisation everything becomes known to him. This means that it is the highest knowledge of the reality which manifests itself as world phenomena in the shape of name and form. It is this reality which persists from the beginning of creation in all created names and forms, until they are dissolved. This shows that even names and forms themselves are only the Atman, which is, thus, not merely their substratum. The Atman is experienced in this state not only between any two ideas, or in sushupti (सुषुप्ति) or samadhi, but also as the material of the very names and forms and ideas. It is realised as the material, efficient and final cause of the universe of mind, life and matter. It is this Atman itself that appears even as change and changelessness, ignorance and knowledge, good and evil, pleasure and pain. All activities are only forms of this Atman. This realisation, therefore, makes him poised in the same absolute consciousness, whether in samadhi or vyuthana (व्युत्थान) state, whether he is conscious of the external world or not, whether he is actively engaged in the service of the world or not. This explains Sri Ramakrishna's

statement that after realising the Truth, one knows that even the creator, creature and the act of creation itself, nay, even Maya itself are only forms of this Absolute Truth. Even the practice of meditation and japa as well as self-control and vairagya still persist, so long as he continues to live, and does not form any obstruction to his continued consciousness of the Absolute Truth, since these themselves are only forms of the same Truth, and do not require any fresh effort, as they have become natural to him. It is only this experience that enables a realised man to act as a guru, for, even in the course of his teaching, the continuity of his consciousness of the Absolute is not disturbed, since the teacher, the disciple and the instruction as well as the words which convey the instruction are known as only forms of the same Absolute Truth. In the language of Sri Ramakrishna he passes from Nitya to Lila and from Lila to Nitya or in the language of the eighth chapter, be section 13, इयामात् शबलं प्रपद्ये शबलात् इयामं प्रपद्ये, without in the least being conscious of any disturbance or change. That this state is not a mere intellectual knowledge but an experience (अनुभव) is explained through the parable of 'the trial by ordeal' in the last section of the chapter. That this Absolute Truth that is realised in this state is the same thing as the Atman is adverted to again and again in the passage स य एष अणिमा एतदात्म्यमिदं सर्वं तत्सर्वं स आत्मा, The unity of subject and object is also repeatedly affirmed in the 'Tat tvam asi' formula.

We thus see that it is the same state that is appraised in terms of the cognitive, emotional, and volitional functions of the mind, and described in the three chapters. Jivanmukti is thus the highest and most perfect knowledge or परमार्थज्ञानम्. It is also the Parabhakti (परा भक्ति) of the bhaktas and the Paramadharma (परमधर्म) of the moralists. But we must remember that

these descriptions are from the stand-point of the relative mind which can deal with only the actual expressions in life of the Absolute experience which is in itself beyond words and thought. These descriptions are sometimes in positive terms, and sometimes in the negative. Jnana, bhakti and dharma describe It positively. Mukti, freedom from ignorance or अविद्या, or freedom from fear and misery, freedom from sin and bondage, egoism and desire, are negative descriptions of the same phenomenon in terms of the three powers of the mind. Sometimes It is also described negatively in physical terms, such as freedom from disease, old age, and demands of the flesh such as hunger and thirst and sex-craving, positively as perfect health of all the organs of the body. Sometimes it is appraised in economic terms as the highest treasure, by attaining which all desire for wealth and worldly prosperity vanishes for ever. Thus, viewed at from various stand-points, jivanmukti represents the attainment of all the values of life,—truth, goodness, beauty, health, wealth and happiness.

The three vidyas described above represent the highest form of Brahmaidya. Jivan-mukti described in these chapters constitutes the highest aim of life and purpose of spiritual endeavour (परमपुरुषार्थ). The various vidyas, mentioned in the first five chapters, deal with only the preliminary and intermediate stages of spiritual ascent, but since the final goal of all the vidyas is the same jivanmukti, we must expect to find these vidyas also being described as only producing results which are partial reflections of this jivanmukti, but which nevertheless lead up to this final culmination. The phalasrutis, given as resulting from these vidyas, must therefore, be understood only in their relation to the final goal, and must not be taken at their face value. We shall try to show in the course of our translation and notes how the phalas of the various vidyas represent only aspects of jivanmukti, though described in mundane phraseology.

Special mention may be made, however, about the conception of *krama mukti* (क्रममुक्ति) and the *devayanapantha* (देवयानपन्था) which are described in connection with the *Saguna vidyas* in the fourth and fifth chapters. Just as *Saguna Brahman* in only the same *Nirguna Brahman* seen through the prism of the mind, *krama mukti* is only a pictorial representation of the progress of the human soul to the realisation of the Absolute. The *Brahmaloka* reached through *krama mukti* is only a pictorial representation of *jivanmukti* in the objective language of space. The various steps in the progress to this *Brahmaloka*, described as *Devayana-pantha* or *Archirmarga* or *Uttara marga* are only allegorical of the progressive stages of illumination, and of the gradual realisation of higher and higher

degrees of Truth, in the course of *Sadhana*. The real difference between *jivanmukti* and *krama mukti* lies only in the method of grasping the same essential fact. This is what is alluded to in the *Mundakopaniṣad* in the passage "सत्यं पन्था विततो देवयानः ।" It is only an eschatological description of what actually takes place before the body falls. If we understand *krama mukti* as only an allegorical description of the type of *Bunyan's Pilgrim's progress* the controversies about this between different schools of *Vedānta* would be found to be unnecessary. We shall try to establish our point of view in the course of our translation and notes.

We thus see that *jivanmukti* is the real goal of the study of the *Chhandogya Upaniṣad*.

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THE NATURE AND DESTINY OF MAN GITA-VIEW

By DR. P. NAGARAJA RAO

Like all great books on the Perennial Philosophy, the Gita starts with the problem of the disintegrated man. The split in the human personality is the constant and immiscible theme of all philosophy in the East as well as in the West. It is there before our face staring and ridiculing us. The two diverse and diametrically opposite aspects of man have been differently labelled by philosophers and systems of thought. The non-specialist names the two aspects as the higher and lower; the Christian theist calls them the Satanic and the angelic, the Upanishads and the Gita distinguish between the demonic (*asura*) and divine (*daivika*). Seen in a wide sweep it is this split between the regenerate and unregenerate in man that is responsible for all the conflicts in the world today. This is a perpetual predicament in man. The conflict is between duty and inclination in the Kantian version, between knowledge and opinion according to Plato, between individual greed and social welfare according to the social idealist, and between virtue and vice according to the moralist.

The Gita describes at length the two aspects of man under the label of the *asuri* and the *daivi* tempers in the sixteenth chapter. Before adverting to a detailed study of the dual nature of man, we should not make the mistake that the *asuri* and the *divine* are entirely two different sets of men embattled to fight a *daivasura yuddha* (the war between the angels and the demons). These aspects are tempers of men and they represent the attributes that dominate and drive man to action. One and the same individual has *asuri* moods as well as divine moods. We are sometimes, in the striking phrase of Reinhold Niebur 'children of light' and at other times 'children of darkness' Professor C. S. Lewis points out that the physical energy, the intellectual talents, the

psychological dispositions and emotions of all men are fairly equal. The endowments are the same at the hands of God, for Satan as well as for Raphael. But the difference lies in the use to which the talents are put. In a very significant passage the *Brihadaranyaka* states that 'both the angels and the demons are alike the progeny of the Lord Prajapati.' Sankara commenting on the passage marks the distinction between them on the basis of the nature and influence of thought. The *asuras* are those that are influenced by thoughts and actions directed to visible ends. These two aspects vie with each other for the mastery of the self in man, first, and then in the world at large. In the course of man's life there are periods when there is the emergence and the subsidence of those respective tendencies. The quality and the nature of a civilisation depends on the victory of the virtuous party. The victory of the *asuras* means degradation, barbarism and the prevalence of demerit. It is the reverse if there is to be the victory of the gods.

All the religions of the world are agreed upon a few conclusions. They are that the present state of man and the world in which he lives is not the right sort of order of things and that Man individually and collectively must make an effort to create a new social order. Besides this there is also a fair degree of agreement between the different religions of the world, that a mere reform on a scientific and secular basis will not by itself restore the lost good to man. This does not mean that we must neglect the various factors of civilisation. The Gita lays great stress not on the mere individual spiritual perfection of man but on social progress (*lokasangraha*). But mere progress is not perfection. Today civilisation has come to a stage where without scientific knowledge and technological equipment life seems unstable, even impossible. That these

are essential to a society to a degree is obvious. To the author of the Gita what is not obvious or what is on the contrary enormously difficult to believe, is the contention that politics, economics, socialism psycho-analysis, alone will do. All these give us at best the conditions for good life but not good life itself.

The Gita holds that the spiritual vivifies the whole of man. It is unwise to be indifferent to this factor. The quest of this principle and its realisation is the destiny of man. This has to be achieved in this very mortal frame itself. It alone can integrate and strengthen man's life and lift him out of the chaos and conflict. The disintegration of man and the consequent trance into which the world and our current civilisation is passing through is due to the neglect of this factor which is central to life. Other external changes such as the political, economic and social can at best create the soil and foster the conditions that are likely to promote happiness and help men to rear a new social order in the image of justice and truth. Whether men will necessarily grow to be kind and living, whether hate would go down, are more than what one can say. The conditions are there and whether they will flower forth depends on the character of individuals. That factor cannot be conditioned throughout the history of religious philosophy; the 'quest is enjoined and life is declared incomplete without it'. The Upanishads voiced it, Buddha preached it, Christ declared it and the Gita has shown the way to it. The Gita is hard on those who are indifferent to this quest and it rebukes violently those that lull themselves into a protective indifference. It also makes clear that for the defensively frivolous and hypocritically religious mind there is no hope. The disintegration at the heart of civilisation and man cannot be removed merely by large scale reforms. They by themselves will not help

us in the process of reintegration. Plato held that man should have the knowledge of the science of *good and evil*: in an eloquent passage he points out, almost in prophetic words, "it is not the life of knowledge, not even if it included all the sciences, that creates happiness and well being, but a single branch of knowledge—the science of good and evil. If you excluded this from the other branches, medicine will be equally able to give us health and shoe-making, shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil, the use and excellence of these successes will be found to have failed us. In the words of Dr. Radhakrishnan, to know, possess, and be the spirit in this physical frame, to convert this obscure plodding mentality into clear spiritual illumination and build a life of peace and joy on the basis of our essential needs and satisfaction, to grow into the full stature of the spirit is the purpose and destiny of man. When we lay hold on the spirit in us, we can act in the world of life, and possess true perspective. Our powers become angelic and our apprehensions God-like.

It is this factor of God-union, or self-realisation or fellowship with the Lord that is considered as end of life. All others are directed to it. The knowledge of this end gives us the insight into the confusion of life. The moral anarchy of our age, and the consequent 'drifting of man aimlessly through the little stretch of river between birth and death, are all according to the Gita, due to the ignorance of this and criminal indifference to the quest. It is the knowledge of this end and its realisation that can integrate man and put an end to all miseries. The Gita declares that on gaining which there is no greater aim, and established in it man cannot be shaken by the heaviest sorrow. We must seek this God-union first. This

restores perspective to us. It helps us to avoid false emphasis and enables us to distinguish the first things from the rest, to put them first and the rest in order.

With this ideal in view the Gita analyses men's moods into two classes and indicates how the ignorance of the ends is responsible for the lower or the *asuri* temper in us. Let us see first what are the qualities and nature of the *asuri* temper. 'They know neither action nor the necessary abstention nor is purity found in them, nor good conduct nor truth. They say "the world is false and that it springs from the mutual union. Lust is the cause of all. Holding such views these men of narrow vision bring about the destruction of the world by their cruel deeds. These men giving themselves up to insatiable desires, full of hypocrisy, pride and arrogance hold false views and act with impure resolves. Being obsessed by innumerable desires they have set up the gratification of desires as the highest aim of life."'

All that the religions of the world declare is that this state of man's disintegration can be put an end to and he restored to his original state of unmixed bliss. The malady has causes which the Gita definitely diagnoses and it gives its prognosis also. The disease (*roga*) is known, its cause (*roga hetu*) is diagnosed, the medicine is prescribed and health (*arogya*) is restored. The author of the Gita is the great Physician for the malady of *samsara* (*bhava roga*.)

The greatness of the Gita is in the path or the way it indicates for the regeneration of man. It gives a detailed scheme for the process of regeneration and God-union. It takes note of the average individual, his merits and failings. It does not prescribe an impossible scheme of morality which is beyond the reach to the ordinary man. Its scheme admits the living of a normal life. Therein is its strength that it holds out the hope of God-union on terms which are not out of the reach to the mass of mankind. It makes use of the commonly accepted Hindu ideals.

MARRIAGE OF HEAVEN AND HELL

The ideas of Satan and hell are common to most religions. But it is only in Hinduism that we get a realistic and helpful approach to this problem. Our Hindu ancients have said that Satan and hell are both parts of our own being that wait to be sublated by the God and heaven in us. The late Dr. Ananda Coomaraswamy in a brilliant study in the *Review of Religion* brings together parallel ideas current in various religions. Satan is not a real and single Person, but a severally postulated personality, a 'Legion,' he writes. And when we say Satan is 'damned' we mean by damned, self-excluded from the vision of God and the knowledge of truth.

'Our whole metaphysical tradition,' he begins, 'Christian and other, maintains that "there are two in us", this man and the Man in this man; and that this is so is still a part

and parcel of our spoken language in which, for example, the expression 'self-control' implies that there is one that controls and another subject to control, for we know that 'nothing acts upon itself,' though we forget it when we talk about 'self-government'. Of these two 'selves,' outer and inner man, psycho-physical 'personality' and very Person, the human composite of body, soul, and spirit is built up. Of these two, on the one hand body and soul, (or mind), and on the other, spirit, one is mutable and mortal, the other constant and immortal; one 'becomes', the other 'is', and the existence of the one that is not, but becomes, is precisely a 'personification' or 'postulation', since we cannot say of anything that never remains the same that 'it is'. And however necessary it may be to say 'I' and 'mine' for the practical purposes

of everyday life, our Ego in fact is nothing but a name for what is really only a sequence of observed behaviours.

Of the two in us, one the "spark" of Intellect or Spirit, and the other, feeling or Mentality, subject to persuasion, it is obvious that the latter is the "tempter," or more truly "temptress." There is in each of us, in this man and that woman alike, an *anima* and *animus*, relatively feminine and masculine; and, as Adam rightly said, "the woman gave, and I did eat"; also, be it noted, the "serpent," by whom the woman herself was first beguiled, wears, in art, a woman's face. But to avoid all possibility of misunderstanding here, it must be emphasized that all this has nothing whatever to do with a supposed inferiority of women or superiority of men: in this functional and psychological sense any given woman may be "manly" (heroic) or any given man "effeminate" (cowardly).

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No one will deny that the battleground on which the psychomachy must be fought out to a finish is within you, or that, where Christ fights there also must his enemy, the Anti-christ be found. Neither will anyone, "superstition" apart, be likely to pretend that the Temptations of St. Anthony, as depicted in art, can be regarded otherwise than as "projections" of interior tensions. In the same way that Picasso's "Guernica" is the mirror of Europe's disintegrated soul, "the hell of modern existence," the Devil's horns and sting are an image of the most evil beast in man himself. Often enough it has been said by the "Never enough honoured Auncients," as well as by modern authors, that "man is his own worst enemy." On the other hand, the best gift for which a man might pray is to be 'at peace with himself, and indeed, for so long as he is not at peace with Himself, he can hardly be at peace with anybody' else, but will "project" his own disorders, making of "the enemy"—for example, Germany, or Russia, or the Jews—his "devil." "From

whence come wars and fightings among you? Come they not hence, even from your lusts (pleasure, or desires, skr. *kamaḥ*) that contend in your members?" (James 4: 1).

All this has always been familiar to the theologians, in whose writings Satan is so often referred to simply as "the enemy." For example, William Law: "You are under the power of no other enemy, are held in no other captivity and want no other deliverance but from the power of your own earthly self. This is the one murderer of the divine life within you. It is your own Cain that murders your own Abel," and "self is the root, the tree, and the branches of all the evils of our fallen state...Satan, or which is the same thing, self-exaltation...This is that full-born natural self that must be pulled out of the heart and totally denied, or there can be no disciple of Christ." If, indeed, "the kingdom of heaven is within you," then also the "war in heaven" will be there, until Satan has been overcome, that is, until the Man in this man is "master of himself."

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Spark of the soul...image of God, that there is ever in all wise at war with all that is not godly...and is called the Synderesis" (Meister Eckhart, Pfeiffer p. 113). "We know that the Law is of the Spirit...) but I see another law in my members, warring against the Law of the Intellect, and bringing me into captivity. With the Intellect I myself serve the Law of God; but with the flesh the law of sin...Submit yourselves therefore to God: resist the Devil." And similarly in other Scriptures, notably the *Bhagavad Gita* (6,5, 6): "Lift up the self by the Self, let not self sit back. For, verily, the self is both the friend and the foe of the self; the friend of one whose Self has been conquered by the Self, but to one whose self hath not (been overcome), the Self, at war, forsooth acts as an enemy"; and the Buddhist *Dhammapada* (103,160,380), where "the Self is the Lord of the self" and one should "by the Self inoite the self, and by the Self gentle self" (as a horse is 'broken in' by a skilled trainer), and "one who has conquered self is

the best of all champions." (Cf. Philostratus, *Vit Ap.*, 1-13: "Just as we break in skittish and unruly horses by stroking and patting them.")

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But, this is not only a matter of Grace; the soul's salvation depends also on her submission, her willing surrender; it is prevented for so long as she resists. It is her pride (*mana*, *abhimana*; self-opinion, overweening), the Satanic conviction of her own independence (*asmitmana*, *ahamkara*, *cogito ergo sum*), her evil rather than herself, that must be killed; this pride she calls her "self-respect;" and would "rather die" than be divested of it. But the death that she at last, despite herself, desires, is no destruction but a transformation. Der Drache und die Jungfrau sind natürlich identisch; the "Fier Baiser" transforms the dragon: the mermaid loses her ophidian tail; the girl is no more when the woman has been "made"; from the nymph the

winged soul emerges. And so "through Thee an Iblis may become again one of the Cherubim."

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All these are our answers. Satan is not a real and single Person; but a severally postulated personality, a "Legion." Each of these personalities is capable of redemption (*apokatastasis*), and can, if it will, become again what it was before it "fell"—Lucifer, Phosphorus, Helel, Scintilla, the Morning Star, a Ray of the Supernal Sun; because the spark, however it may seem to be smothered, is an Asbestos that cannot be extinguished, even in hell. But, in the sense that a redemption of all beings cannot be thought of as taking place at any one time inasmuch as there will be devilish souls in need of redemption throughout all time, Satan must be thought of as being damned for ever, meaning by "damned," self-excluded from the vision of God and the knowledge of Truth.

NIGHT THOUGHTS

By ANAGARIKA DHARMAPRIYA

Across the vastness of the sky
White continents of cloud are spread ;
From bank to bank the moon doth ply
Her silver traffic overhead.

Below me, is a single world,
Above, ten thousand million.
The moon her silver sail has furled
To anchor near the Morning Star.

Each world a million million lives
Contains, yet all with all are one—
The humblest flower of grass that thrives
Is sister to the regnant sun.

Yet must my heart recoil from these
As the burnt hand jerketh from the fire,
And seek within, to find without,
Peace, and cessation of desire.

The moon tonight is bright and new,
Her sail is trimmed to journey far—
The realm of thought I travel to
Is worlds beyond the Morning Star.

Lo! on a starry foaming borne,
Fast paling now, no longer bright,
She strikes the fiery rock of dawn
And founders in a sea of light.

That Moon for which I journey far
Shall never wax, wane, or be spent,
And anchors near no Morning Star—
The Full Moon of Enlightenment.

THE WISDOM OF THE UPANISHADS*

By P. SANKARANARAYANAN, M. A.

The wisdom of the Hindus is what is enshrined in the Upanishads. In their sylvan abodes 'exempt from public haunts,' leading a life of saintly simplicity 'more sweet and true than that of painted pomp', our rishi ancestors found 'tongues in trees, books in the running brooks' and God in everything. The Upanishads are dissertations on spirituality and they map out the course of the pilgrimage of the individual soul to the Infinite. These fountain heads of India's wisdom have diversified in the march of centuries into various rivers whose waters were canalised by engineers of the mind to meet the demands of varying times and climes. *Ekam Sat viprah bahudha vadanti* is an ancient aphorism which explains and justifies why the Upanishads seem to talk in different tongues, in seeming contradiction. At once the source and the sustenance, the evidence and the explanation of all subsequent philosophical speculation, the Upanishads hold an honoured place in the scheme of Indian metaphysics. In the West theology and metaphysics, the one resting on revelations and the other on reason, have never pulled well together. Faith and inquiry were long held to be irreconcilable and were often at war with each other. Here in India, however, philosophy and religion were never held apart. Spirituality was a generic term which comprehended these two aspects, and mere metaphysics, intellectual disquisition which made no difference to the heart throbs and life activities of the individual, was considered futile *vacharambhanam*, the expense of words in a waste of dialectics. To the Indian seers any view of life must lead to a way of living and carry the individual to a beautiful vision of the eternally true and good. That is the pattern of the wisdom of the Upanishads.

It is this foundational character of the teachings of our ancients that Prof. Srinivasachari has succeeded in placing before his readers in the masterly manner that we have known to associate with his writings. He

tells us that his 'humble aim is to present the essential features of the Philosophy of the Upanishads in the light of Visishtadvaita Vedanta'. In the eight chapters that constitute the book, we are treated to a topical study of all the Upanishads under various headings, Epistemology, Ontology, Cosmology, Psychology, Ethics, Religion etc. In each chapter the learned Professor considers the rival theories relating to its title held by several schools of thought, orthodox and otherwise, and shows the Visishtadvaitic view alone is in consonance with the teaching of the Upanishads and is free from the defects that taint the opposed views, 'The Upanishads should be interpreted as a whole and not in terms of sectional thinking which consists in elevating a few texts as expressions of absolute truth and treating other texts as only partially true and partially false'. It is shown in the work under review that the texts afford no sanction for the theory of two *vidyas* and two orders of reality, that reality and value coincide and that Brahman which is the logical highest is also the intuitional highest so that what is knowable is also what is realisable. The true epistemology of the Upanishads is founded not on the principle of non-contradiction which destroys the world, but on that of continuity and co-ordination which conserves it. Starting from the thesis that the *jignasu* is also the *mumukshu*, from the point of view of ontology, the Upanishadic rishi posits the truth that Reality is realisable. The *mumukshu* who seeks *Brahmagnana* attains *Brahmanubhava* and enjoys *Brahmananda*. For the *sat* is the ground of existence and the goal of experience. 'The true meaning of the ontology of the upanishads is furnished by the insight into the nature of the

*The Wisdom of the Upanishads by Prof. P. N. Srinivasachari, M. A., Retired Principal and Professor of Philosophy, Pachaiyappa's College, Madras (Sri Krishna Library Series—7, pp. 120. K. Mahadevan, Bookseller, Myslapore, Madras).

Absolute as the god of religion different from migrating *jivas* and mutations of *prakriti*. Brahman is and has *sat cit* and *ananda* and is both immanent in the universe and supreme eminent.

Relating to cosmology, the Professor shows that the Upanishads reject *asatkarya vada* of Vaisheshikas and the *vivarta vada* of the Advaitins and take their stand on *parinama*. In the light of this principle, the law of karma and the immanent purpose of Isvara, *prakriti* exists for consciousness and not in consciousness. Creation is an act of sportive spontaneity, yet subject to cosmic laws. It is *lila* of the Lord, a process of recreation or divine comedy in which the material process develops into moral progress to achieve a god's purpose. Upanishadic psychology gives the rationale of the *sarira-sariri sambandha* whereby the relation of the finite to the Infinite is to be interpreted as of part to whole, thus reconciling the extremes of idealism and realism. 'The analogies of the soul and the body, light and its luminosity, the flower and its fragrance are but devices of the intellect to portray the unity of the *atman* and *paramatman* and their union.' To effect this union, the Upanishadic ethics prescribes complementary methods of *karma*, *gnana* and *bhakti* and the goal of life, the *paramapurushartha* is the realisation of Brahman considered as both the *sadhana* and the *sadhya*. The way of soul culture is detailed in the 32 *vidyas* which are explained at length in several Upanishads and each of them details the manner of meditation on Brahman initiated by a guru after a preliminary foundation of moral and spiritual discipline. The supreme *sadhana* garnered from all the *vidyas* is said to be a blend of *gnana* and *bhakti* which the Visishtadvaitins call *bhaktirupapanna gnana* whereby *gnana* illuminates *bhakti* and *bhakti* energises *gnana*. The *mahavakya*, *Tat tvam asi* intimates by *gnana* the unity of Brahman and *jiva* and invites by *bhakti* the union between the two restoring the wholeness of the whole whose body is the world and God the soul.

The fifth Act of the Divine Comedy relates to *mukti* which is neither atonement nor apprehension, but attainment. It is both enlightenment and attainment whereby the *atman* which belongs to Brahman is Brahmanised. Such a condition realised after death is no bar to service and 'the *mukti* seeks to be born again as a freed *jiva* working for the freedom of others.'

In the last chapter of the book the author taking up the text of the aphorism '*Brahmavid apnoti param*' reiterates in his synthetic study of the Upanishads the cardinal features of their wisdom. 'Epistemology distinguishes between revelation, reason and realisation and at the same time stresses their organic unity as there can be no verities if they are not verified and verifiable. Ontology refers to the three entities, Brahman *cit* and *acit* which really mean Brahman *in cit* and *acit*. Cosmology defines Brahman as *tajjalan* as the one cosmic ground. Psychology describes the eternity and infinity of the *jivas*, but denies them eternality and exclusiveness. Ethics expounds the moral freedom of the *jivas* within the ambit of the cosmic process and subject to divine purpose. Religion guarantees universal salvation and points the way to redeeming service. Thus, the core of Upanishadic wisdom is in the understanding of the triune terminology of the text whereby Brahman is understood as the chief *tattva*, *vid* points to the *hita* and *apnoti param* connotes the go and the goal.

It will be seen from the foregoing very fragmentary outline of the contents of the book that according to the learned Professor Visishtadvaitic interpretation alone is in accord with the Upanishads and that Advaita, Dvaita, Bhedabheda and such other theories find no warrant in the sacred texts. Yet the endeavour is also made to show that other schools of Vedanta also serve their purpose and that each system has its own individuality, claims the sanctity of immemorial tradition and also the merit of satisfying the *pramanas* of *eruti*, *yukti*, and *anubhava*. It

may be that followers of other schools will not agree with the author in his exposition of the Upanishads and surely post-Ramanuja Advaitins have answered his criticisms of Advaita. But the manner in which Prof. Srinivasachariar has explained the rival theories reminds one of the fidelity and fecundity of the classic *purvapakshas*, unique

in Indian philosophical discussions. In fact within the pages of this book we have a compact and illuminating account of several schools of Vedanta under different topical headings. Though published later, it forms a very useful introduction to the Professor's *magnum opus*, *The Philosophy of Visishtadvaita*.'

THE COSSIPORE GARDEN HOUSE

"Don't you think it will be nice to purchase Krishnagopal's garden at Cossipore?.....In my opinion it is advisable to do so. ALL OUR ASSOCIATIONS ARE WITH THAT GARDEN. INDEED IT WAS OUR FIRST MONASTERY". WE MUST HAVE IT.....TRY YOUR BEST FOR THE COSSIPORE PROPERTY". Thus wrote Swami Vivekananda to Swami Brahmananda on the 13th July, 1897.

This garden at Cossipore (90-93/2 Cossipore Road, Calcutta) has been intimately associated with the hallowed memory of Sri Ramakrishna Paramahansa Deva. It was in this garden that he passed the last days of his glorious life in moulding and giving final touches to the spiritual life of his illustrious disciples, Swami Vivekananda and others. It was here that these ardent souls were first assembled wholeheartedly to devote themselves to the nursing of their mortally sick Master and to dedicate themselves to the fulfilment of his mission. The place has been made holy by the severe austerities and spiritual practices they underwent from day to day under the direct guidance of Sri Ramakrishna. Here they were blessed with spiritual illuminations following the parting instructions of their beloved Master. The 'Kalpataru' episode and other such notable incidents of his closing life took place in this garden, and it was here that he finally entered Mahasamadhi.

This site is thus an important place of pilgrimage to the devotees of Sri Ramakrishna, as also to the religious-minded people of all faiths, and is a lasting monument in the cultural history of India.

For many years a piggery was run here, and the place was being used for allied unholy purposes, till last year, after vigorous efforts, the Belur Math was able to secure only half of the garden at an enormous cost of nearly two lakhs of rupees. The Government of West Bengal has now kindly agreed to acquire the other half on behalf of the organisation, and has asked the Ramakrishna Mission to forthwith deposit about one and a half lakh of rupees as its cost. Further, the house in it where Sri Ramakrishna lived is dilapidated and requires immediate thorough repair. Thus at least two lakhs of rupees are urgently needed for these purposes. But our funds are almost exhausted.

Preservation of this garden house as an international memorial to Sri Ramakrishna and thereby fulfilling an earnest desire of the great Swami Vivekananda is a sacred trust to all citizens of Free India irrespective of caste, creed or community. We, therefore, appeal to our countrymen of all persuasions for liberal contributions to be sent to the following address, which all will be thankfully acknowledged: The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah (West Bengal).

December, 1947,
Belur Math (Howrah)

SWAMI MADHAVANANDA
General Secretary, Ramakrishna Mission.

REVIEWS AND NOTICES

RAMA RAJYA OR THE IDEAL STATE. PART I. BY C. K. MENON B. A. M. MET. (SHEFFIELD); A. I. E. PUBLISHED BY THE AUTHOR, P. O. KAVALAPPARA VIA SHORANUR, S. MALABAR. PAGES 140. PRICE RS. 2.

This is more a record of random thoughts on an Indian Utopia which Rama Rajya is, than a well arranged book or systematic study of the vital questions touched upon. The author is none-the-less quite earnest in presenting it to the thinking section of the public as embodying a bold outline of the ideal India to be. He envisages a powerful, prosperous and progressive nation free from the evils of Western democracy, but fully utilising the most advanced inventions of modern science, engineering and industrial technique. The book deals cursorily with the major problems in the political, economic, social and educational spheres. Many of the suggestions are quite original, sensible and valuable and worthy of attention at the hands of our nation-builders. The author has no great regard for our ancient heritage as he holds that the ancient Hindu philosophers beat their brains in vain to discover the true path and failed. The title therefore seems to be somewhat out of place if not quite misleading. The book is however thought-provoking. It is marred in many places by numerous printing mistakes.

M. R. R.

OUR HERITAGE AND ITS SIGNIFICANCE. BY SHRIPAD RAMA SHARMA, HIND KITAHS, LTD., PUBLISHERS, BOMBAY. PAGES 207. PRICE RS. 6-8-0.

This handy volume is a precious contribution to the literature that should be studied by young India and all those on whom the future of free India rests. A sound knowledge of the nature of our ancient heritage, a true appreciation of the worth of the ideals which imbued our ancestors in their intrepid voyage through ages of historic evolution is essential for the intelligent solution of the manifold problems facing our nation-builders and politicians today as well as for the shaping of India's future along lines conducive to the fulfilment of her glorious spiritual destiny. Dr. Tagore compared the nation's march to that of an army which while moving onward had to be constantly fed from the rear. Gandhiji too has not failed to stress the importance of understanding life backwards though it must ever be lived forwards. The author's central aim in producing this book is to aid this necessary process of understanding India backwards so that the nation may be led to properly live forwards. A perusal of the volume

will convince everyone that it is an eminently successful attempt in this direction.

In less than a dozen chapters Mr. Sharma has surveyed a vast and rich field of Indian national thought and endeavour with a broad sweep and mastery of outline and detail which bespeaks wide learning and deep thought. The main trends of Indian culture and civilisation, the underlying principle of the social, religious, political, educational and economic life and institutions that have won the universal admiration of the best minds of the world from the earliest times till today, are presented in a clear and concise form, well supported by choice extracts from the original sources of Indian history and the writings of reputed scholars and historians. Mr. Sharma has unerringly laid his finger on the keen sense of 'cosmic perspectives' that marks the typical Indian mind as constituting the core of India's immortal culture and unique genius for assimilation and synthesis of widely differing elements on the broadest basis of the spirit. He also rightly harps on the key-note of Dharma with its all comprehensive dictum of *Vasudhaiva Kutumbakam* as providing the dominant motive force behind all the political, economic, artistic, social, religious and educational activities of our forefathers. Books like this deserve to find a place in every public library and must be put into the hands of our younger generation to halt the mad rush of misguided enthusiasts in the footsteps of the western world and make them look within to their own cultural heritage for inspiration and guidance in the tremendous task of reconstructing the nation's future in a manner worthy of the sacred trust handed down to us through countless centuries.

M. R. R.

THE FINGER OF DESTINY AND OTHER STORIES BY A. S. P. AYYAR, M.A. (OXON), I.C.S., F.R.S.I.: THE ALLIANCE COMPANY, MYLAPORE, MADRAS. PRICE RS 3.

Mr. Ayyar has already made a name as a successful writer of historical novels (*Three Men of Destiny*) and of short stories (*Tales of Ind*). The book under review presents his eight Indian stories written in English, with the possible exception of one entitled 'Lotus Buds', in which there is an attempt, perhaps an artificial attempt, at producing the English atmosphere, when the father of the daughter receives a love-letter of proposal and shown it to his daughter for her approval. I call these stories 'Indian' because the entire setting is Indian. All stories are not diaries of love affairs. Love is there but it is wedded, almost to the point of its

being missed, to idealism, keen on social reform in our Indian society. *Just a Dancing Girl* is a story significantly with a purpose. And in spite of purpose it is a good piece of idealistic writing. Undoubtedly, that is the best story in the present collection. One thing more Indian, Destiny and its working, so prominent in the Indian mind, is the pivot of all stories. Naturally, these stories are not *happy* stories: there is a certain atmosphere of terror, awe and unreasonableness, these companions of the 'Finger of Destiny.'

As a story-teller or as a story-writer Mr. Ayyar has several merits. His command of the language is commendable: his dialogue is lively and positive, all along cutting and smart. The themes are captivating. But he still needs perfecting of his faculty of, and capacity for, creating suspense and curiosity which is known as Parinamagupti, in Indian dramaturgy. Also he has to cut down a little, his idealism to make his stories *natural* and *spontaneous*.

B. S. MATHUR.

REFLECTIONS AND REMINISCENCES: BY NAGENDRANATH GUPTA.
PUBLISHERS-HIND KITAHS, BOMBAY
PP. XI+220. PRICE RS. 5/-

A life of intense activity is often a mad rush through a crowd of events; we are unable to know the value of our actions and their significance in our life. It is only when the din and dust of activity has subsided that we are able to take a clearer

perspective and the rush fades into a beautiful harmony. We enjoy more when we look down the corridors of time and come across the old familiar faces whom we had contacted and try to re-live the whole past '*The Reflections and Reminiscences*' is the result of such an attempt. Mr. Nagendranath Gupta was a familiar figure in the journalistic circles. Till his passing away in 1940 he was engaged in the unceasing activity of building up two dailies the *Tribune* of Lahore and the *Leader* of Allahabad. We must also take note of his contribution to the literary renaissance that swept over Bengal in the latter part of the 19th century, besides his general contribution to the political literature, '*The Indian Nationalism*'. These sketches written in a racy style were originally published as a series of articles in the *Modern Review*. The very lack of continuity in the narrative gives the book its peculiar charm and we are able to see, as it were, the whole past rising and fading in the author's memory. Covering a period between the latter part of the 19th and the threshold of the Victorian era, the narrative discloses, beneath its diversity of facts, a continuity of history. We hear the distant rumble of the political disaffection that was voiced by mighty champions from the Congress platform. We see Indian culture rising from her slumber and asserting herself through such powerful personalities as Sri Ramakrishna, Swami Vivekananda, Swami Dayananda and Keshub Chandra Sen. When we close the book the feeling is left with us that a life devoted to journalism is a life of selfless service.

NEWS AND REPORTS

SBI RAMAKRISHNA ASHRAMA,
TRIVANDRAM,

Report for 1946.

The year under review witnessed noteworthy development in two important avenues of work carried on by the centre, namely, medical relief and Harijan uplift. The Allopathic Dispensary at Sastamangalam which has been doing very useful service to the poor and needy of the locality is on the eve of becoming a full-fledged in-patient hospital. Thanks to the generosity of Capt. V. P. Tampi the building for the in-patient ward is complete and the opening is delayed by a few months due to the difficulty of securing equipments. The total number of cases treated by the dispensary during the year was 29,852. The Harijan uplift work received a new impetus this year when congregational services and bhajans were organised for them in the shrine of the Ashrama. Harijans gathered in large numbers for these services and

during this year as many as 117 congregational services were organised, 36 scriptural classes were held and 26 religious lectures delivered. The welfare work among the Harijans, though now in its humble beginnings is full of great potentialities for the future. The Harijans have begun to feel that they also are members of the great Hindu community and that they should live up to the Hindu ideals. The Anchamada colony is now a cluster of 21 clean modestly-built houses, The co-operative cultivation in which 12 families have entered into partnership, and the Thrift Society with a membership of 40, are other avenues of work which hold out a great promise of amelioration for the future.

The other philanthropic activities of the Ashrama as the milk Canteen for children, the distribution of noon-tiffin for school children and the rural reconstruction work in the coastal areas went on as usual. 250 pupils were fed at noons and 100

children were regularly given milk. At the rural reconstruction centre at Shertalai, 34 looms were working offering employment for 70 girls. Two hundred families were engaged in the coir spinning section and 45 spinners were being trained in the cotton spinners section. All these items of work need expansion and especially the opening of the in-patient Hospital involves heavy investment as well as recurring expenses. Its immediate needs are about Rs. 5000 for equipments, about Rs 4000 for water connection and sanitary fittings, about Rs. 3000 for out-houses and a permanent endowment to fetch a monthly income of Rs. 750 for recurring expenses.

From the above account it must have been abundantly clear that the Ashrama is trying its best to follow the great ideals of renunciation and service of man as worship of God, set before us by Swami Vivekananda. To all who believe that the future of India and her culture depends on the practice of these ideals, the Ashrama appeals for support; moral, financial and technical.

BRAHMACHARI RAM MAHARAJ

As this issue of our journal goes to press we are saddened by the news of the passing of one of the senior members of the Order, Brahmachari Ram Maharaj at the Benares Sevashrama. He was aged seventy-six.

Ram Maharaj had opportunities of intimate contact with Swami Vivekananda. He joined the Belur math in 1903 and had the privilege of receiving initiation from Swami Brahmananda. He was a man of austere habits and lived mostly in the Himalayas at the Almora Aerama. As age advanced, his ascetic life undermined his health. But he was all sweetness and poise. He came down to the Headquarters in last January, as though to bid farewell to all. His brother monks will be missing his inspiring and sweet company. We pray for the santi of his soul at the feet of the Master.

The Birthday of Swami Vivekananda
falls on Sunday, the first of
February

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“महात्मा”

डाक्टर् वे. राघवः

महात्मना महात्मनामनुत्तमा गतिर्गता ।
असाधि यन्न जीवता तनुत्यजास्तु तत्कृतम् ॥ १ ॥
कुष्ठविष्टे शोधयता जुगुप्सा येन वै जिता ।
ददतोऽप्यपकारिभ्यो द्वेयो यस्य न कोऽप्यभूत् ॥ २ ॥
रक्षां सन्न्यस्यतो यस्य नासीदेव महाभयम् ।
आततायिन्यपि क्षान्त्या कारुण्यं यत्र पुष्कलम् ॥ ३ ॥
परपीडासहृदये यस्मिन् वैष्णवलक्षणम् ।
निर्व्वन्द्धा निरहङ्कारा यस्य प्रज्ञा प्रतिष्ठिता ॥ ४ ॥
एष गान्धीव देशेऽस्मिन्नापि पुण्येऽपि भारते ।
वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥ ५ ॥
गीता गङ्गा च गौरीगिरिश्चेत्यत्र ये पुनः ।
हेतवो भारतोन्नतैः तेषु गान्ध्यायनन्तिमः ॥ ६ ॥

एकैकनेत्रपतदश्रुमृजेच्छयायं
यश्चक्षमे न जगदातैमिदं विमोक्तुम् ।
उद्धर्तुमेव कृपणां जनतां दरिद्र-
नारायणस्स्वयमतप्यत वेषवृत्तैः ॥ ७ ॥

हित्वा तमात्मतपआर्जितभारतीय-
स्वातन्त्र्यमोदमधिदेहलि चार्धरात्रे ।
यो ‘राम्-रहीम्’ इति जपन् धूतशान्तिवर्तिः
नोफालिगाढतिमिरे प्रचचार पद्मधाम् ॥ ८ ॥

एकः किल तद्दृश्ये चरमां चिक्षेप घातुकां गुटिकाम् ।
विपरीतचेष्टितैर्नः बिद्धं हृदयं पुरैवास्य ॥ ९ ॥

‘चक्रं ग्रामोद्धारो मद्यत्यागश्च हरिजनाभ्युदयः ।
जातिविवादविरामः सत्यामेदिन्यहिंसा च’ ॥ १० ॥

एतद्धि गान्धिभगवत्पाङ्गुण्यं, तस्य शाश्वतोऽप्यात्मा ।

पूजयतैतद्भक्त्या तेन स देशश्च पूजितौ नूनम् ॥ ११ ॥

बृहदपि विचित्रतरमपि बह्वपि तत्सारकं भवनम् ।

अर्हति लेशस्यापि किमेतद्वचनानुचारसत्यस्य ॥ १२ ॥

मैत्र्या सत्येन तपसा त्यागेन समभावतः ।

भारता भारतं देशं कुरुत स्मारकं परम् ॥ १३ ॥

मैवं बहु विकीर्याशु दुर्बलीकुरुतात्मनः ।

तद्वाक्याचरणाद्धर्मात्स्तोत्रैर्मा चापधावत ॥ १४ ॥

अनृतो द्वेषी हिंस्रः कोऽपि न तस्यास्थि भस्म वा स्पृशतु ।

निन्दकचराश्च नुतिभिः प्रहसनमधुना न कुर्वन्तु ॥ १५ ॥

बुद्धो बभूव स बभूव च जेसुकस्तुः

गान्ध्ययभूत्स शममेव वदन् हतश्च ।

शान्तिः कदा बत मृगत्वविजित्वरा स्यात्

अर्हा भवेम च कदा नु महात्मनां नः ॥ १६ ॥

रात्रौ कुर्वन्नणुस्फोटं सर्वदेशसभा दिवा ।

हे लोक यद्यार्जवं ते गान्धिनो दर्शनं शृणु ॥ १७ ॥

अध्यात्मीचक्रेऽसौ क्रूरं कूटं च राज्यतन्त्रं यः ।

सत्याग्रहेण तपसा योऽप्यचलांश्चालयामास ॥ १८ ॥

“सत्यान्नास्ति परो देवः नाहिंसातोऽप्युपासना ।

समत्वं परमो योगो वसुधैकं कुटुम्बकम् ॥ १९ ॥”

एष आदेश एषोऽयमुपदेशो महात्मनः ।

एषैव वेदोपनिषद् ‘अहिंसैवैकतारकम्’ ॥ २० ॥

परस्परं नाभ्यर्हिसन् यस्मिंस्तद् गान्धिनेप्सितम् ।

रामराज्यं जगत्यस्तु रामगान्धिप्रसादतः ॥ २१ ॥



"THE MAHATMA"

DR. V. RAGHAVAN

Mahatmaji has gone the glorious way (of martyrdom) of all Mahatmas. What was not achieved by him while alive, may it be achieved by his laying down his body. (1)

Cleansing leprous ulcer and faeces, he who overcame the sense of loathsomeness; bounteous even to the harmful, he who had no hatred whatsoever; renouncing protection, he who had not the great fear (of death); forgiving even the murderous assailant, he in whom compassion was to the full; in whom, responsive to another's anguish, the definition of Vaishnava was seen; whose mind, freed of pairs (pleasure-pain, gain-loss) and ego, was well established (in the Spirit)—a Mahatma such as this Gandhi, one to whom everything was the Lord.—is very rare indeed even in this sacred Bharata, the land of the Rishis. (2-5)

Gita, Ganga, Gauri's Mountain (Himalaya),—among these that give India its greatness, not the least is Gandhi. (6)

Desiring to wipe every tear falling from every eye, he who could not bear to renounce and leave this afflicted world; only to uplift the pitiable masses he who in dress and life, became a Daridra-Narayana himself, and underwent holy suffering. (7)

Giving up, that midnight at Delhi, the jubilation of the Freedom of India which he won by his penances, he who, muttering 'Ram-Rahim', and holding the taper of peace, walked on foot in the great darkness of Noakali. (8)

Someone, it seems, threw at his heart the final fatal bullet; by our perverse behaviour, his heart had already been pierced. (9)

Charka, village-resurrection, prohibition, Harijan-welfare, end of communalism, and Ahimsa not different from Truth, these are the six Gunas that define the Bhagavan* Gandhi; they constitute his permanent soul; adore them with devotion; thereby he and the country would have been truly adored. (10-11)

* The Word Bhagavan means one characterised by six excellences, Aisvarya, Rupa, Yasas Etc.

Big, passing wonderful and numerous though the structures in his memory, could they have the merit of even a particle of the honesty of following his words? (12)

By friendliness, truth, suffering, sacrifice and sense of equality, O Indians! Make the country of India his great Memorial! (13)

Scatter not such profuse tears and render yourselves weak; do not run away with the singing of his praise from the responsibility of acting up to his words. (14)

Let none that is false, spiteful or harmful touch his bone or ash; let not erstwhile revilers make now a farce by their hymns of praise. (15)

There was the Buddha; there was Jesus Christ too; and there was also Gandhi, who, advocating peace all the time, was killed. Alas! When will peace triumph over beastliness? When shall we come to deserve our Mahatmas? (16)

Splitting atoms at night and splitting hair at United Nations Assemblies by day, O World! if thou art straightforward, hearken to the philosophy of Gandhi— (17)

This Gandhi who spiritualised this cruel and deceitful politics, and who by his Satyagraha and holy suffering, moved the immovable— (18)

“There is no God greater than Truth; no religion other than Ahimsa; Equality is the supreme Yoga; the universe is one family”. (19)

This is the commandment, this is the advice of the Mahatma; this is the great spiritual teaching—‘Ahimsa is the sole Saviour’. (20)

That in which people did no mutual harm, may that Ramarajya yearned for by Gandhiji be on this earth by the graciousness of Rama and Gandhiji! (21)



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MAHATMA GANDHI

As the sun set on that ill-fated day, the thirtieth of January, India knew what it is to lose her Mahatma. Or perhaps she knew it not: she was dazed; she had no tears to weep. Nature heaved and sobbed in an anguish that wrenched her heart: It took her centuries to produce this jewel among men. India could not believe that one of her children and, that too a Hindu, could have done this crime. How can Gandhiji, who recognised no enemy in this world be the object of an assassin's-fury! The world could not believe that Mahatma Gandhi, the Father of the Nation, beloved of the people, apostle of non-violence, saint and prophet of peace could be struck down by a Hindu! Grief and unutterable shame wrenched India's heart; shame that a Hindu has robbed India of her most precious treasure, has put an end to the life of the greatest Indian of the times, of the greatest Hindu of the age. India lay prostrate by the side of her Father, who just the other day put in her hands the ripe fruit of freedom and taught her to hsp out its name, 'Free India'. When India came to herself she lifted up her head to look into her Father's face, still lit by that serene composure and immortal smile, the smile that triumphs over death, the smile that forgives the murderer in divine com-

passion. The grief pierced the world's heart and it bled profusely even as the Mahatma's heart: Were they not one, even as Buddha's and Christ's hearts were one with the world's?

That Gandhiji should die at the hands of a Hindu, has something dreadfully ominous for the Hindu society. It is idle to think that any police protection could have prevented this. How can Gandhiji guard himself from a Hindu? For one who kept on saying that he is in the hands of God and therefore quite safe, it is doing violence to provide police protection. When after the bomb outrage Sardar Patel ordered that those who came to the prayer congregation must be searched, Gandhiji protested and said that if anybody wanted they could easily assassinate him at the prayer meeting. India was never unsafe for saints. It has become so today! Here is a pointer to the deadly poison that is lurking in Hindu society, that blasts its saints, that resists all that is purest and best in Hindu tradition. The purest men had to shed their blood to wash away the sins of the world. Can we console ourselves that the blood of the purest and noblest Hindu would rid the Hindu society of the poison that blasted Gandhiji's mortal frame?

It would appear that by the last fast which he undertook as an extreme step

to restore good-will and harmony between the two communities, he was preparing our minds for this eventuality. Announcing his determination to 'do or die' in his effort to ensure the safety of the minorities, he said in one of his prayer meetings: 'I never like to feel resourceless: a Satyagrahi never should. My impotence has been gnawing at me of late. It will go immediately the fast is undertaken. I have been brooding over it for the last three days. The final conclusion has flashed upon me and it makes me happy. No man, if he is pure, has anything more precious to give than his life. I hope and pray I have that purity in me to justify the step'.

This self-giving devotion to what he thought true and good, to the ideal of his choice forms the artery of Gandhiji's personality. As a true Hindu he believed in the moral government of the world, in the supremacy of the moral law, the law of Truth and Love. He saw the futility of force and violence in human relationships and the benign efficacy of non-violence which he said was the other side of love. If love, truth and non-violence were good and effective enough to hold individuals together, Gandhiji, unlike the modern politicians, had not the diplomacy to say that they were not good enough in keeping together communities or in international politics. There was no privacy, nor strategy in his politics. It was all plain, as plain as love and non-violence; it was as public as pure religion. He loved his opponent and treated him always as a gentleman. He was always ready to believe. If his opponents did not reciprocate this confidence he took it coolly as a Satyagrahi. For thirty long years he stood by these ideals and fought the British imperialism with

his spiritual weapons. There were many oppositions and betrayals, many dark moments, moments when he was almost alone fighting, but the courage and conviction and the simple faith in the 'Power that shapes human ends' never deserted him. And he won and a Free India was the result. There was never in history this stupendous phenomenon of one man standing by his ideal of non-violence, resolute and firm in lonely grandeur when all the world over violence raged and won its victories by dozens! And this resolute stand of Gandhiji brought quick results to India: freedom without spilling blood. It left no bitterness behind. It converted erstwhile political foes into friends. But even these sparkling bloodless victories have failed to convince our countrymen. When Gandhiji applied the same technique at home he was punished for his generosity, for his 'pro-muslim tendencies' by the bullet!

Gandhiji's love for India had in abundance that cosmic quality which makes the universe one's country and humanity one's family. 'My patriotism is for me a stage on my journey to the land of eternal freedom' he reminds us. India was only one of the channels that garnered a portion of the vast waters of his love. And this love for India was anxious to make India a model, an inspiration for the world. Who could hold up except India the torch of Ahimsa and truth when the whole world was 'red in tooth and claw.' Gandhiji never felt his cause a losing battle. He would have stood by his principles one man against the whole world, without caring for results, without caring for any following. Herein lay his special claim to immortality: His adherence to the immortal values of Truth and non-violence had that resoluteness

and courage that defied all earthly standards and impediments. He had his own standards, his own goals which were as vast and huge as the cosmos. And his means also were vast. He was a universal man.

In this vast love India had a special place. None of our great teachers used India's practical spirituality as Gandhiji for the education and unification of the masses of India. Here is a Sthitaprajna who harnessed his powers to the immediate problems of India with an insight into the masses of India that is unknown in India's history. He actually performed miracles in the Twentieth century. Witness for instance how he mobilized the enthusiasm of the millions round some words, Swaraj, Ram Rajya, Satyagraha, Hartal, Khaddar, Ahimsa and how he swept everything before him. He gave the masses a symbol, something they could touch, feel and be near to: the charka whose message went home with the tinkle of silver coins. He gave the masses something to be proud of: the spiritual heritage of Hindusthan, the superiority of the Indian spirit over the English brute-force. He stirred their imagination by a profitable symbol and gave them courage by a new feeling of importance and self-confidence—the very things the masses thirst for. Gandhiji gave the Indians something to fight for—freedom.

He gave them a purpose, an ambition, an ideal without which the soul of a nation would wither. And he gave the masses of India plenty of action, of excitement, spinning daily, boycotting foreign goods, making Swadeshi products, discarding outworn customs, traditions and untouchability, throwing open temples to Harijans and many more exciting things!

Both inside and outside Gandhiji was truly a spiritual son of India. In his loin-cloth, in his love and advocacy of a simple, efficient and hygienic life in sylvan setting, in his uncompromising devotion to the ideals of his choice and the sincerity and dexterity with which he worked them, he comes to us as one of the Rishis of old, who from time to time have assured us of India's power to maintain the spiritual balance. Gandhiji is truly the voice of India's soul; now he has become a voice without form. But that voice can never die. For that would mean the death of India's soul. Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct. Let everyone of us do our best to prevent this calamity and by so doing prove ourselves worthy of being the contemporaries of Mahatma Gandhi.

IS GANDHI AN ASCETIC ?

By ACHARYA J. B. KRIPALANI

GANDHIJI believes in a free, full and active life in the world and not a life of passive devotion (bhakti) or mere contemplation (jnyan). He believes in living and working in the world and seeking salvation or self-realization or by whatever name the *summum bonum* of life may be called, through the faithful performance of life's manifold tasks. He does not want people to run away from the rough and tumble of the world. He wants them to bear its burdens faithfully, bravely and cheerfully. He does not believe in renunciation and *sanyas* as popularly understood. *Sanyas* should be, as preached by the Geeta, of the mind, internal and not external. When a man does his duty unattached, not elated by success and not depressed by failure, he is a true *Sanyasi*.

Gandhiji believes that even if one is a *Sanyasi* in the conventional sense he must take up the burdens of the world. He must not retire in the forest or live a life of mere contemplation. He must discharge the duties of a good and conscientious citizen, along with the householder. Even the *Sanyasi* must engage himself in some useful activity, if for no other reason, to make due return for the benefits he receives from society. He derives from it not only his physical but, if he would see it, moral and spiritual sustenance. As his physical body, so also the body social and political is the indispensable instrument of his moral and spiritual advance. As he must fit his physical body for spiritual advance so must he fit society and political institutions for the same purpose.

Physical *Sanyas*, in Gandhiji's opinion, is dangerous. It often leads to a parasitic life. Nobody has a right to be a burden

on society for the needs of the body. *Sanyas* as an institution often leads to corruption and degeneration. Gandhiji therefore insists upon Karma, the taking up of life's tasks and its obligations and fulfilling them faithfully. He has often said that through his political and social activities he is seeking to realise himself. Fittingly therefore do his countrymen call him in love and reverence the Great Karmayogi of the age (Karmavir).

If Gandhiji does not believe in *Sanyas* and asceticism, how is it that his life is so austere? If he is the advocate of the middle path and of a synthetic and integrated life, which embraces both earth and heaven, why his many denials and his great renunciation? Such questions are often asked. They are however mis-conceived. They are raised by those who have not seen Gandhiji at close quarters or carefully examined and analysed his life but have merely seen him from a distance or heard stories about his homespun loin-cloth, his body without a shirt and his mud plaster. They have also heard about his simple food without spices and condiments, of his renouncing all property and living in an Ashram in a mud hut. But all this does not prove that he lives the life of an ascetic or an anchorite. At any rate it is not the life of an ascetic in the ancient or medieval sense of the term.

Gandhiji does not practise any austerities. He does not mortify the flesh, as did the ancient ascetics. He no doubt lives a simple life, a life of self-discipline and restraint. His wants are few. His joys are natural and innocent. But it must not be forgotten that simplicity is itself the middle path. It is moderation, avoiding the two extremes of over-indulgence of the senses and their suppression. Simplicity

consists in the regulation of one's desires. But in an age, which has made pleasure, sensation and continual excitement the be-all and end-all of life, it is no wonder that Gandhiji's simplicity should be considered as ascetic. In an age in which the highest worship is that of Mammon, Gandhiji's giving up wealth and its pursuit for a noble cause may be considered an act of great renunciation. In an age which looks upon the artificial stimulation of wants and their multiplication as the sign of culture and civilization, Gandhiji's limitation of his physical requirements to those that are necessary for a healthy and vigorous life may pass for mortification of the flesh. But in no healthy normal society, which caters to the full and harmonious development of human personality, can his life be considered as one of the mortification of the flesh.

Gandhiji believes that it is man's duty to keep the body in perfect health. How could a Karma Yogi believe otherwise? To keep the body fit and to ward off disease, prevention is better than cure. Gandhiji believes that a moderate and regulated diet in accordance with the laws of health, hygienic surroundings and an active life, which includes some useful physical work, are the conditions of a healthy and happy life. He, therefore, is against the use of drugs and artificial stimulants. In this he is more modern and scientific than the average doctor. Gandhiji's food though simple is healthy and nourishing. It is sufficient both in quality and quantity. The quality of the things used is always of the best. No adulterated food ever finds entrance in his Ashram. Though with age the quantity of food that he takes has diminished, in earlier years he could by no means be considered a

meagre eater. True, he does not use any spices or condiments. But are these the necessary ingredients of a healthy, scientific diet?

Gandhiji has been experimenting in dietetics for himself and for his poverty-stricken countrymen. What constitutes a balanced diet? How cheap can it be made for the poor villager? How best can it be procured? Do milled and polished rice afford better nutrition or hand-pound and unpolished rice? All these questions closely connected with health receive Gandhiji's careful attention, both from the individual and the national view-point. He never suggests anything unless he has tried it himself. This often leads him to experiment with what are considered insipid and tasteless articles of food. For instance, at one time, he added bitter neem leaves to his diet. Another time the insipid oil cake formed part of his menu. Earlier, when fresh from South Africa, he was experimenting on a diet mainly of monkey-nuts, by no means a tasteless article of food. Then he is known to have made experiments with soya-beans which too have quite a good taste.

It is not ascetics and anchorites and those who mortify the flesh that perform such experiments in food. The ascetic, if, anything, is indifferent to food. He considers it as a necessary evil. He therefore takes what he gets and when he gets it. Gandhiji is rather fastidious and careful about what he eats and advises others on how and what to eat, with a missionary's zeal. Of course he naturally rejects what he considers unnecessary or harmful. It is also true that while accepting or rejecting things he does not think of the palate. But nonetheless his taste is highly sensitive

and developed. In Champaran the present writer had occasion to note Gandhiji's cultivated taste in food. Being used to the highly developed fruits of South Africa he found Bihar fruits not up to the mark and some times even rejected them.

If he is not indifferent about what he takes, he is also not indifferent as to when he takes his food. He regulates his meal-time with scrupulous exactness whether he is rushing about the country or living in his Ashram. If for any reason the time is past, he would forego a meal rather than take it late. He considers it better to fast than to eat wrongly. In Champaran the first reform in food that he introduced was about the timing of the meals, specially the evening meal. The Bihari friends working with him took their evening *nashita* at about 8 p.m. and dinner about 11 p.m. He advised them to finish their dinner by 7 p.m.

Gandhiji does not consider food as evil. Those who have seen him eating will testify to the fact that he enjoys what he eats and is thankful to his Maker for his daily bread. The very deliberation with which he takes his food and the leisurely manner of eating it would suggest that he relishes it and does not think that eating is a necessary evil. His food is *satvic* in terms of the Geeta. He eats neither too much nor too little. The pots and pans, the fork, spoon and the knife that he uses are not only clean, well-polished and shining, but also quite artistic in their make and design. The cleanliness and the polish are not due to the fact that those who serve him do the job with careful attention out of reverence for him but because he is particular about things to

which an ascetic would normally be indifferent. When he himself washed the utensils they were no less clean and shining.

He is particular in his dress, be it only a loin-cloth and a chaddar. He wears it with fastidious taste and care. However simple, it is spotlessly clean and white. There was a time when he wore as many clothes as an average middle class Indian—a shirt, a mirjai (long, flowing coat), a chaddar, a dhoti or a pyjama and a kathiawari pagri (turban). All these clothes he washed himself and kept scrupulously and spotlessly clean. I have seen him reject a cap because it had a tiny spot on it. Many fashionable people with costlier clothes, elaborately made, wear them with less taste or care. All this does not bespeak the anchorite who despises the world, its concerns, its joys and sorrows.

The subsequent renunciation of the shirt, cap and other items of a middle class Indian dress, and the adoption in their stead of a loin-cloth was due, as is well known, to his realization of the grinding poverty of the masses. He was told that the average consumption of cloth in India was about 12 yards per head annually. This meant that millions of people had not even that much cloth to cover themselves with, whatever the weather. How could this meagre average be increased in terms of Swadeshi and Khadi, unless those who were using more cloth diminished their needs? No ideas of asceticism in clothes but the practical need of the nation in terms of the masses is responsible for the loin cloth. As a reformer who believes in personal practice before preaching he lives a life as near to the masses as he possibly can. In other words, what seems as asceticism in him is rooted, not in his denial of life, but in

its very opposite, a positive and overflowing love of humanity.

Above all, Gandhiji has not the puritanic habit of interfering with the innocent enjoyments of others. The puritan never feels happy unless he interferes with others. He feels that the joy of others is an affront to him. Not only must he deny things to himself but he must see to it that what he denies to himself is denied to others.

The puritan is a kill-joy, melancholy, fanatic. None of these traits are found in Gandhiji. Gandhiji finds joy in life. This is one of the reasons for his faith in his fellow-beings and his robust optimism. The ascetic's view of life is usually pessimistic. This makes the ascetic generally sad and melancholy. These qualities are foreign to Gandhiji's temperament. He not only radiates confidence, hope and joy, but is the symbol of these to the nation.

ONE WORLD—IN PHILOSOPHY

(INDIA AND THE WEST)

By CHARLES A. MOORE, Ph. D., PROFESSOR OF PHILOSOPHY, UNIVERSITY OF HAWAII

Though the phrase 'One World' has been fascinating to us, few of us have stopped to think that the dawn of the One World must be preceded by an intellectual and spiritual oneness. The sine qua non for this is the intellectual and spiritual coming-together of the East and the West and a mutual give-and-take in a spirit of appreciation and with a determination to build world-unity. 'It is a reproach to us' says W. R. Inge in his recent book 'Mysticism in Religion' that with our unique opportunities of entering into sympathetic relations with Indian thought, we have made very few attempts to do so. I am not suggesting that we should become Buddhists or Hindus, but I believe that we have almost as much to learn from them as they from us.' At no time perhaps was such mutual understanding between India and the West so necessary and so propitious as it is today. Prof. Charles Moore in this timely and thought-provoking article makes a powerful plea to philosophers and thinkers on both sides to bring about this 'one world' and gives some very practical suggestions in that direction.--ED.

The Inevitability of a Major Transition in the History of Philosophy

The history of philosophy has been guided in its major transitions by (1) new

discoveries; (2) social and political events and conditions; (3) contacts with new cultures, peoples, and ideas; (4) the rise of great thinkers with new insights and

perspectives; (5) the internal logical inadequacy of the philosophical tendency of the day; and or (6) the intellectual stagnation of philosophy. One might add the inefficacy of philosophy—producing practical or religious turns of mind.

To-day, the history of philosophy is on the brink of a major transition. Its causes and its inevitable direction are clear. This transition is not voted and demanded by two main types of cause. The first is a complex of external conditions, including not only the prominent political urge towards 'One World', but also 'the frightful evils of the day', the spiritual collapse, and the nearly world-wide fear and uncertainty of man. The second factor stems from philosophy itself: its practical insufficiency—which until now has not been a major concern of Western philosophers—, its chaotic character in the West, and the internal collapse, for logical and social reasons, of some of the outstanding doctrines and methods which heretofore have served as forces of isolation of East and West. Furthermore, positive philosophical developments within each tradition also indicate a recognition of the inadequacy of the points of view of both East and West.

Philosophical Unity as Basis of all Unity

The idea of 'One World' in these particular words is new; so, too, is the real hope that such an ideal may be realized, for the powerful demand may be father to the realization. The new impetus has been given in the political sphere, but the need for such unity has reached far afield. The urgency strikes the philosopher even more than the statesman, because philo-

sophical unity—must precede all other unity and serve as the basis of all.

Long ago Socrates spoke of 'man universal' as the measure of Truth. The doctrine of 'man universal' can hardly be denied, and thus man cannot reject the ideal of 'One World'. The possibility of such a single world philosophy in all details is questionable, since geographical, economic, and other conditions are significant factors in determining the problems and attitudes of peoples. What we are seeking, however, is a philosophy for *man*, over and above less significant differences of place, nation, and race. If man is one basically—and that entails intellectual and rational and therefore philosophical oneness—then the idea of a world-philosophy is not only a possibility, but also, as it were, a moral obligation imposed upon man by his very nature. In Indian philosophy the ultimate oneness of man is even more boldly proclaimed. Thus East and West both start in their thinking with the prime requisite of world philosophical unity.

Men may not have reached the intellectual and spiritual state of mind which completely prepares for world unity. Nevertheless, the present is favourable and crucial. It is favourable, because the concept or ideal is uppermost in the minds of thinking men and also because of the new condition of the practical unity of the world. It is crucial because of the present collapse of philosophical and spiritual stability within separate cultures and because, without the achievement of one world in thought and a resulting unity in

life, mankind may easily be annihilated. The practical motive is not of the essence of philosophy, but when practical exigencies become potentially devastating, philosophy must realize its own power in leading man to sensible living and intelligent action.

The voice of the philosophical world, East and West, has noted the cause, the urgency, and the hopefulness of a world-perspective in philosophy. Prof. W. E. Hocking speaks of 'the philosophical task, never so urgent as to-day'¹ and Prof. W. T. Chan of China says, 'If the world is going to enjoy peace at all, the patterns of life of the various peoples must not be fundamentally incompatible'. Prof. Radhakrishnan writes, 'The coming together of two great civilisations not so widely separated in some of the main sources of their strength...has...unrivalled opportunities for the shaping of the future.' Another Indian has said, 'The world can no longer be left a zoo of cultures and philosophical traditions. It has to become one, and reflectively one.' An ancient Chinese sage, Mo-Tzu, expressed the underlying fact when he said, 'Where standards differ there will be opposition.'²

¹ "Value of the Comparative Study of Philosophy" in *Philosophy—East and West*, Ed. by Charles A. Moore, p. II.

² "The Spirit of Oriental Philosophy" in *Philosophy—East and West*, p. 167.

³ S. Radhakrishnan; *Eastern Religions and Western Thought*, p. 305.

⁴ P. T. Reju: "The Western and Indian Philosophical Traditions" in *The Philosophical Review*, Vol. LVI, No. 2, March, 1947.

⁵ Quoted by F. S. C. Northrop: *The Meeting of East and West*, p. vii.

Mo-Tzu continues: 'But how can the standards in the world be unified?' Paraphrased, this becomes, 'But how can 'One World' be achieved?' The answer is, 'Only in philosophy'—because only there is pure reason the test, and reason is common to all men,—and, further the answer is that such unity must be achieved first in philosophy if it is to be achieved in any field or fields of human endeavour. A recent headline in an Indian newspaper, "'One World' Concept Dead—As Was Expected". World unity is impossible in politics partly because politicians cannot rise to the stature of statesmen. Basically this is due to the fact that political unity interferes with national interests, which, being based upon emotion, selfishness, and similar irrational factors, prevent unity. Political unity as an ideal is on the verge of collapse also because the world is not ready ideologically for unity, and political unity cannot be achieved until the minds of men and of nations are ready for unity in the light of reason. All action, individual, national, international, must ultimately depend upon ideas, and if those ideas are in basic conflict or are "fundamentally incompatible", significant unity is impossible. As Sri Aurobindo has said, 'There is not yet a real concert, still less the beginning of a true unity, but physical oneness forced upon us by circumstances'.⁶

It is contended that the same analysis applies to unity in any field of human endeavour except philosophy: religion, culture or civilization, literature, or any other. The proposition is submitted that unity is not possible in any other field but is possible in philosophy. Reason is the only instrument of human unity, because only reason can be equally recognized as

⁶ "Is India Civilised?" in *Arya*, Vol. V, p. 311.

valid or invalid by all men, and only reason can be applied with a complete objectivity which can transcend the interested and emotional factor which predominate in other fields. Such perfect objectivity of thought and reason is an ideal even in philosophy, but it is of the very essence of philosophy to be rational and objective, whereas all other roads to world unity are blockaded by prohibitive obstacles of selfishness and of emotion.

A world-statesman assured his nation recently that the Government would make no concessions which were not to the advantage of the nation. Such an assertion is typical. In religion and religions there is a high degree of emotionalism, prejudice, authority, and contradicting revelations and intuitions. Even in science, today, world unity is not possible because of the practical and nationalistic use to which science of the highest order is being put for war purposes which necessitate nationalistic secrecy of research. Cultural unity, in any literal sense, is clearly impossible. In all of these, the closest approach to world unity is a spirit of tolerance, such as that achieved so well in India, but even tolerance is achievable only on the basis of reason, in the form of a *philosophy* of religion,—or of history, culture, art, literature, etc., as the case may be.

Trends of the Times as Indicative of Progress

Within philosophy, as in politics and elsewhere, there is a growing appreciation of the inadequacy of each tradition, East and West. Westerners as well as Oriental thinkers have called attention to the chaos of the thinking world and the lack of direction in Western philosophy. Similarly, Orientals as well as Westerners have spoken out against the traditionalism

which permeates much of Oriental philosophy. It has been felt more widely than ever before that the West needs a new inspiration, a new Renaissance, a deepening—or a heightening—of its perspective, and that the East must critically examine its tradition in the light of modern knowledge and conditions.

The writings of leading philosophers, East and West, have indicated that, although the goal is very far in the future, real progress has been made and the spirit and the fact of 'One World' in philosophy is clearly in the process of passing from the status of an idle dream to an actuality. A massive amount of evidence, in the form of general and specific trends within or related to the field of philosophy, confirms this conviction. There is an increasing world-tolerance, a wider human perspective, and a growing respect for foreign ideas and traditions. These statements are the records of an accomplished fact. The beginning of the new spirit which is the first prerequisite of world unity is recognized and noted.

Prof. Hocking reflects this new realization for the West when he writes, 'The Western World is beginning to take the Orient seriously...Today there is a new spirit of respect: the element of fraternity begins to enter...One cause of this change of attitude is, of course, our far more adequate means of knowledge of the Orient, but a second cause is practical. We are having more and more to do with the Orient in every respect, and we need to know what it is with which we have to do.' Prof. G. P. Conger has also noted that an acceptable philosophy

¹ W. E. Hocking: "Value of the Comparative Study of Philosophy" in *Philosophy—East and West*, pp. 1-2.

must be comprehensive and that 'a comprehensive philosophy will find room in the Western world for contributions from the great world-systems developed in India and China and Islam?'' Numerous writers in the East speak of the same new spirit. Prof. Radhakrishnan writes, 'Owing to a cross-fertilization of ideas and insights...a great unification is taking place in the deeper fabric of men's thoughts. Unconsciously, perhaps, respect for other points of view, appreciation of the treasures of other cultures, confidence in one another's unselfish motives are growing.'⁹ 'East and West are both moving out of their historical past towards a way of thinking that shall eventually be shared in common by all mankind'¹⁰. Sri Aurobindo wrote some time ago, 'The ideal of human unity is more or less vaguely making its way to the front of our consciousness...and this ideal of human unity is likely to figure largely among the determining forces of the future, for the intellectual and material circumstances of the age have prepared and almost imposed it, especially the scientific discoveries which have made our earth so small'.¹¹

Intellectual unification cannot be too far in the future because physical unity is a fact, and these trends towards philosophical unity indicate that cultural, political, social, and physical changes unquestionably affect, and at times almost force, philosophical revisions. The fact of the age is that we cannot live by ourselves in a world which is a living whole.

Detailed verification for these statements depicting the fact of development towards greater world unity in philosophy comes from specific trends in both East and West.

In the East, such trends assume the form of (a) the development of a more open-minded attitude and a questioning of the finality of tradition, and (b) the moderating of some extreme views which have been most significant forces tending to separate East from West.

A passage from Browning, cited by Dr. S. K. Das, expresses the new attitude clearly :

.....better youth
Should strive through acts uncount,
Toward making, than repose on aught
found made.¹²

Similar in intent is Ramakrishna's remark, 'A washerman has a large store of clothes, but they are not his. Men who have no original thought are like the washerman'. Other prominent present-day philosophers of India agree: 'I protest against the excessive emphasis that is laid upon our past.'¹³ 'What India needs at present is critical and creative thinking... Mere parrot-like repetition of the texts of yore...is of little avail'.¹⁴ 'The contact with the spirit of the West has disturbed the placid contentment of recent times. It has shaken the faith in the traditional solutions and has, in some degree, helped to a larger freedom and flexibility of thought'.¹⁵

¹² *A Study of the Vedanta*, Foreword.

¹³ S. K. Maitra: *The Spirit of Indian Philosophy*, p. 31.

¹⁴ B. L. Atreya: "A Plea for Reorientation of Oriental Thought," Presidential Address, Religion and Philosophy section of Tenth All-India Oriental Conference, p. 4.

¹⁵ S. Radhakrishnan: *Indian Philosophy*, Vol. II, p. 773.

⁹ "Method and Content in Philosophy" in *The Philosophical Review*, July, 1946, pp. 422-423.

¹⁰ *Eastern Religions and Western Thought*, p. 348.

¹¹ *Ibid.*, p. 258.

¹² "The Ideal of Human Unity" in *Arya*, Vol. II, p. 125. See also "The Arya's Fourth Year" in *Arya*, Vol. IV, p. 764.

A much more specific, and possibly a much more significant, trend in India consists of what might be called the moderating of the few major extreme doctrines which, if retained as extreme, would unquestionably stand as irreconcilable obstacles to synthesis. Such an extreme is the dominance of the philosophy of Sankara and its almost inescapable *traditional* and extreme interpretation, which reduces to insignificance or illusion many aspects of reality and life that the West holds so dear. One of the great fallacies of the West; an interpretation of Indian thought has been the widespread identification of the Indian philosophical tradition with Sankara alone. Recent Indian writers have insisted that the philosophy of Sankara has been falsely regarded as the essence of Indian philosophy.¹⁶ It is important that this inaccuracy has been emphasized in India and has become known at long last in the West.

Specific doctrines which have been modified in their interpretation, much to the advantage of East-West unity, are the very vital doctrines of the meaning and status of *neti, neti*; the status and value of reason; the meaning, scope, and validity of philosophy; the meaning and status of *maya*; ¹⁷ the significance of life in the dynamic sense; ¹⁸ and the status of

the individual. Time and space do not permit more than the mention of these points upon which there is intellectual debate between the traditionalists and the liberals of the day. All of these doctrines have been modified or reinterpreted within the field of philosophy, with the exception of the last one noted, the status of the individual. It is submitted that this modification in its recent version, which gives to the individual a place more consonant with that usually said to be the Western view, has come from the social sphere and has yet to make its place on the ground of philosophical necessity. (However, here again, it must be noted that monism like some of the other extreme doctrines mentioned herein, is not necessarily the essence of Indian philosophy or of Indian tradition, although it is difficult to deny that monism in the sense of 'some degree of union or identification with Brahman, often is superimposed upon the apparent pluralism of some of the 'systems') If, or since, it is true that *maya* is fighting a losing battle, that the physical world and life therein are coming into their own, that reason and philosophy are gaining more autonomy and independence from religion, and that the individual has ceased to be a potential illusion—then, here is a favorable trend of major proportions.

¹⁶ For example, see Sri Aurobindo: "A Rationalistic Critic on Indian Culture" in *Arya* Vol II. V. p. 532.

¹⁷ S. Radhakrishnan: *Indian Philosophy*, Vol. II, p. 558; *Eastern Religion and Western Thought*, pp. 84-90; A. C. Mukerji: "A Note on Contemporary Philosophy," paper presented at Indian Philosophical Congress, Session XXII, p. 4; Kokilevar Sastri: *Introduction to Advaita Philosophy*; A. K. Coomaraswamy: *Hinduism and Buddhism*, p. p. 308, fn. 237, and "Eastern Religion and Western Thought" in *The Review of Religion*, January 1942, p. 132; Sri Aurobindo; *The Life Divine*, Vol. I, ch. V.

¹⁸ Sri Aurobindo: "A Rationalistic Critic on Indian Culture" in *Arya*, Vol. V, pp. 552-553; *The Renaissance in India*, pp. 11, 51, 67-68; and S. Radhakrishnan: *Indian Philosophy*, Vol. II, pp. 621-622, 631-634.

Developments in the West are much more general and miscellaneous, but possibly more impressive because of their very multiplicity and variety. In the case of the West, it is not so much an instance of modifying tradition, for tradition in the West has hardly had time to become established. Also, it is somewhat excessive to say that...the world has once more become interested in them (Indian philosophical doctrine) and is looking

toward India for light and inspiration.¹⁹ Nevertheless, it is true that the West no longer thinks that 'Oriental philosophy' is a contradiction in terms, or that 'The doctrines of Oriental peoples...consist, in the main, of mythological and ethical doctrines, and are not thoroughgoing systems of thought,²⁰ or that India's philosophy is 'absurd'. There are two major types of trends in the West, one consisting of specific events such as publications, conferences, university courses in Oriental thought, and the like; the other consisting of a surprising list of technical developments within the field of thought as such.

Since it is the cumulative effect of these miscellaneous trends (or items forming a trend) that drives home the fact and significance of a change of attitude and perspective in the West, there is no better way to describe them than to list the developments, first general, non-technical trends, and, secondly, doctrinal trends:

The publication of a *History of Western Philosophy*, implying the existence of an Eastern philosophy as well.

The sending of an official observer to the Orient by the American Philosophical Association to survey the field and make recommendations for better mutual understanding.

The presence of one American professor of philosophy at the meeting of the American Philosophical Association speaking on the subject of world-unity, and another speaking on the same subject to you here.

Noticeable increase in courses in Oriental philosophy in American colleges and universities. Prior to the war only seven

institutions had such courses, except in religion.

For the first time, the American Philosophical Association questionnaire to applicants for positions, lists Oriental philosophy a recognizable speciality.

At least one American philosophical journal advertizes itself as an international journal and prints articles from East as well as West, and on Oriental subjects.

Every applicant for a position at University of Hawaii mentioned a desire to come to that institution because of its interest in Oriental philosophy.

Anthologies on Oriental thought reached the level of best-sellers and one publisher has expressed interest in a five-volume Source Book in Oriental philosophy.

The publication of a *Dictionary of Philosophy* doing full justice to Oriental concepts.

A volume called *The Perennial Philosophy* is an outstanding best-seller.

A novel, *The Razor's Edge*, dealing with Indian religious and philosophical attitudes becomes a best-seller and latter a moving picture of real merit and great popularity.

An East-West Philosophers' Conference produces three volumes on Oriental and Comparative philosophy, all going into additional printings.

A proposed second such conference is now attracting serious attention and inquiries from three continents.

The fact that four Westerners are now at one Indian University, Benares Hindu University, studying Indian philosophy and religion.

One of India's most qualified authorities in the field has compiled a list of the more technical developments which reflect either

¹⁹. B. L. Atreya: *Philosophy and Theosophy*, p. 165.

²⁰. F. Thilly: *History of Philosophy*, p. 3.

adoption of Indian views or the independent growth of doctrines which agree with Oriental tendencies.²¹ I wish to present this list, in paraphrase, and to augment it somewhat :

Recognition that science does not give the complete picture of Reality, as admitted by scientists as well as philosophers.

Materialism is practically dead. (Otherwise expressed: Materialism is less materialistic).

Evolution is universally accepted. The nîsus in it implies inherent purpose, pointing to conscious guidance.

Recognition that the world of experience includes all kinds of experience, religious, moral, aesthetic, mystic, etc.

General tendency to regard truth, goodness, and beauty as objective.

Recognition of the fact that without a unity behind the subject and object of knowledge is inexplicable.

Growing mistrust of the power of mere intellectual thinking, and recognition that intellect must be supplemented by intuition, insight, or spiritual experience of the real.

Acceptance of individual freedom or spontaneous activity, not only of man but also of lower and simpler entities.

'The survival of the soul for personality, and its immortality is generally admitted'. 'There is a tendency to accept the theory of reincarnation'

Increasing activity and attention thereto—in the field of psychic research and in kindred branches of psychology.

Developments with the field of practical hypnotism with implications of super-normal levels and powers of the mind or consciousness.

Greater stress on the practicality of philosophy.

The desire to accept these tendencies at their face value is greater, but intellectual honesty demands greater scrutiny of the evidence. There is no denying the trend, but it is not so strong or so clear as these items or their cumulative effect might indicate. There is a much keener sense of the frailty of one's own tradition, but in many cases that is all. Furthermore, some of the particular tendencies just noted could more accurately be termed 'pseudo-trends'. For example, the West is not yet ready to accept intuition in any significant role,²² nor is the mystic experience recognized by professional philosopher as on the same level with other types of experience. Nor is materialism, except for the name, so dead as it might appear; in fact, renamed naturalism, it still seems to be the potentially dominant attitude of Western philosophy of the future. Again, in the East in India the challenge to tradition and the recognition of wisdom from the West have met with strong opposition, and those who have paved the way for a meeting with the West cannot be called typical or representative; they are in the vanguard of the future.

(To be Concluded)

²¹ B. L. Atreya : *Philosophy and Theosophy*.

²² G. P. Conger : *Method and content in Philosophy*.

W. B. YEATS LOOKS AT INDIA

By PROF. MAHOJ KUMAR CHATTERJEE, M.A.,

The all-comprehensive and all-embracing mind of W. B. Yeats, almost Shakespearean in its sweep, could not remain content with visual experiences only. It wanted cerebral experiences too, and that is why besides being an aesthete and a symbolist, he yearned to be a student of philosophy and religion. Search for new sensations and pleasures, and passions could not always give Yeats the peace he hungered for. Like Milton, Shakespeare and Shelley, he needed vast sentiments, generalizations supported by tradition, to nourish his soul. In the philosophical literature of India and its religion Yeats got all that he wanted. Hence his graceful acknowledgement :

“ Man’s life is thought,

And he, despite his terror, cannot cease
Ravaging through century after
century

Ravaging, raging, and uprooting, that he
may come

Into the desolation of reality.

Egypt and Greece, goodbye, and good
bye, Rome !

Hermits upon Mount Meru or Everest,

Caverned in night under drifted snow

Or where that snow and winter’s dread-
ful blast

Beat upon their naked bodies, know

That day brings round the night, that
before dawn

His glory and his monuments are
gone

These all-knowing and all-seeing her-
mits and sages of India and their writings

have been the life-long quest of W. B. Yeats.

Even from his youth Yeats was interested in all that pertains to the East. In the Hermetic society of which Yeats was a prominent member, many orientalist were invited to deliver their lectures on Indian subjects. His Autobiographies make a mention of all these facts :

“ Sometimes a Professor of Oriental Languages at Trinity College, a Persian, came to our Society and talked of the magicians of the East. And we persuaded a Brahmin philosopher to come from London and stay for a few days with the only one among us who had rooms of his own. It was my first meeting with a philosophy that confirmed my vague speculations and seemed at once logical and boundless. Consciousness, he taught, does not merely spread out its surfaces but has, in vision and in contemplation, another motion and can change in height and depth ”

Conversations and discussions with these orientalist might have resulted in Yeats’s acquaintance with the religion of the East, and specially of India for which he had great fascination. This knowledge, further, was possibly responsible for the titles of several poems based on Indian subjects ‘Anasuya and Vijaya’, ‘The Indian upon God’, ‘The Indian to his Love’, ‘Mohini Chatterjee’. The former is soaked in Indian mythology ; the action takes place in ‘an Indian temple in the Golden Age’, with Anasuya, the young

¹ Meru - Full Moon in March, P.70

² Autobiographies: Reveries over childhood and youth p. 113.

priestess, kneeling within the temple. Reference to Indian Gods are frequent. Brahma is pictured in his 'ever-rustling robe, mighty in his strength', and Kama as 'full of sleepy laughter' showering his 'fragrant arrows', piercing the twilight with their murmuring barbs'. The second and the third reflect the 'intellectual thrill that the poet's youthful mind obtained from a fresh idea'. The last poem contains his personal impressions about Mohini Chatterjee, a law student in one of the Inns of Courts in London, whose influence on the young mystics of Dublin was profound. With a little bag in his hand and Marius the Epicurean in his pocket, he unfolded 'for a week and all day long what seemed to be all wisdom'. It is also significant that Yeats, who came under the spell of the teachings of an Indian in his early life, should be an admirer of the poetry of another Indian with greater knowledge and distinction, Rabindranath Tagore, at an advanced stage in his life and seek his acquaintance. We have it on Sir William Rothenstein's authority that when, during Tagore's visit to London in 1914 at the request of Promatha Lal sen (of the Coochbehar family) and of Dr. Brajendranath Seal, information was conveyed to Yeats of Rabindranath Tagore's arrival, he at once asked for Tagore's poems and when he had read them, his enthusiasm equalled Rothenstein's. Writes Rothenstein: 'He (Yeats) came to London and went carefully through the poems, making here and there a suggestion, but leaving the original a little changed. For a long

time Yeats was occupied with Tagore.⁵ Thus, in a letter written to the author of '*Men and Memories*' Yeats wrote: 'I have been writing lyric poetry in Normandy. I wish I could have got down to you, for I find Tagore and you are a great inspiration in my own art. Thank you for asking me...' ⁶ When, therefore, on the proposal of Sir William, the Committee of the India Society agreed to print a selection of Tagore's translations of his own poems—*Gitanjali*—Yeats generously offered to write an Introduction to it and give it the most unstinted admiration it deserves. Indeed, we are told by Sir William Rothenstein, Yeats was 'as keen over the issue of the book of poems as he would have been over a selection of his own lovely verses'. The Preface itself is a poem and shows how deep was the love of Yeats for an Indian poet. 'I have carried the manuscript of these translations about with me for days', he writes in that Preface, 'reading it in railway trains, or on the top of the omnibuses and its restaurants, and I have often had to close it lest some stranger would see how much it moved me. These lyrics—which are in the original, my Indians tell me, full of subtlety of rhythm of untranslatable delicacies of colour, of metrical invention—display in their thought a world I have dreamt of all my life long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes'. Though Yeats was never able to rise to the mystic heights of Tagore in his *Gitanjali* and other poems and though the quality of his mysticism was essentially different from

Three Mystic poets: Dr. A. C. Bose, p. 31,

Collected Works, Vol. VII. p. 191,

⁵ *Men and Memories*—Vol II p. 262.

⁶ Quoted by Sir William Rothenstein in *Men and Memories*—Vol II, p. 262—63,

that of 'Tagore,' the fact remains that Yeats found much encouragement for his mystic quest in the spiritual writings of Rabindranath. It is a pity that Yeats, inspite of his bold mental drives, could seldom rise above the world of the supernatural. Nevertheless, hunger for Reality was not entirely absent in Yeats, and here Rabindranath's *Gitanjali* with its lofty sublime thoughts, played an important part on the mind and art of Yeats.

Englishmen understood very little of the greatness and the strength of the best of the *Gitanjali* songs, for they appeal by their instantaneous appreciation of linguistic nuances and modulations of traditional emotions, but the enthusiasm for drinking in this fountain was, as we have seen, unbounded in Yeats. The result was the glorification of an Indian poet before the eyes of Europe, and the subsequent award of the Nobel Prize to him in recognition of his intrinsic merit and worth.

In his later life, due to his intimate contact with a Hindu Yogi, Sri Purohit Swami, and through him the writings of Patanjali and Bhagavan Sri Hamsa, the Master of Sri Purohit Swami, and the *Upanishads*, the superficial curiosity on the part of Yeats (if any) hardened into a deep and keen search for Indian philosophical thought. This Indian monk with whom he spent considerable time in his old age and whom he took as his companion in the island of Majorca as he went there for change to recover his strength, had

exercised immense influence on the old poet. Yeats himself has said of him: 'The Swami is always profound and unexpected. He is a constant instruction and delight'.⁸

The Swami's translation of the *Upanishads*, which he accomplished with the help of Yeats in that distant Spanish island was hailed by Yeats as a 'classic translation—wonderful intellectual feat'.

But besides this translation of the *Upanishads* Sri Purohit Swami had also translated from their original versions into English certain aphorisms of Yoga by Bhagavan Patanjali and the story of the pilgrimage of his own Master, Bhagavan Sri Hamsa, to Mt. Kailas, recorded in *Holy Mountain*.

W. B. Yeats in each of these translations has written an introduction to enable the Western readers to be acquainted with the subjects. He wanted not only to imbibe the thoughts of India himself but to disseminate them to the whole world.

In the Introduction to the *Ten Principal Upanishads* by Purohit Swami, Yeats remarks, 'I offer to some young man seeking like Shakespeare, Dante, Milton, vast sentiments and generalisations, the oldest philosophical compositions of the world, compositions not writings, for they were sung long before they were written down'. Further, in the Introduction to *Aphorism of Yoga* by Bhagavan Sri Patanjali, done into English from the original in Sanskrit by Sri Purohit Swami, we see Yeats approaching with humility the lofty philosophy of India. The naked fakirs of that country have enchanted his soul and he wants to hear their inspiring

⁷ On this point I agree with the views of Dr. Abinash Ch. Bose, who, in his illuminating book—*Three Mystic poets*—writes 'But it has appeared to me that Yeats admired Tagore more as a symbolic lyrist than as a mystic. For Tagore's mysticism, as a spiritual quest, was not the same as Yeats'. p. 33:

⁸ Letters on Poetry to Dorothy Wellesley, p. 64,

and illuminating talks. 'I come in my turn, no grammarian', he writes there, 'but a man engaged in that endless research into life, death, God, that is everyman's reverie. I want to hear the talk of those naked men'. There also his fervent regard for Patanjali, who unlike Buddha, turned from ordinary men and sought truth not by logic or moral precepts that draw the crowd, but by methods of meditation and contemplation that purify the soul, is set forth. The Introduction to the *Holy Mountain* is another glowing tribute to his spiritual kinship with the religious literature of the Indians. 'When I read the travels of Purohit Swami, or of his Master, Bhagavan Sri Hamsa' he writes there, 'I am among familiar things'. Yeats, perhaps, believed that no two civilizations prove or assume the same things, but behind both hides the unchanging experience of simple men and women.

It is also interesting to note how far Yeats has been able to assimilate the knowledge he gathered about India and her culture. In this connexion his information about Mt. Kailas, which he derived from his study of the travels of Bhagavan Sri Hamsa, may be cited as a case in point. It seems as if we are reading a description of that mountain from the pen of Kalidasa! Thus goes the description: 'Of all the mountains, Kailas or Mount Meru, as it is called in the *Mahabharata*, was the most famous. Thousands of Hindu, Tibetan, and Chinese pilgrims, Vedantin or Buddhist or of some other faith, have encircled it, some bowing at every step, some falling prostrate, measuring the ground with their bodies. Still greater numbers have known it from the *Mahabharata*, or from the poetry of

Kalidasa, known that a tree covered with miraculous fruit rises from the lake at its feet, the sacred swans sing there, that the four great rivers of India rise there with sands of gold, silver, emerald and ruby, that at certain seasons from the lake springs a golden Phallus. Manas Sorrow, the lake's full name means 'The great Intellectual Lake' and in the lake, in this mountain, a dozen races find the birthplace of their gods and of themselves." Very few Europeans can give such a beautiful and accurate description of an Indian mountain.

Then also the excellent treatise about the *Mandukya Upanishad* which he contributed to 'The Criterion', July 1935, will throw much light on Yeats' familiarity with the Indian Upanishads. The word 'Aum' the sacred syllable of the Upanishads, is to the Hindus suggestive of the undying spirit. Beauty, wisdom, love, youth and man's quest after the eternal truth are all symbolised in it. It is the sound that Brahma gives, to resound from one end of the universe to another. And Yeats writes about it in *Mandukya Upanishad*, 'The word Aum is the imperishable spirit. This universe is the manifestation. The past, the present, and the future, everything is Aum, and whatever transcends this division in time that too is Aum.'

The heart according to Hindu philosophy, is unity, harmony. The mind is no more to be occupied with external events, it must turn upon itself, be occupied with itself, but that is impossible, for mind by its own nature, pursues something, finds something. It seemed as if its separation

* *Holy Mountain: with an Introduction by W. B. Yeats*

from external thing, its union with itself, must be accompanied rather than followed by its union with Chitta. It is Chitta perhaps which most separates Indian from European thought. Bhagavan Sri Hamsa in '*Holy Mountain*' describes this as follows:—'Manas (mind) merged in Antahkarana (heart), the Antahkarana with the Manas merged into Chitta (mind stuff); the Chitta along with Antahkarana and Manas merged into Buddhi (intellect); the Buddhi with Chitta, Antahkarana and Manas merged into Ahankar (egoism); and Ahankar along with Buddhi, Chitta, Antahkarana and Manas—all merged into the Absolute Brahman.'

In Yeats all those technicalities even are noticed. He writes in '*Mandukya Upanishad*' to the same effect, though with more details: 'By withdrawing into our mind we discover the Chitta united to our heart and therefore pure. It is divided into Tamas, or heaviness, exhaustion; Rajas or passion, violence or movement; Satva or wisdom, peace, beauty; or we can sum up all as darkness, lightning, light—Boehme's Three. Because Satva reflects the self from it, or from it united to Rajas come all works of wisdom and beauty. When those dreams created by recent or present physical events are absent from our dream, Discursive mind is united to Chitta and this Chitta is not isolated as we think subjective mind is isolated; in so far as Satva reflects the self, it is common to all whose mind contains the same reflection. Buddhi is described as that which distinguishes between Tamas, Rajas, and Satva that it may cling to Satva, but distinguishing suggests Discursive mind, perhaps it instantly recognises and clings. But it is confined to form, for even when most transparent Chitta is form, the third state, the third concentration are still in form. The Manas, Heart,

Chitta, Buddhi are united to egoism or personality, as it should be called. Personality is first of all the man as he has been made by his own Karma. The initiate, all old karma exhausted, is 'Human Form Divine' of Blake, that unity of Being Dante compared to perfectly proportioned human body; henceforth he is self creating." The last lines are clearly seen to be based on his study and knowledge of the Buddhist Doctrine of Karma and its inevitable results.

In Patanjali and his commentaries there is a detailed study of the stages of concentration that would be Hegelian did they include the Self in their dialectic. The first is the fixing of the attention upon some place or object, the navel, the tip-toe of the tongue. The second stage being the identity between idea and fact, between thought and sense, an identity that recalls the descriptions of dreams in the Upanishads. The third is 'sushupti' a complete disappearance of all but this identity. In the fourth stage the ascetic enters one or more of these stages at will and retains his complete memory when he returns; this is 'Turiya' but yet only in the form called 'savikalpa'; full Turiya or Nirvikalpa Samadhi comes when all these states are a single timeless act and that act is pure or unimpeded personality.¹⁰ With what graphic accuracy

¹⁰ This form of meditation has been described in the 'Shatchakra' system of Patanjali. The principal chakras or Padmas as they are called, are contained in the 'Sushumna' portion of the spinal cord and have been described as the Muladhara (coccygeal centre), the Sadhisthan (lumber centre), the Anahata (cervical centre) the Vishuddhya (Thoracic centre) and the Ajna chakra (Medullary centre). The cerebrum or the brain is the highest nerve centre. When Kundalini force is made to rise from Muladhara to Sahasrara or cerebrum, it is known as 'Shatchakrabhedh,' and when the mind is concentrated in the highest nerve centre of cerebrum all dual perceptions of jivatma and Paramatma vanish, and the meditator plunges into the essential oneness with Nirguna Brahman the timeless ocean of Existence-knowledge-bliss—'Satchidanandam'. He then enjoys Nirvikalpa Samadhi.

does Yeats notice in all these stages in his essay on *Mandukya Upanishad* 1 'The first stage,' he writes, 'is concerned with the selection of some place, object or image, as the theme of meditation; the second with the mutual transformation, the drawing as it were, together of theme and thought, fact and idea; the dreamer creating his dream, the sculptor toiling to set free the imprisoned image; the third with the union of theme and thought, fact and idea so complete, that there is nothing more to do, nothing left but statue and dream; the sculptor has gone, the dreamer has gone, there is nobody even to remember that statue and dream are there; the mind is plunged in Sushupti, unconscious Samadhi. In its fourth state the mind can transform itself, create itself. It is the old theme of philosophy, the union of Self and Non-self, but in the conflagration of the union, there is, as in the Biblical vision, the form of the fourth.'

Apart from these introductions and essays, there are in his poems and dramas traces of Indian thought. In the Upanishads and the Vedas, God is conceived as the 'acme of delight,' the supreme manifestation of joy—the glorious Trinity of power, wisdom and bliss. The Upanishads, further, do not stop with imputing to God the qualities of gaiety and joyousness only; they claim these qualities for the whole universe. The whole universe, according to the Upanishads, proceeds from joy and is also upheld by joy.¹¹ Sadness is the very negation of life, and a man in order to live must be gay.

Yeats fully breathes this elevating message of the Upanishads. 'God' he

writes in the *Wanderings of Oisín*, is 'Joy' and 'Joy' is God¹²—an idea thoroughly soaked in the aroma of the Upanishads. In the same poem also are found the following lines which seem to be directly influenced by the lines from the *Taittiriya Upanishad*.

'Joy drowns the twilight in the dew
And fills with stars night's purple cup,

o o o

And makes the little planets run,
And if joy were not on the earth,
There were an end of change and birth,
And Earth and Heaven and Hell
would die,
And in some gloomy barrow lie
Folded like a frozen fly'¹³

From this joy, he tells us in his poem *The Two Trees*, 'the holy branches start' and 'all the trembling flowers they bear.'¹⁴ In *Unicorn from the stars*, a drama the same idea finds more authentic expression: 'Events that are not begotten in joy are misbegotten and darken the world, and nothing is begotten in joy if the joy of a thousand years has not been crushed into a moment.'¹⁵

Hence, in the *Song of Happy Shepherd*, the poet's advice to us is to sing and 'singing fade in truth' and 'die a pearly brotherhood'. For if we 'laugh and sing', we are 'blest by everything', everything that we look upon is blest'.

In the idea of the imperishability of the human soul and its ever-youthfulness, Yeats comes also very closely to the thoughts of the Indian philosophies,

¹² *Collected Poems*: p. 332.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Collected Plays*, p. 362.

¹¹ *Vide Taittiriya Upanishad*

particularly, of the *Bhagavadgita*. Speaking of soul to Arjuna, the son of Pritha, the Lord says—' unborn, everlasting, unchangeable, and very ancient, he (soul) is not killed when the body is killed ' (translated by Prof. Max-Müller).¹⁶

In the remarks of Martin in *The Unicorn from the Stars* Yeats expresses kindred ideas: ' It is only the soul that can suffer no injury. The soul of man is of the imperishable substance of the stars '. Shawn Bruin, a character in ' *The Land of Heart's Desire* ' speaks in the same strain when he exclaims:

' Sit down beside me here, these are too old '

And have forgotten they were ever young '

This message of youth and this idea about the youthfulness of the human soul form the subject matter of many poems of Rabindranath, specially in his *Baluka* and *Purabi*.

It has to be observed however, that Yeats is more Indian in his essays than in his poems. The few poems which deal with Indian themes are not largely inspired by Indian thought. And his other poems, in which he seeks to express his philosophical ideal, are not so obviously Indian in spirit as the poems of Shelley or George William Russell (A.E.) When Yeats became acquainted with the Indian mind, his Muse had already pledged herself to the Celtic mythology and it was then impossible for him to bring her back to a strange though a spiritually higher world. Naturally, he then began to express his love of the Indian mind in his prose writings in the

later part of his life. It appears from the deep interest in Indian philosophy he shows in his prose-writings, that if he had known the Indian soul much earlier in his poetic career, his poetry would have taken a more poignant spiritual direction, and from this view point, it may not be too much to consider Yeats as an inheritor of unfulfilled renown.

While discussing the Indian poems of Yeats, Mr. V. K. Narayana Menon has made one significant observation, which, I think, should not be allowed to pass unchallenged. ' T. S. Elliot has pointed out, he writes in his book¹⁷ that the influence of Hindu thought on Europe as in Schopenhauer, Von Hartmann and Deussen, has largely been through romantic misunderstanding. The same is true of Yeats, though he did not, of course, apply himself to the study of Eastern thought and philosophy with half the seriousness of any of these '. I confess I find it difficult to agree with the views of Mr. Menon. Herder, Schlegel, William von Humboldt, Michelet, Schopenhauer and other German thinkers who admired India and her culture looked at her not through coloured glasses of romanticism, but to get solace in the elevating message of the Vedas and the Upanishads. Christianity by itself was inadequate to satisfy their spiritual needs. Prof. Radhakrishnan in his book, *Eastern Religions and Western thought* has knocked the bottom out of such arguments advanced by men like Elliot. Michelet speaking about the *Ramayana* wrote in 1804: ' whoever has done or willed too much, let him drink from this deep cup, a long

¹⁶ *The Sacred Books of the East*, Vol. VIII.

¹⁷ *The Development of W. B. Yeats, with a Preface by Sir Herbert J. C. Grierson* p. 9-10.

draught of life and youth. Everything is narrow in the West—Greece is small, and I stifle; Judea is dry and pant. Let me look a little towards lofty Asia, the profound East.' These lines from this famous German philosopher may fairly be taken to represent the views of other philosophers in Germany whose names have been mentioned above.

Whatever may have been the attitude of Yeats in the earlier part of his poetic career when he was under the spell of Mohini Chatterjee, his seriousness in the last phase of his life is beyond any manner of doubt. The 'vague and distant lure' he felt for Eastern philosophy and religion during his youth vanishes under the influence of Rabindranath, and later on, of Sri Purohit Swami; the illuminating Introductions he contributed to *Mandukya Upanishad* in the 'Criterion' and to Sri Purohit Swami's 'Translations of the Upanishads and aphorisms of Yoga' by Bhagavan Sri Patanjali, could not have come from a superficial admirer flirting with his subject. The scholarship displayed and the seriousness exhibited are the results of an insight that is the gift of inner affinity with his themes.

Nor could Yeats afford to do otherwise. We find in his autobiographical writings, 'a remarkably honest and illuminating account of the difficulties of remaining a poet during the age in which we live.'¹⁸ His continued pre-occupation with

Theosophy and Indian thought was certainly in part a device for protecting his imagination. 'Science' he tells us in his Autobiographies, 'I had grown to hate with a monkish hate. In my heart I thought that only beautiful things should be painted and that only ancient things and the stuff of dreams were beautiful.'¹⁹

In India and her hoary culture, Yeats found these 'beautiful ancient things' he speaks of; he found here what was so sadly lacking in the West, 'an intuitive approach to life, a religion born of an inner need, a challenge to the materialism of Europe.'²⁰ Indeed before all he wanted to strengthen himself, and this partly explains the reason why he, at the fag end of his life, chose remote Majorca to spend his days peacefully with his friend, Sri Purohit Swami and to devote himself wholeheartedly to literary creation. 'You ask if inspiration can be lost', he writes in one of his letters to Lady Dorothy Wellesley, 'no, not when creation has started (then it goes on like the child in the womb). One of the two reasons why I am going to Majorca is that if I can start a great momentum to write, I can go on even in this turmoil. The other reason is health. I can not stand any more turmoil or cold wind.'²¹ Surely, the poets must keep some inner serenity, or they will all go mad.'

¹⁸ *Reveries over childhood*—Autobiographies p. 101.

²⁰ *Europe Looks at India*—By Alex Aronson p. 121.

²¹ *Letters on poetry* to Dorothy Wellesley, p. 36.

¹⁸ *Axel's Castle*: Edmond Wilson.

SAINT TYAGARAJA III SADHANA

By DR. V. RAGHAVAN

Neither Jnana nor Bhakti is a matter of glib talk or vain claim, but one of practice. One's life has to be entirely geared up to a new scheme of values and re-organised

manner different from the daily humdrum or dissipation. For a spiritual aspirant or devotee who wants to realise his goal, a new syllabus of conduct is needed and a constant endeavour to acquire these new accessories and an eternal vigil to keep oneself upon the path can alone, in good time, bring him near his objective. As part of the Krishna Jayanti celebrations, you might have all seen in some temples, an item called 'uciyadi' (உச்சியடி). A man has to get up a slippery pole smeared with oil, all the time half a dozen people throwing jets of water at him; against these odds, he has to reach the top and knock off the prize tied up there. One's striving on the path of devotion and knowledge is like this; before one step is gained, one slips down ten steps. Just as in the story, you will remember the prohibited monkey when you are to take the medicine, you will find your adversaries coming up exactly when you vow to avoid them. You may vow to fast on the Ekadesi; that morning, somehow, your hunger will howl like a wolf. Not to mention the numerous external temptations and misguides, the mind steeped in age-long Avidya suddenly lets you down, the senses take by ambush even the most vigilant and stab him on the back. Prahlada says, in the *Bhagavata*, that like the half-a-dozen wives of a man, the senses, each hankering after its own, tear a man to pieces.

जिह्वेक्तोऽच्युत विकर्षति माऽवितृषा

शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चिरम् ।

प्राणोऽन्यतश्चपलहृक् कच्च कर्मशक्तिः

बह्वयः सपत्न्य इव गेहपतिं लुनन्ति ॥

VII. 9. 40.

Hence it is that our scriptures and teachers have insisted upon an elaborate processing of our whole being through Sadhanas of various kinds. The acquisition of the Sadhana Sampat is the first requisite.

In his Bhashya on the *Brahma Sutras*, Sri Sankara, interpreting the first Sutra 'Athato Brahmajijnasa (अथातो ब्रह्मजिज्ञासा)', says that the significance of the word *Atha* (अथ) Then - here is that one should embark on an enquiry into Brahman after the acquisition of the required Sadhana Sampat.

तस्मादथशब्देन यथोक्तसाधनसंपत्त्यानन्तर्यमुपदिश्यते ।

And he further says that this Sadhana Sampat consists of-

- 1) Nitya-Anitya-vastu-viveka, discrimination of mundane and spiritual values.
- 2) Iha-anutra-phala-bhoga-viraga, or simply, Vairagya-non-attachment and the non-desiring of enjoyment of any fruit here or here-after.
- 3) Sama-dama-adi; mental tranquility, control of senses, Uparati or refraining from further acts, Titiksha, bearing or being unaffected by the dual conditions of pleasure and pain, heat and cold, gain and loss and so on; Samadhana, concentrated attention; and Sraddha or faith.
- 4) The fourth Sadhana is Mumukshutava or the yearning for release from bondage in Samsara.

उच्यते-नित्यानित्यवस्तुविवेकः, इहामुत्रफलभोगविरागः, शमदमादिसाधनसंपदः, मुमुक्षुत्वं चेति ।'

'See also Vivekachudamani of Sankara, slokas 17-31.

While such are the Sadhanas mentioned by a Jnanin, Narada speaks of the following in his *Bhakti Sutras* :—

तस्याः साधनानि गयन्त्याचार्याः । तनु विषयत्यागात् , सङ्गत्यागाच्च । अव्यावृत्तभजनात् । लोकेऽपि भगवद्गुण-श्रवनकीर्तनात् , मुख्यतस्तु महत्कृपयैव भगवत्कृपालेखाद्वा । महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च । लभ्यनेऽपि तत्कृपयैव । तस्मिंस्तज्जने भेदाभावात् । तदेव साध्यतां तदेव साध्यताम् । दुस्तङ्गत्सर्वथैव न्यायः ।

“Of that Bhakti, the Acharyas give the Sadhanas as the avoidance of sense-pleasures and attachments; ceaseless worship of the Lord; listening to and singing the Lord’s glory; the grace of the self-realised souls and of God; the company of great souls is very important; it is difficult to get but once attained it never fails; for, the good and godly are not different from God himself; therefore, one should strive and strive for sat-sanga or the company of the good, and avoid completely the company of the bad.”

Acts of worship, singing of the Lord’s glory and listening to it are both means of stabilising one’s devotion and forms of that devotion itself. According to the dictum, ‘यान्येव साधनानि तान्येव लक्षणानि,’ what are means from one point of view and in one stage are the spontaneous emanation of the end itself, from another standpoint and in another stage: In fact, the whole thing is a continuous process, the means rising upon the substratum of the end, like waves on the ocean and then becoming part of it.

Therefore, we shall deal with these acts of worship etc. on a later occasion when we study the phases and forms of devotion. Of singing of the Lord’s glory, we have already spoken to some extent yesterday when we considered music as a sadhana. We shall therefore see now what Tyaga-

raja has to say on the other sadhanas quoted above from Sankara and Narada.

Nitya-anitya-vastu-viveka, the discrimination of the mundane and spiritual values, the discarding of the former and the prizing of the latter, and Vairagya or having no desire for enjoyment here or in the heavens, go together. We find Tyagaraja condemning sense-pleasures, wealth, Kama and Artha and the valuing of mundane things in many a song of his. Both in teaching and practice, he shunned the rich and their flattery and the wealth that they would give. He asks :

‘Nidhisala sukham, Ramuni sannidhi seva sukham, nijamuga palku manasa’

‘Tell me in truth, O mind, is treasure highly gratifying or the enjoyment of the presence of the Lord?’ By playing on the words *Nidhi* and *San-nidhi*, as the true poet that he is, he underlines that God’s presence is the better, the greater, *Nidhi* or treasure. Further, ‘if you want to glut yourself, take to the more delectable dishes of the nectar of Rama’s thought and devotion; why these curds, butter and milk?’ ‘*Dadhi-nayanita-kshiramulu ruchiyu Dasarathi-dhyana-bhajana-sudharasamu ruchiyu*’

‘Sing of the Lord whom the wise Tyagaraja has praised. Do not be indulging in the flattery of mere men stuck up in their own petty egoism’

‘*Mamata-bandhana-yuta narastuti sukham Sumati-Tyagaraja-mutuni kirtana sukham*’

To Tyagaraja, Sri Ramachandra was not only the Great God, but, to the artist in him, God Himself was also the great savant and patron of Letters, who alone could fully enjoy the beauty and worth of his creations. Rama is the *Rasika par excellence*, the *Rasika Siromani*. To

whom else could he then, as an author, dedicate his works? Let me read to you the text of a song in the rare *Ranjani*¹

Raga which has recently attained some popularity : -

‘O! Dharmatman! When I firmly believe that you are my wealth, you constitute my material needs, you are my God, how can I bring myself to flatter low fellows wallowing in the mire of life or dedicate my work to depraved men of the court?’

Durmargachara adhamulanu
Dora nivana jalara
Dharmatmaka Dhana-dhanya-
Daivamu neeve yuntaga
Paluku potini sabhalona
Patita-manavulu Kosagu
Kalula neechata pogatani Seikara
Tyagaraja-vinuta.

In his *Yamuna-kalyani* song, ‘Narayana Hari’, Tyagaraja says, ‘O Lord! I do not rely on the transient wealth of the world. I shall not beg of rich men, flattering them with compositions in their praise. I shall not frequent places infested by greedy men possessed by the devil of desire and attachment?’

Having denounced *Nara-stuti* and *Artha* in the above songs, Tyagaraja condemns *Kama* in another set of songs. In his piece in *Bindumalini* ‘*Entamuddo*’, he contrasts the superb beauty and charm of the Lord and the charms of women, and wonders why even great men allow themselves to be engaged in the thought of the

latter. In ‘*Menu joochi mosa*’, whose Raga, *Sarasangi*, was probably chosen by Tyagaraja ironically, he debunks the so-called features of attraction in a woman. ‘O mind! Do not get deluded by the illusory personal appearance of women. If you only see their inside, you will realise that it is only a cloak over filth.’

In a *Natakuranji* song, he asks: ‘How could Rama’s grace come, O Mind, if you give yourself up to the senses, to *Natas* and *Vitas*?’

‘Manasu vishaya-nata-vitalu
Kosangite ma Ramuni Kripa
Kalguno manasa.’

We may cite the following pieces to illustrate *Iha-amutra-phala-bhoga-viraga*, i.e., absence of desire to enjoy any pleasures here or in the heaven: In ‘*Varijanayana*’ in *Kedaragaula*, he says: ‘O Lotus-eyed Lord! . . . I shall not accept wealth, progeny etc., which will only make me forget you even as *Sugriva* did. I shall not accept chariots and horses and defeat kings even as *Arjuna* did. All the nine treasures that I desire are your *japa*. I will not get enmeshed in vain material desires.’

‘*Varalandu Kommami*’ in *Gurjari* expresses this aversion for all boons and gifts other than *Bhakti* and *Moksha*. ‘Is it fair for you to trick me by giving me boons when what I want is your *Bhakti*. *Prahlada* stands as a witness for those who do not hanker after small things and on whom the true greatness of devotion was conferred. Even for one like *Dhruva* who would want temporal gains, you would give the highest and permanent

¹ The Raga-name here is significant; *Ranjana* or pleasing is the end of an art; while other singers would yearn after the *Ranjana* of the rich men of the world, our saint would consider God alone as the proper patron for *Ranjana*.

position. Therefore, offer me no boons, offer me your grace.'

'Varalandu kominani nayandu
Vanchana seya nyayama.'

All our poets, teachers and philosophers have observed that it is the most difficult thing to secure human birth, Manusha janna, and one having attained it must make good by striving for the summum bonum and not dissipate oneself and let go the grand opportunity given. This hard-earned human life is short and the careful man will be up and making hay while yet the sun shines. In his 'Proddu poyenu' in Todi, Tyagaraja says :

'Time is fleeting, O mind ! Set about in earnest to worship Rama. Of the lifetime, a portion is spent in sleep and another in enjoyment of sense pleasures. Rising early, one spends his time in flattering men at the prompting of his three-fold worry (tapatraya) and goes about like a bull, eating at any place, anything that he can get, and wastes himself out in ignorance. Immersed in the seemingly attractive samsara, he spends some time; then, he spends another portion of time in gossip with other worldly-minded men. For a time, he transports himself in the joys of family and wealth and gets infatuated. Disappointments however come and then he droops down. Suddenly the sight of the successful neighbour oppresses him with jealousy. By this time, old age claims him and renders him decrepit; he attempts now to perform some meritorious rite or ritual and even while doing it, mistakes, greed and miserliness make him a prey to Rajoguna and without getting any peace thereby, he gets a fresh term of restlessness.'

(Cf. Sri Sankara in his Vivekachudamani : —

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता etc.
Also the well known verse in Bhartṛhari's Vairāgyasataka —

आयुर्वैशतं नृणां परिमितं राज्ञी तदर्थं गतं
तस्यार्थस्य परस्य चार्धमपरं बालवृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते etc.

The Lord has given us excellent limbs and faculties and in what greater work can we employ them well than in the service of the Lord Himself? Kulasekhara gives each limb of his the following duties :

जिह्वं कीर्तय केशवं मुररिपुं चेतो भज श्रोत्रं
पाणिद्वन्द्वं समर्थयाच्युत त्वां श्रोत्रद्वयं त्वं शृणु ।
विष्णुं लोक्य लोचनद्वयं हरेर्गच्छाङ्घ्रिप्रयुग्मालयं
जिघ्रं प्राणमुकुन्दपादनुलसीं मूर्धनमाधोक्ष्णम् ॥

Mukundamala.

" O tongue ! praise the Lord. O mind ! adore him. Hands ! worship him. Ears ! hear the glory of Achyuta. Eyes ! see Lord Vishnu. Feet ! walk to his temple. Nose ! inhale the tulasi of Mukunda's feet. O head ! bow to the Lord."

The Bhagavata also calls upon the devotee to dedicate every limb and faculty to the service of God. Ambarisha, the Bhagavata says, did so.

स वै मनः कृष्णपदारविन्दयोः
वचांसि वैकुण्ठगुणानुवर्णने ।
करो हरेर्मन्दिरमार्जनादिषु
श्रुतिं चकाराच्युतसत्कथोदये ॥
मुकुन्दलिंगालयदर्शने दृष्टौ
तद्भूल्लपात्रस्पर्शे हस्तसंगम् ।
ग्रन्थं च तत्पादसरोजसौरसे
श्रीमत्तुलस्या रसनां तदपि ते ॥
पादौ हरेः क्षेत्रपदानुसर्पणे
शिरो हृषीकेशपदाभिबन्दने ।
कामं च दास्ये न तु कामकाम्यया
यथोत्तमश्लोकगुणाश्रया रतिः ॥

एवं सदा कर्मकलापमात्मनः
परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां
तन्निष्ठविप्राभिहितः शशास ह ॥

IX. 4. 18-21.

Tyagaraja takes up this idea and pities those misguided men who put their limbs, bodies and faculties to other and despicable uses. 'Is it for these that the body has been nurtured' he asks in a Mukhari song. 'Without using the body for Your service and for getting nearer to You, people wander here and there, slaves to desires.

'Without constantly attempting to earn the grace of Your look, people cast wistful eyes upon women.

'Without always engaging themselves in singing Your name people waste their time in gossip.

'Without using their hands for worshipping You, they stretch them for receiving gifts.

'Without using their legs to make pradakshina of the temple, people run about, for receiving dakshina.

'They do not acknowledge that they are Your own. Yama, therefore, jubilantly claims them as his own.

"Is it for this that the body has been nurtured?"

Induga I tanuvu benchina
ni sevakuleka niku chentakuraka
Asa dasudai atuvitu tirigu
Niratamu ni drishti nenarjinchaga
Orula bhamalanu orajoopula joochu
Sareku namasmarana cheyaka
Yuri madella yuraka vadaiu
Karamulato pooja gavimpaga dasi
dharalonaleni dyrdanamulakuchachu

6

Varamu Ni kshetra varamulachuttaga
Bhooirki munduga paripaririku
Nivadani peru nindu vahinchaga
Navadani yamudu navvuchubadhinchu
Ravayya Sri Tyagaraja vinutaninnu
Bhavinchaga poddu paragottugane

In his better known Nilambari song 'Ennaga manasukutani, Tyagaraja asks :

"What is the use of the eyes and their brightness if they do not feast upon the beauty of the Lord? What is the use of having a body which is not for embracing with love the blue hued Lord? Of what use are hands which do not worship the Lord with flowers? Why have a tongue which does not sing of Rama?"

Mental tranquility, self-control, *sama*, *dama*, etc :—In his 'Nidhi sala sukhama', quoted already, Tyagaraja asks in the first charana: "Is it happier to bathe in the Ganges of *sama* and *dama*, or in the miry, stagnated well water of evil sense pleasures?"

Dama-samananu-Ganga-snanamu

sukhama

Kardama-durvisaya-koopasnanamu

sukhama.

That all this incessant avarice, exertion and accumulation is of no point, is the burden of his Desiya Todi song, 'Rukalu padivelu' :

'Though you may have tens of thousands of rupees, what you actually need is a handful of rice. Though you may have an immense quantity of clothing, you need only one for wearing. Though you may possess extensive territory, you require only three cubits of space to lay your body to rest. Though you may have hundreds of varieties of cakes, you can take only as much as your mouth can

hold. Though the river may be full of water, you can draw from it only as much as your vessel can hold?

The great need for sama or mental tranquillity is rightly emphasised by Tyagaraja in a whole song, where he drives home the teaching that if the mind has not ceased to be feverish, no learning and no austerity is of any use. It is the well-known song in Sama :

“Without santi or tranquillity, there is no happiness, be he one who has controlled his senses, be he a Vedantin, be he possessed of family and wealth, be he one who has done japa and tapas, be he a scholar in Vedas and Sastras, be he a performer of Yagas and other meritorious karmas and be he one who has established himself as a renowned Bhagavata.”

Santanuleka saukhyamuledu

Sacasadalamayana

Dantunikaina vedantunikaina
Darasutulu dhanadhanyamuluntina
Sareku japatapa sampada galgina
Agama sastanulanneyu jativina
Baguga sakala hridbhayamu telisina
Yagadikarmamulanneya jesina
Bhagavatulansu baguga beraina

(- Santa)

‘Acharyavan Veda’ (आचार्यवन् वेद)- says the Veda. In all schools of our philosophy and religion, one is to imbibe the teaching from a Guru. The living contact of a teacher is a basic feature, not only of our spiritual knowledge, but also of all our literary and artistic knowledge. I mentioned yesterday, how Narada, the first and foremost Bhagavata-musician, was considered by Tyagaraja as his greatest teacher, on whom he composed about four pieces. The absolute need of a Guru for any Sadhaka is the subject of a Gaurimanchari piece :

‘Guruleka yetuvanti uniki teliyaga-
podu

Karukaina hridroga gahanamuna gotta-
sadguru leka yetuvanti’

Without a Guru, whatever might be his merits and qualities, it will not be possible to cut the deep forest of this mental disease or to acquire knowledge or wisdom.....A Guru alone will be able to protect one by administering, with love, the medicine of spiritual initiation and enlightenment, and to keep the mind free from attachment”. In his Dhanyasi song ‘Nehittamu nimalamu’ Tyagaraja conceives God Himself as the Guru, who like the soap-nut clarified his mind, like the bee stung in and converted the pupil into Himself. Like the Sun destroyed the darkness and like the philosopher’s stone transformed the base metal of his nature into gold.

Among the Sadhanas mentioned by Narada in his *Bhakti Sutras*, which I quoted at the beginning, you may remember that the seeking of the company of the great souls, Sat-sanga, was spoken of as highly efficacious. Narada considers it as the chief Sadhana and deems the good souls as God himself. The *Bhagavata* stresses the need for Sat-sanga, again and again. Sage Kapila says in his teachings to his mother Devahuti (III. 25. 24-5) :

त एतं साधनं साध्वि सर्वसङ्गविवर्जितम् ।

सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥

सतां प्रसङ्गान्मम वीर्यसेविदः

भर्वात हृत्कर्णरसायनाः कथाः ।

तज्जोषणादाश्वपवर्गवर्त्मनि

श्रद्धातिर्भक्तिरनुकम्पयति ॥

Again, Rishabha, in his teachings, observes that the resorting to the great ones is verily the door to liberation. It

is a matter of common knowledge that great conversions of worst men have taken place at such a holy contact.

महत्सेवां द्वाग्माहुर्विमुक्तः

तमोद्वारं योषितां सङ्गिसङ्गम् ।

महन्तस्ते समचित्ताः प्रशान्ताः

विमन्यवस्तुद्वदस्साधवो ये ॥ V. 5. 2.

In the Lord's own Upadesa to Uddhava in the XI th book, we read :

ततो दुःसङ्गसुसुख्यं सन्तु सज्जनं वु द्रमन् ।

सन्त एतस्य छिन्दन्ति मनोव्यःसङ्गमुक्तिभिः ॥

सन्तोऽनपेक्षा मचित्ताः प्रशान्ताः समदर्शिनः ।

निर्ममा निरद्वन्द्वारा निद्वन्द्वानि निष्परिग्रहाः ॥

तेषु नित्यं महाभाग महाभागेषु मत्कथाः ।

संभवन्ति हिता नृणां जुषतां प्रपुनःन्यधम् ॥

XI. 26. 26-8.

Neither Yoga nor Saṅkhyā, neither Dharma nor recital of sacred scriptures, neither Tyāga nor any other benefactions and gifts, neither austerities nor sacrifices, neither holy places nor practice of yogic injunctions, bring God to one as the contact of the great men does, the contact which destroys all other evil associations. The Lord says :

न रोषयति मां योगो न सांख्यं धर्म एव च ।

न स्वाध्यायस्तपस्त्वागो नेष्टपूर्तं न दक्षिणा ॥

व्रतानि यज्ञच्छन्दोसि तीर्थानि नियमा यमाः ।

यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥

XI. 12.1-2.

One of his five epic songs, in the most auspicious Raga, Sri, Tyāgarāja wholly devotes to the great souls, the Mahanubhavas :

‘Salutations to all noble souls !

‘Salutations to all those noble souls who see the beautiful face of the Lord in their own hearts and enjoy infinite bliss !

‘Salutations to all those noble souls who have realised the Lord of incomparable beauty, the delighter in the singing of

Saman ! All those noble souls who have roved the deep forest of their hearts and found the Lord's image !

‘All those noble souls who have offered the lotuses of their hearts at the feet of the Lord ; who have necklaces shining with the gems of the Lord's qualities, who with knowledge, friendship and grace bless the world with their ambrosial looks ; who in proper form and with knowledge of svara, jaya and raga, sing sublime songs on the supreme Lord who is the redeemer of the fallen ; who have the direct vision of the majestic gait of the Lord and get enthralled and immersed in the ocean of bliss !

‘All those great ones, the noble Bhagavatas, sages and gods, the Moon, the Sun, Śaṅkara, Saṅandana, the Dīkpalas, the Devas, the Kimpurūṣas, Prahlāda, Narada, Tumburu, Anjaneya, Siva, Śuka, Brahma and the Brahmans, the holy ones, the great and imperishable souls that are in eternal enjoyment of Brahmananda !

‘All those who have known your mind and have discarded the false faiths, and who enjoy the bliss of singing the praise of your Gunas, your form, the greatness of your Name, your prowess, your tranquil mind and your truthful word !

‘All those who have known the secrets of the Bhagavata, the Rāmāyana, the Gīta, the Vedas, Sastras, Purānas, and the six sects of Śiva and other deities, who have understood the mind of all the thirty-three crores of gods, all those who attain to a long life with the joy of Bhava, Raga and Laya and attain endless bliss !

‘Salutations to all those great souls, the friends of Tyāgarāja !

Salutations to all those who with hearts flooded with love call forth His Name and

are the true servants of the Lord praised by Tyagaraja, salutations to all those great souls !'

The books are mere faggots, it is the Guru and the Sadhus whose contact gives the igniting spark. Says Tyagaraja, in his song 'Buddhi radu' in Sankara-bharana :

'Wisdom won't come, wisdom won't come, even though one has mastered all the great branches of learning, if one does not imbibe them through the words of the great ones.

'Though one does a good deal of charity with gains and money, if one has not drunk deep of the nectar of the words of the great ones, the single-minded devotees of the Lord.

'Wisdom won't dawn. One may read the Bhagavata, Ramayana and other sacred books, but until one associates with those who have a true knowledge of the significance of God's Avatara among men, one will have no wisdom.

ough might practise Yoga and attain Siddhis, wisdom will not be his, if one has not gained the friendship of Rama's devotees.'

Buddhiradu buddhiradu
Peddala suddulu vinaka
Buddhiradu buddhiradu
Bhūri vidyala nechina
Dhanya dhanamula cheta
Dharmamendayu chesma
Nanyachitta bhaktula

Vagamritapanamu seyaku (buddhi)

Manaka Bhagavata Ramayanamulu
sativina

Manushavata marmajnalu jata
kutaka (buddhi)

Yogamul abhyasinchina
bhogamulendo kaligina

Tyagaraja nutulan Ramadusula chelini
jeyaka.

You find here an excellent summary of what the *Bhagavata* has said on the value of and the need for Sat-sanga.

In a Punnagavarali song, Tyagaraja exclaims at the gain of Sat-sanga, as a great good fortune :

'Inta bhagyamani ninnayimpa
Brahmendraula tarana ?
'Chintaniya Sri Raghava ninu madi
chintinchu sujanula poojinchavanavari '

'Is it possible to measure the good fortune of those who get and worship the great ones who meditate on the Lord ? Dullards and people of unsteady minds, heinous sinners and those who have no hope of salvation, if only they join the company of those that worship you, the Matchless One, they will become equally blessed.

'Those who grovel in Maya Samsara, are immersed in lust and similar vices, if only they seek the Darsana of those Bhaktas who have real faith in the Lord and are always floating in the flood of Lord's contemplation, they will be equally blessed.

'Those that follow the drab routine of life without knowledge of the truth, those that do not tread the path of Dharma, if only they think of the rare fortune of the pure-minded, who meditate upon the bliss of enjoying the Lord's Gunas, they will be equally blessed.'

While it is imperative on the part of the aspirant to resort to a Guru, the obligation on the part of the great souls has not been left unemphasised. It is

generally believed that the ideal of seeking life and trouble, again and again, to be of service and help to erring humanity is Buddhistic. It is really not so. The ideal of saints going about to bless the deserving aspirants, of Jivanmuktas still continuing here for Loka-sangraha, is found in Hindu scriptures. The entire idea of Guru and Sat-sanga, which has assumed this necessary emphasis in our scheme of spiritual endeavour, is a complete refutation of the criticism. Let me quote to you one of the fine verses in the hymn of Prahlada to God Krishna in the *Bhagavata*. Prahlada criticises the mute penance-doers, retired in forests, endeavouring for their own single salvation, oblivious of the sufferings of the erring masses, and he says that he does not desire his own absolution until these pitiable people have all been taken along.

प्रायेन देव मुनयः स्वविमुक्तकामाः

मीनं चरन्ति विपिनं न परार्थं नष्टाः ।

नेतान् विहाय कृपणान् विमुमुक्षु एकः

नान्यं त्वदस्य शरणं श्रमतोऽनुपश्ये ॥

It is in such a mood that Tyagaraja exclaims: 'Are there no great men here to protect these pitiable people ?

'Evaraina lera Peddalu

Ilalo Dinula brova'

Here again, you will note a sense of ireny in the choice of the Raga, which is Siddha-sena. 'There are armies of realised souls-Siddha-sena; wont one of these come and uplift these fallen souls?' -- is perhaps the suggestion.

Friends, I have touched here upon only such songs of Tyagaraja as have a greater or full reference to the subject of Sadhana. There is, however, hardly any song of his which does not point out to us the discrimination between the mundane and spiritual values, does not call upon us to develop Vairagya for material acquisitions and sensual gratifications and does not show the need to develop contentment, mental poise and love for the godly souls who alone can bring to us the kingdom of God.

DAWN OF ASPIRATION

Above me broods

A world of mysteries and magnitudes

I see, I hear,

More than what strikes the eye or meets the ear.

Within me sleep

Potencies deep, unfathomably deep,

Which, when awake,

The bonds of life, death, time and space will break

Infinity

Above me like the blue sky do I see

Below, in me,

Lies the reflection of Infinity.

Anagarika Dharmapriya.

SANSKRIT—ITS PLACE IN FREE INDIA

By PROF. K. R. PISHAROTI

The people of India come from different racial stocks, profess different religions, adhere to different faiths, believe in different creeds, speak different languages and follow different customs and manners. In the midst of all this diversity they possess, however, certain common ideas, cherish certain common ideals, conform to certain common codes of conduct in secular and religious life, and thus feel and cultivate a sense of unity. This fundamental unity it has been possible to achieve, because the Indians are the inheritors of the same unique culture, which is a blend of the proto-Dravidian, Dravidian and Aryan. The language of this culture is Sanskrit, rightly termed divine language—*Deva Bhasha*, and this language is superior to every language that has developed in India, for it looks up to it either as parent or foster parent. And from a very remote past, this has been our national language, the language of inter-communication amongst the intelligentsia of the land and it continues as such even today in so far as our religious and spiritual life is concerned and in some measure at least even in so far as our intellectual and social life is concerned. Naturally, therefore, it has the widest appeal for the greatest number of Indians. Alien races have come and dominated us for the last thousand years and more and during this whole period Sanskrit never received more than a step-motherly attitude, sometimes even very much less. Yet it has always retained the same position in the scheme of our everyday life, and our intellectual giants have given their contribution to the sum-total of human wisdom in speculative and exact sciences, in art and literature, in religion and philosophy in this self-same language. This is clear indication, if indeed such indication is necessary, of the natural appeal that

Sanskrit has for every Indian, irrespective of caste or creed or religion or province. Indeed, if we compare our out-put in Sanskrit before and after 1000 A.D., it would be seen that alien political domination did not at all affect our Sanskrit activities till the Britishers came. Their coming did adversely affect the output in Sanskrit, but it certainly increased the output *about* Sanskrit; and this has helped to popularise it all the world over. The nations of the world have paid and are paying a glowing tribute to the glory and greatness, to the richness and variety of India's sacred and ancient tongue.

Freedom has now dawned on India and this has brought with it many cries, not the least important of which is what we may term the language cry. Thus we hear of the cry for a re-distribution of provinces on a linguistic basis, the cry for all round development of the mother-tongue, the cry for the substitution of the prevailing local language as the official language of the provincial government, the cry for making one of the Indian languages the *lingua Indiana* etc. In these and other similar cries we have so far heard nothing about Sanskrit which all alike, Indians and foreigners, speak so highly of. The question, therefore, deserves to be asked—what is going to be the position of Sanskrit in the new scheme of things in Free India? Is Sanskrit going to be ignored as something unwanted or is it going to come into its own in the land of its birth, the living, throbbing language of Free India, the language in which India might express the noblest thoughts of her sons and daughters? This is a very serious question for every Indian who is interested in India's culture that

was and that is going to be. A consideration of this question is not out of place in the present context of the varied language crises.

Sanskrit is the language of Indian culture, and it has stored up in it the wisdom of India in religion and philosophy, in art and a tifact, in science and technology. For the sake of this wisdom, for the sake of understanding our culture, western students have been studying Sanskrit and the most valuable part of our literary and technical literature has already been rendered into the languages of the west, particularly English, German and French, and the process is still going on even to-day, unhindered by the numerous problems, national and international. Compare for instance the work of translation of the *Mahabharata* that is being done by Russia. Indeed it must be confessed that even educated Indians get peeps of our ancient wisdom not through their mother-tongue, not through Sanskrit, but through English. English editions of original texts, English translations, English lexicons, and English histories of Sanskrit language and literature, English estimates of our writers and expositions of our texts, secular and religious—these are our standard authorities and references. That the westerners have taken so much pains with our ancient language and literature, that they have produced such monumental works on every branch of Sanskrit learning clearly show the intrinsic worth of the wisdom stored up in Sanskrit. If, therefore, we attach any value to this ancient wisdom of ours, we have necessarily to cultivate this language.

There is, again, a more practical aspect which makes the study of Sanskrit an imperative necessity, if indeed, our professions regarding our

mother-tongue are sincere and not mere political slogans. The more important languages of North India are Sanskrit-derived, while those of South India are Sanskrit-fed and nourished. Dravidian languages have become what they are, thanks to their intimate association with, and rich borrowings from, Sanskrit, both in the field of language and in the field of literature as well as in habits of thought and expression. Thus their classical works are, generally speaking, translations or adaptations from Sanskrit and their original works, till recently, imitations of Sanskrit. In so far as the major languages of North India are concerned, Sanskrit is their parent language. Thus all spoken languages of India stand rooted in Sanskrit and continue to enrich themselves through the help of Sanskrit. And naturally enough, scholarship and proficiency in the mother tongue have always meant something more than a passing acquaintance with Sanskrit. As a matter of fact, the greatest scholars in our mother tongue have always been Sanskritists first and secondly only were specialists in their mother-tongue. The professors of Sanskrit have always been functioning as the heads of Indian languages in the South Indian Colleges and every student who offers his mother tongue as his special subject for his University course has had to offer Sanskrit as his subsidiary language. Very much the same must be the position in so far as North Indian languages are concerned. One can, therefore, well assert without fear of contradiction that for a proper understanding and correct use of the spoken languages of India—for *sustu jnana* and *sustu prayoga*—and for a proper appreciation of the literatures they have produced, a specific knowledge of Sanskrit is an indispensable necessity—an aspect that has been

accepted by all centres of advanced teaching. Sanskrit, then, we may say, figures as the golden key for us to enter the inner chambers of our mother-tongue, whether it belongs to the Aryan family or to the Dravidian family of languages.

No less important is the part that Sanskrit plays in the discharge of our everyday religious duties—in all *Srauta* and *Smarta* ceremonies, in all *Tantric* and *Mantric* rites and in all *Nitya* and *Naimittika* rituals. And in a more secular measure many seek and gain spiritual solace and comfort through the help of our well-known Sanskrit *Stotras*. In so far then as our religious life is concerned, Sanskrit obviously comes in: indeed so long as Hinduism continues a living religion, Sanskrit must continue a living language.

Every Indian, therefore, who wishes to live the religious life of a Hindu, who wishes to know something of the wisdom of ages, who wishes to build up the future on the past, who wishes to progress his mother-tongue, who wishes to live the life of a cultured Indian in modern days—none such can afford to ignore or be ignorant of Sanskrit. Sanskrit is the blood of our blood and the flesh of our flesh: it certainly deserves and therefore must find a place in any scheme of Indian national education. In view of the important part that Sanskrit has been playing in bringing about a sense of national unity in the midst of the diversity that India has always presented, in view of its having given us a national culture, which is a happy synthesis of the varied regional cultures, in view of its possessing a rich and glorious heritage of which every Indian is proud, Sanskrit must be given the place of honour in national India. It

expresses the glory that was India and it should express the glory that is going to be India.

When we pay a little attention to the various language cries, we feel that our students will have to study not one, not two, not three, but four languages. They have to study their mother-tongue, which is certainly going to come into its own and attain fuller status. They must study Sanskrit not merely to prevent a denationalisation, but more for acquiring proficiency in their mother tongue. Since Free India is composed of many federated units, having different languages, she must necessarily have an inter-provincial language, a *lingua Indiana*, one aspirant for which is Hindi. This then becomes the third language which our students have to study. To take an intelligent interest in what passes around us in these days, when space does not count, to live a full life, rich life, cultured life, one should be familiar with at least one foreign language, for us preferably English, circumstanced as we are. And, indeed, our condition today makes the study of English not merely a cultural asset, not merely a desirable luxury, but an eminently practical necessity, if we are to progress as a nation. India stands in immediate need of an army of men with advanced training in science and technology, if she should grow great and strong and this is impossible without a sound knowledge of any one of the premier foreign languages. Hence to live in Free India as an educated, cultured, intelligent citizen, making one's own contribution to the well-being of the nation, one has to learn four languages. And this means wasting a large part of his time in the study of languages, or more correctly, speeches—indeed, a heavy price for our children to pay. It is, therefore, necessary that the burden of languages be

minimised without at the same time sacrificing their opportunities to grow up to their full stature. Unavoidable is the study of the mother tongue, unavoidable is the study of Sanskrit and unavoidable is the study of a foreign tongue and therefore, the question of relief turns upon which becomes our *lingua Indiana*.

All exponents of this subject with, however, some notable exceptions, are agreed that English cannot be our national language consistent with national pride. English being thus ruled out, the question arises—can any of the modern languages of India become our State language? Claims are found made on behalf of Hindi, but it deserves to be remembered that this language has no natural appeal to about twenty crores of India's teeming millions. No language can be forced down upon a people if it has no natural appeal to them. The analogy of English is out of place in this context, for the provinces now are autonomous self-governing units, and the central government cannot thrust a new language upon them. This apart, the question deserves to be asked if there be any provincial language which by virtue of its intrinsic merit, by virtue of its achievements in arts and sciences, is fit to become the national language of India. The answer is an emphatic NO. Which-ever provincial language is chosen, that has to be made fit in a variety of ways; and if this may be done, any provincial language can be made fit, say in the space of a generation, and worthily wear that crown of honour.

The president of the last session of the Hindi Sahitya Sammelan has said that Hindi has not even the preliminary requirements to become the State language of India, that much pioneering work has yet to be done, that such work entails the

concentrated labours of all poets, dramatists, authors and journalists for the next twenty or twenty-five years and that it involves the expenditure of large amounts to adequately pay the workers. This means that Hindi cannot become India's national language as it now is. This is true in every aspect of every other provincial language of India. None of them satisfies even the preliminary requirements of a state language, but all of them can be made fit to be the *lingua Indiana*, provided labour and funds to pay labour are forthcoming.

Love and pride of mother-tongue apart, it deserves to be categorically stated that a study of none of the modern languages of India helps us to solve our national problems to increase our stock of knowledge, to develop our mother tongue, to prosecute advanced studies in arts or sciences, to understand our ancient cultural heritage, to benefit by modern advances in sciences, to enhance our material comforts, or to emphasise our spiritual outlook. Such study cannot give us the joys of life here or the comforts of life hereafter. That is to say, no provincial language of India, of the north or of the south, has any particular linguistic appeal, or literary appeal, or cultural appeal, or religious appeal, or materialistic appeal to any other than its own speakers. Hence any insistence to make any particular provincial language as the national language of India is a useless cry; eventually it may turn out to be even a dangerous cry. For, when sentiment takes the place of reason, it is bound to result in a clash, ultimately tending to a linguistic fragmentation, which it is the sacred duty of us all to prevent.

English being ruled out as a foreign language, provincial languages being ruled out as being yet unfit, the question narrows itself down to the consideration why

Sanskrit should not come into its own as the national language of India. My answer is an emphatic asseveration that it should. It is the language in which the spirit of India has expressed itself in temporal and spiritual life. It is the language of our religion and it holds the key to throw open the portals of the other Indian religions of Buddhism and Jainism as well as every system of Indian philosophy. It has stored up in it the wisdom of India through the ages. It is the life-giver and nourisher of every modern Indian language and it can easily enough supply the required scientific terminology for advanced studies in any branch of human knowledge. And lately it is the language which has roused world's admiration. Thus from many points of view, Sanskrit is the language which is eminently fit to become the State language of Free India, its very flexibility being an additional advantage.

There is, however, one seemingly formidable objection that may be trumpeted forth against making Sanskrit the State language, and that is that it was not a spoken language and therefore cannot be a spoken language. This results from a mistaken notion. Indian grammatical tradition accepts it as a spoken language and modern students of language have proved that at one period in the history of India it was a vigorous spoken language. Apart from these views and theories, if only one looks round, one can see that it continues to be a spoken language. We have already pointed out that it continues living in our everyday religious life. In secular life also it is equally living amongst a section of our people—the Pandits. They teach in Sanskrit, discourse in Sanskrit, write even now original works and commentaries in Sanskrit and, what is more important, produce works on modern subjects also in

Sanskrit. And the number of such Pandits is neither small nor insignificant and amongst them may be found some of our tallest intellectual giants, whose opinion even on current problems would be worth having, if only we care to have them. Again, in Sanskrit institutions in the South and even in English institutions in the North students are found using Sanskrit with vigour and fluency not merely in Sastric discussions, but even in discussing secular affairs of everyday life. We have seen students in Sanskrit institutions talking Sanskrit with grace and fluency after a couple of years of study of Sanskrit—a fluency which many who study English do not gain even after a decade. Candidates for the Admission Examination of the Benares Hindu University are required to explain verses in Sanskrit, and summarise stories in Sanskrit, and collegiate students have, in addition, to write essays in Sanskrit. The Lucknow University conducts inter-University debates in Sanskrit and Sanskrit dramas are successfully staged in South India. And we remember very vividly how twenty years ago the late revered Mohan Malaviyaji spoke off-hand in Sanskrit when, after his address in English, the audience requested him to talk in Sanskrit; and indeed many of us felt that he was more eloquent in Sanskrit than in English. Enough has been said here to show that Sanskrit can function as a spoken language even in these days. True it is that the system of declension and conjugation is somewhat difficult, even bewildering, but it is not more so than in German and in a majority of cases the difficulty can be got over by the use of compound formations and participial constructions. And further it will be certainly possible to devise a simplified or basic Sanskrit for everyday needs.

Question may also be asked—What about Christians and Muslims? Let me

first of all state that Sanskrit is not a Hindu language any more than India is a Hindu land. Secondly, so long as these religionists speak a modern Indian language, they cannot escape or avoid contact with Sanskrit. There have been and there are Christian students and Christian teachers of Sanskrit as well Muslim students and Muslim teachers of Sanskrit, and none of them feel any the less Christian or Muslim for that. We have in Malabar a Sanskrit College run and manned by Christians. Indeed, Sanskritology in the West is manned mostly by Christians. Hence the presence of other religionists in the land is no objection to making Sanskrit the State language of Free India.

And, indeed, is it not worthwhile to bestow a little more care, to put in a little more trouble to be able to use in our national life one of the greatest languages of the world—a language in which is expressed one of the greatest living cultures of the world, a language which has definite kinship with the languages of the mighty nations of the west? The attempt is certainly worth all the trouble it involves. Indeed, nothing great is ever attained without great labour. Look at the travails we have had to attain our freedom. Let us, therefore, put forth some more trouble, some more labour so that we can use a great, rich and powerful language as our national language.

We shall not better conclude this study than by offering some practical suggestions. In primary classes attention must be focussed on the mother-tongue. In the lower secondary classes Sanskrit may be introduced as a second language, compulsory for all. In the upper secondary classes, mother-tongue teaching

may be confined to non-detailed study of certain prescribed literary texts and translation into and from Sanskrit. And the time thus released may be set apart for English, which might, at this stage, be introduced as the compulsory second language, Sanskrit taking the place of the principal language. In the University classes Sanskrit will figure as the principal language and English or any other important foreign language as a compulsory second language, the mother-tongue figuring as the medium of instruction, provisions, being made as hitherto for advanced study of any of the languages as a special subject. Under such a scheme a student studies his mother-tongue for seven or eight years and uses it throughout his educational period; Sanskrit he studies for ten years and English for seven or eight years. This will be a sufficiently long period to enable the student to gain a sufficient command of the languages to use them as vehicles for expressing his thoughts and ideas. Such an orientation of the language studies in schools and colleges will achieve the purpose of advancing the standard of the mother-tongue as the vehicle of everyday expression, will give the necessary proficiency in Sanskrit to use it as *lingua Indiana* and will ensure the requisite command of a foreign language to serve him for advanced studies in any branch of human knowledge as well as to intelligently follow the events of the world at large.

To revive Sanskrit from the lethargy into which circumstances have forced it, to study it so as to make it the *lingua Indiana*, is, it appears to us, a sacred duty of ours. Thus we shall be Indianising Indians with a larger dose of our ancient wisdom and culture, on which we may build up the superstructure of

modern India. Thus the language of India which has expressed the spirit of India will come into its own in the land of its birth and development; and what is more important, thus we can prevent a linguistic disintegration of our motherland by bringing about a closer synthesis of the provincial languages and

hence of the peoples of India. And lastly, if the indications of language are of any account Sanskrit as *lingua Indiana* will serve as a reminder of our pre-historic kinship with the mighty-nations of the West and of our historic gifts to the nations of the East.

May God so will it.

REVIEWS AND NOTICES

SOCIOLOGY: A COMPARATIVE OUTLINE: BY KEWAL MOTWANI
(NEW BOOK COMPANY LTD., BOMBAY,
PRICE, RS. 5/12.

Dr. Motwani is known as the author of several books on sociology and Indian culture, in all of which he has been vigorously advocating the sociological stand-point of viewing our life as a whole. The present book is aptly dedicated to the American sociologists, who "are splendid exponents of the Age of the Whole". Dr. Motwani goes farther than they by attempting to include the spiritual life also in his treatment. Hence the book is called a comparative outline of the modern western sociological view points and our ancient spiritual sociological view point. As the author says, it is not a detailed treatment of the subject but a sort of propædæutic. The book is divided into three chapters. Chapter I deals with the western viewpoint, including the two approaches the physico-chemical and the psycho-social. The second presents the Indian view point, which is spiritual. The third gives a plan for pressing sociology into India's service.

One wonders why there should be so much need to tell the educated about the use of sociology. The reason perhaps is the unreflective habit generated in the minds of some, of thinking that science is not a social product or the fear that, once it is admitted to be a social product the primacy and the supremacy of the physical sciences will be lost. If, as Levi says, even mathematics is a social venture, there should be less reason for treating the other sciences as such. The second reason is baseless fear. The subject matter of the physical sciences is only instrumental to life; and in any healthy society, men who are only narrow specia-

lists in these subjects, can only have a corresponding function to perform. People talk of knowledge for knowledge's sake and art for art's sake; but it is forgotten that the Indian says so, because knowledge and art are identical with the Brahman, which is *prajna* and *rasa*. It should not be thought that specialisation is discredited: it is only meant that higher values should not be ignored.

In these days of the keen feeling that East and West should be synthesized in our life and thought, the value of works like Dr. Motwani's is beyond doubt.

P. T. Raju.

THE INDIAN CONCEPT OF THE BEAUTIFUL: BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI: WITH A FOREWORD BY SIR C. P. RAMASWAMI IYER. PUBLISHED BY THE UNIVERSITY OF TRAVANCORE—1947 PAGES 164. (PRICE NOT STATED)

The spiritual ideal is the master-key to Indian aesthetics as it is to every other branch of Indian culture. Beauty is the expression of the Bliss or Ananda aspect of the Absolute. There is thus an integral unity between Indian art and religion. Sri Ramakrishna prized this link between art and spirituality so much that he used to say that none can be truly spiritual without the development of the aesthetic faculty. Vivekananda too held that Indian art sought to express the super-sensuous truths of spiritual experience. The book under review brings out with a wealth of learning and textual authority ranging over a wide field that the essence of the Indian concept of the Beautiful consists in the spiritual element turning round

the twin poles of Ananda and Rasa which are both identical with Brahman. We are told how it is the inherent bliss of the Atman that manifests itself as love and literature in the mental plane, as beauty in life and Nature and as music in the plane of sound.

Comparing the Indian concept of the beautiful with that of the West the author claims that the former has a great contribution to make to the renaissance of art all over the modern world. He ably answers some of the disparaging criticisms of Indian art and sculpture made by Western writers out of ignorance and prejudice and makes a fervent plea for the proper preservation of our aesthetic heritage and its advancement through the institution of a separate Academy for each branch of Indian art. The volume consists of lectures delivered by Mr. Sastriar under the auspices of the Travancore University. The treatment of the subject is marked by clear comprehension and vast erudition. The author's devotion to the cause of Indian aesthetics is marked on every page of the volume. The plates illustrating select pieces of art, architecture and iconography of South India enhances the worth of the volume.

M. R. R.

EMINENT INDIANS: BY DHANAPALA. NALANDA PUBLICATIONS, POST BOX 1353 BOMBAY PRICE RS. 7-4-0
PAGES 180.

At no time perhaps have India's eminent men been declared the world's eminent men. Those who doubt this may seek conviction in the endless stream of condolences that was pouring into Delhi from all parts of the world. The encomiums which Pandit Nehru received as the first and ablest premier of the Indian Dominion from top ranking men of the West, the growing prestige of Dr. Radhakrishnan in England and Dr. Coomaraswamy in America and the place of Major C. K. Nayudu as the idol in the field of international cricket are further convincing proofs of India's men gathering round themselves the halo of world recognition. It is such stalwarts that Dhanapala, the author has gathered together here and strung into a fine garland.

Dhanapala has all the cunning of an expert artist. With a few bold strokes he brings his picture in bold relief. His words have the power to kill or resurrect people. 'But there is a

sad touch of the pitiful pensioner about him' he sums up his sketch of Mr. Shanmukham Chetty. After giving Sir C. P. his due he concludes 'with the departure of the British from India the erstwhile Dictator, as pert and as proud as any popinjay, becomes the retired draft bull let out to graze.' His study of J. Krishnamurthi would interest even his most bigotted fan: 'If joke he was he was one of the most brilliant jests at the expense of the divinity ever cracked by man'.....' World-teacher who speaks French to perfection and can swing a tennis racquet and a golf club as well as any man.' It will not be doing justice to the author if we single out a few from this collection for their extra-excellence. Dhanapala is a delightful writer and he brings to his task little-known facts about these eminent men. But the interest wanes as one reads through a few sketches.

As one closes the book one becomes painfully conscious of certain glaring omissions. Many an Indian whom one considers eminent are conspicuous by their absence. Perhaps it is inevitable: even in deciding the most eminent like Gandhi and Nehru one cannot be too sure of the largest number of votes! But this does not mean that regarding the less eminent the author can use his personal preferences. Has India been so partial to G. Venkatachalam as to give him all her critical acumen in art? Are Nandalal Bose and Uday Shankar and Ganguly dead? And where is India's eminence in science represented? The world has recognised Raman's greatness but the author has refused to see it. But for these weaknesses the book is really entertaining and has ample claims to originality. The printing and get up do credit to the Nalanda Publications.

ANASAKTIYOGAM (MALAYALAM)
BEING THE COMMENTARY ON
GITA: BY MAHATMA GANDHI. TRANSLATED FROM HINDI BY AMBADI EKKAVAMMA. PUBLISHED BY THE MATHRUBHUMI PRINTING AND PUBLISHING COMPANY, CALCUT. PRICE RS. 2-8-0.
PAGES 468.

This is a translation in Malayalam of the Hindi version of Mahatma Gandhi's original commentary on the Gita in Gujarati. Mahatmaj saw the Gita as the gospel that showed the path to perfection through an active life of non attachment (Anasaktiyoga). To bring out this emphasis he named his commentary by that name and interpreted the Gita accordingly. There is a passage of profound significance in the Gita that renunciation is not the giving up of actions but the giving up of

the fruits of actions. The Gitacharya was truly in the line of Indian sages and mystics who preached and practised a world-and-life affirming philosophy, a life dedicated to the service of God in man. Gandhiji walks in the footsteps of the Gitacharya when he gives to a world sunk in excitement and attachment the gospel of a life of detachment. The translator beautifully puts it in her Preface that the Gita which Narayana gave to Nara (Arjuna) centuries ago is being given today by the Narayana of modern India to the modern world.

The book opens with the translation of Gandhiji's Introduction where he explains the purpose of his commentary and the emphasis he is going to give in it. The translation is simple and elegant and the notes are very helpful to one who is innocent of any technical knowledge of philosophical concepts. To India and the world who have not yet recovered from the shock of Gandhiji's death, this book that afforded inspiration for his life and work, should be a constant companion.

NEWS AND REPORTS

SWAMI VIVEKANANDA'S BIRTHDAY CELEBRATIONS AT THE MATH

The 86th birthday of Swami Vivekananda and the Golden Jubilee of the Ramakrishna Movement in South India were celebrated at the Ramakrishna Math, Myslapore on the 15th of February. The occasion was availed of to accord a reception to the Indo-British Goodwill Mission led by Swami Avyaktananda.

Earlier in the day there was special memorial service at the shrine and a life-size portrait of Swami Ramakrishnananda, the founder of the Math and Mission in south India was unveiled by Swami Sankarananda, the vice-president of the Mission. In the evening a public meeting was convened in the Math hall. Sri K. M. Munshi, India's Agent-General in Hyderabad presided. Sri C. Ramanujachariar, Secretary of the Mission traced the growth of the Mission's activities from 1897 to the present-day and observed that standing at the fiftieth mile of the journey we must look with courage and optimism into the future of greater achievements.

Sri R. S. Mani of the Vivekananda college delivering the commemoration address drew attention to the urgency of Swami Vivekananda's message to a

Free India. Swami Avyaktananda, leader of the Indo-British Good will Mission speaking next said that humanity had failed to solve its problems by having recourse to violent methods of politics and economics. Indian culture had in it the soul of harmony that embodied the fundamentals of the cultures of all nations and it is this harmony, this Arya Dharma that can change the face of the World. The Swami observed that Swami Vivekananda was one of those great men who lived and taught this Arya Dharma and that if the Satyayuga to which Swami Vivekananda often referred is to dawn India must combine the Vedantic socialism with the social democracy of the Muslims. According to the Swami a kind of spiritual communism seemed to be the solution.

Sri Munshi bringing the proceedings to a close traced the role of Aryan Culture in India and said how from Dayananda to Vivekananda and Gandhi we have a line of great men in whom the real culture of India was kept ablaze. He was of opinion that India's hope lay in her youth knowing and learning what exactly was the quality of this culture and not in looking to the West for new isms. With a vote of thanks by Prof D. S. Sarma the function came to a close.

SPECIAL NOTICE

If the address which appears on the Postal Cover of this issue be not correct, please intimate us before the 20th March, 1948, so that we may put the correct one on the future copies.

The Birthday of Sri Ramakrishna Deva falls on Friday, the 12th of March.

The Vedanta Kesari

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RELIGIOUS EDUCATION IN INDIA

'We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fulness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence.' By these powerful words Tagore has brought education very near religion. The attaining of fulness by sympathy and the achieving of harmony with all existence are the fruits of religion as well. In India vidya (education) must lead to Atmavidya (religion). In India he who gives more knowledge is no teacher. He who uncovers in the student the fountains of Self-knowledge is the Teacher. India believes in an education that brings about a spiritual Self-discovery, that enables one to know oneself and to see the world and the self in their proper perspective. Education must make the student feel that he is part of universal life and this feeling must flower forth in a complete escape from the small self, in devotion to, and service of, the collective life. It is exactly these virtues that have been the common underlying force in all great religions of the world. If education is to help man in self-discovery and self-development and to prepare him for the

life in society as a good and efficient citizen it must lay the maximum stress on the cultivation of these virtues. When Tagore defined the highest education as that which makes our life in harmony with all existence he was asking us to incarnate in our education that holy enthusiasm, understanding tolerance, social compassion and correct perspective which are the gifts of a true religious spirit. We say with all the emphasis at our command that education to fulfil its true purpose must instal this universal and liberalising religious spirit in every heart. This is the task to which religious education in India should address itself. Narrowing bigotries and sectarian creeds have thrown our country into the bottomless pit of communal passion and hatred.

It is with this background that we have to look at the problem of religious education that is engaging the attention of India today. Granted that religious education is necessary, is it not outraging the religious sentiments of Christian and Muslim students if principles of Hinduism are taught in a combined class? To separate them for religious instruction is again to feed their communal consciousness. Then, who will be entrusted with the work of religious education?

Government or private bodies? These are the questions discussed in the above context.

In fundamentals all religions are alike: they are anxious to achieve the all-round perfection of man. From narrowness to breadth of vision, from weakness to strength, from inaccuracy to accuracy, from hatred to love, this is the transition that all religions work up in man. And the lives of mystics and saints of all religions are vivid pictures of this transformation. Without making a Muslim feel that he is a Muslim, or a Hindu that he is a Hindu, or a Christian that he is a Christian it is possible to teach religion on the above lines. Perhaps no special assignment of periods is necessary. L. P. Jacks in his *A Living Universe* brings out the idea beautifully. 'Not long ago I met one of our great school-masters—a veteran in that high service. "Where in your time-table do you teach religion?" I asked him. "We teach it all day long" he answered. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea and nay, nay' We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. Finally he added a remark that struck me—"I do not want religion" he said, 'brought into this school from outside. *What we have of it we grow ourselves*'".

As to the question who should be entrusted with the work, the wisdom of

New India has spoken through her first Minister for education, Maulana Abul Kalam Azad when he said, 'If we want to safeguard the intellectual life of our country, it becomes all the more necessary for us not to leave the imparting of early religious education to private sources. We should take it rather under our direct care and supervision. No doubt a foreign Government had to keep itself away from religious education. But a national Government cannot divest itself of this responsibility. To mould the growing mind of the nation on right lines is its primary duty. In India, we cannot have an intellectual mould without religion.'

If the Government takes up religious education it will be ensuring uniformity. Also it will save religious education from going into narrow bigotry and sectarianism. It is very probable that religious education may fall into that grove when entrusted to private bodies. Sometimes we are staggered when we come face to face with the most corroding bigotry that still exists in India side by side with the most universal teachings of the Upanishads. India is a strange amalgam of universality and fanaticism. There are in India today Vaishnavites who would not walk along the street in which stands a Shiva temple! They are also Hindus!

No generation of youths has seen so much of communal hatred and war and has been embittered by it as the present one in India. The growing mind of the nation should be purged of this communal poison and only a liberalising religious education can do this. An attitude of understanding and dynamic tolerance towards other views and faiths and an honest devotion to one's own must be the prominent

note of this religious education. Hinduism has got in it enough to inspire and sustain such an education. The soul of tolerance that uttered the words, Truth is one, sages call it by various names, has reminded us from time to time that understanding and tolerance are alone the supreme good. 'There are different paths of realization as enjoined by the three Vedas, Sankhya Yoga, Pasupata doctrine and Vaishnava Sastras. Persons following different paths—straight or crooked—according as they consider that this path is best or that one

is proper due to the difference in temperaments, reach Thee alone just as rivers enter the ocean.' Let India's national Government bring out such gems from the depths of Indian wisdom and give the benefit of their light to the growing mind of the nation. Hinduism, the mine of understanding tolerance and assimilative genius has a significant role to fulfil to-day by initiating a programme of religious education that will build up a healthy and assimilative mind in the youths of the nation.

HINDU ETHICS

By PROF. D. S. SARMA

I

Hindu ethics is entirely subordinate to Hindu metaphysics. Ethics is the science of human conduct and character. It is a study of what a man ought to do and ought to be. The latter is more important than the former. For conduct is only an outward expression of character. A sense of duty presupposes a virtuous disposition. But both what a man ought to be and what he ought to do will ultimately depend upon the general relation of man to the universe in which he finds himself. The purely moral question of oughtness depends upon the wider question of the end and aim of human life. In other words, the question of what a man ought to be or should do give precedence to the question of why he ought to be or do such and such a thing. The Hindu sages therefore rightly made their ethics entirely subordinate to their metaphysics.

Rightly were they more interested in the problem of ultimate Reality than in the problem of human conduct.

Their insight led them to the conclusion that the ultimate Reality in the universe is pure Spirit—pure Being, Consciousness and Bliss—the One without a second. It is the One that appears as the many, when viewed through the framework of time and space, just as white light appears as a band of many colours when looked at through a prism of glass. The infinite, undivided and indivisible Spirit seems to become sundered into finite spirit and matter—into *atman* and *anatman*—here below giving rise to a hierarchical order of beings ranging from rocks, plants, animals, men and gods to the Supreme Godhead. At one end of the scale is the lifeless stone which is all matter and in which the spirit lies dormant and at the

other is God who is all spirit and in whom matter lies absorbed. In between these two extremes are plants, animals and men in the ascending order of spirit and the descending order of matter. Spirit appears as life in plants, as life and mind in animals, and as life, mind and reason in men. The plant has more of spirit manifested in it than the stone and hence is slightly nearer to God and nearer to the goal of creation. Similarly, the animal is nearer to the goal than the plant, man is nearer than the animal, a good man is nearer than a bad man, a saint is nearer than a sinner. It may be that there are beings superior to man in other worlds than ours—beings who bridge the gulf between man and God. But those of these we have no definite knowledge. Thus the universe seems to be a vast arena where there is a perpetual conflict going on between *atman* and *anatman*, giving rise to a hierarchical order of dual beings, till at last the dualism of spirit and matter is overcome and the sundered spirit regains its original wholeness and becomes absolutely free from any kind of limitation. This law of spiritual progression in creation is one of the fundamental postulates of Hindu speculative thought. The Hindu view of human history, of human society and human individuality is all based on this law. Progress everywhere is to be judged in terms of increasing spiritual values. The Hindu thinkers called the consummation of these values in God, *moksha*. It is a liberation which takes place not *in* time, but *from* time. It is an awakening of the slumbering or dreaming soul to its own reality. It is from this metaphysical view of the universe and man's position in creation that the Hindu sages derived their ethics.

II

God's being is the goal of man's becoming. If God's being is the state of *moksha* or absolute freedom of the spirit beyond time, the process of man's becoming in time is *Dharma* or the gradual realisation of that freedom. We may therefore say that *Dharma* is only *moksha* in the making. It is the moral law leading to the final emancipation of man. It is half divine and half human. Being divine, it demands obedience, and being human, it is subject to change and progress with knowledge and experience. And its validity always depends upon the extent to which it promotes *moksha*. In other words, *Dharma* is the transcript of *moksha* in the time-process and under human conditions it is the law which has ultimately to fulfil itself in spiritual freedom beyond time. On earth it has to exercise itself in regulating men's lives before it emerges into the heaven of *moksha*. This is the significance of the terms used in the famous Hindu formula of *Dharmartha-kama-moksha* describing the fourfold end of life. *Artha* means wealth and *kama* means desire. The acquisition of wealth and the gratification of desires are to be permitted only within the bounds of *Dharma* or the moral law. No man is to be permitted to acquire possessions and indulge in passions beyond what is good for himself and for the society in which he lives. Both as an individual and as a citizen one should follow *Dharma* and thus qualify oneself ultimately for *moksha*. Thus the formula of *Dharma-artha-kama-moksha* gives us in a nut-shell the Hindu view of life here and beyond. *Dharma* is what a man ought to do and *moksha* is the reason why he ought to do it.

III

Dharma in its widest sense is the law of one's being. But in a restricted sense it connotes the moral law. In this sense it is a peculiarly human attribute. The sub-human world has no morality, because the self there has not yet become an organised unit aware of itself or aware of good and evil. Morality implies a conscious conflict between good and evil, between ideal and the actual. It is based on self-consciousness which is absent from the sub-human world. Up to the level of humanity the evolution of the spirit is involuntary. With man it becomes a voluntary process. Morality therefore begins with man. Apparently it also ends with man. For when he attains moksha, or, in other words, when the individual self has expanded into the universal self, evil ceases to exist and morality loses its meaning. Dharma then transcends itself and becomes Ananda or blissful perfection. Morality is only the strait and narrow gate through which man has to pass before he ceases to be man and goes beyond.

It will be seen, therefore, that when we attribute morality to subhuman creatures we exalt them to the rank of man, and in speaking of the moral attributes of the Supreme Spirit we are bringing it down to the level of man, that is, we are entertaining an anthropomorphic conception of the Deity. Rightly therefore, does Hinduism, while attributing to Iswara, the personal God, all moral qualities in their perfection—such as mercy, justice and love—carefully excludes them from Brahman, the impersonal Absolute, which is to be described only in negatives, 'not this, not that'.

Dharma may, therefore, be described as the unique privilege of man. It is the heavenly light vouchsafed to him for his guidance through his long journey from the animal to the divine. The light at first is something external coming to him from the society in which he finds himself, from the inspired scriptures of his race and from the example of the saints and heroes who have gone before him. But it soon becomes an internal light, an inner voice foreshadowing the sovereignty of the spirit within. When the spirit is well established in man, Dharma ceases to be a mere set of rules and regulations or a mere catalogue of virtues, but the will of an independent ethical personality—a Dharmatma—who becomes a shining light to all men.

IV

Taking into account this process of illumination we may say that the Dharma of an individual depends upon various factors. Firstly, it depends upon the characteristic beliefs of the community in which he lives and of the age to which he belongs. The dharma of a civilized man is different from that of a savage. We cannot judge the man of the Middle Ages according to modern standards. Or, again, on the question of duelling an Englishman of the 18th century cannot be judged according to the standards of an Englishman of the 19th. On the question of killing animals for food the standards of a vegetarian society are different from those of a non-vegetarian society. On the question of war the standards of a pacific civilization are different from those of a militarist civilization. Instances like these can be multiplied.

Secondly, man's dharma depends upon his profession and the position he occupies in society. A soldier's duty is different from a doctor's, a teacher's duty is different from a pupil's and so on. In ancient India where professions were mostly hereditary every caste was supposed to have its own Varna dharma. But in modern society, where professions are not hereditary, there cannot obviously be any caste duties but only professional duties.

Thirdly, a man's dharma may also exceptionally depend upon the peculiar circumstances in which he is placed. Even a truthful doctor has to encourage a dying man with hopes of recovery. We have frequently to set aside a lower law to observe a higher law or have to sacrifice the letter of the law to the spirit of it.

These three are external factors. But there are also some internal factors. For instance, it is the duty of every man to develop to the fullest extent the gifts with which Nature has endowed him and utilise them for the benefit of all. One may have a genius for music, another for mathematics, a third for business organisation and a fourth for scientific research. Each man has to cultivate his own individual gifts for the benefit of the society in which he lives. And that society may be said to be the ideal one in which every individual is made to occupy the position to which he is entitled by his own natural gifts and endowments.

Again, a man's dharma depends upon the stage of inner development which he has reached. What is right and legitimate in one's youth may not be so in one's old age. What is dharma in one period of a man's life may become adharma in another period. The duties of Prince Gautama

became different when he became the Buddha. As a prince his duty was to learn how to rule his kingdom, but after his illumination his duty was to renounce the world and become a wandering Teacher.

Thus what may be called the relative dharma of a man depends upon various factors some of which are external and some internal*.

V

Distinct from the relative dharma of an individual is the universal dharma common to all. A man's aim should be to rise through his relative dharma to the dharma common to all men in all stations of life. Virtues are common to all men. They are the same in all religions. Only every religion tries to emphasize a few of them and bring all the others under these so-called cardinal virtues. The old Graeco-Roman religion looked upon prudence, fortitude, temperance and justice as the cardinal virtues. Christianity emphasises faith, hope and charity, Islam emphasises equality, unity and brotherhood. Similarly Hinduism emphasises purity, self-control, detachment, truth and non-violence. Ahimsa or non-violence is considered the highest virtue in the Indian spiritual tradition. Its exaltation in the Asokan inscriptions, in Jain practice and in the teachings of Mahatma Gandhi is well known. It is only when all nations accept non-violence as the highest virtue both in theory and practice and permanently ban war of any kind as a sin and a crime that

* The factors mentioned here are called in Hindu religious literature (1) Yugadharma, (2) Varnadharma, (3) Apaddharma, (4) Svadharma in deeper sense and (5) Asrama dharma.

mankind will be raised above the level of the brute. The cardinal virtues of a religion determine the individuality of the civilization which is based on it. The pacific and tolerant character of Hindu civilization is well known. Its enemies have always taken advantage of it.

VI

Some critics say that social service forms no integral part of Hinduism, that the teaching of the Hindu sages is too other-worldly and that their ideal of *sannyasa* is mere quietism. This charge may be true of the practice of modern Hindu society, but not of the Hindu religious theory. For instance, the whole teaching of the *Bhagavad Gita* is the standing refutation of the statement. It is well known that the object of that great scripture was to make Arjuna do his duty in the world and not run away from it. We are taught that just as *Isvara* remains in the world of his creation and incessantly works in it though he has nothing to gain thereby, so should man remain at his post of duty and work not with any selfish object but for the good of the world. He should be in the world but not of it, as a drop of water on a lotus leaf. The *Gita* also takes care to mention in its descriptions of yogins in a state of beatitude that they are still interested in the good of all creatures (*Sarva bhuta hite ratah*). Far from service to society being ignored in Hinduism, it lies implicit in the very concept of Hindu dharma. For the word dharma etymologically means that which binds, and it is interpreted to mean that which binds society together.

Also, according to Hindu writers on political science, the aim of the State is

the maintenance of the Dharma of all classes of the society. The Hindu king was not in theory an absolute monarch. He was only one of the limbs of the State. Nor was the State in any sense absolute as in the theories of European writers. The Hindu theory never recognised either the divine right of kings or the divine theory of States. Dharma was, for Hindus, above the power of the king or of the State. Nor did Hinduism recognise any Church with absolute power pretending to embody Dharma in itself and vying with the State in its jurisdiction over men. In the history of Hinduism it was not the State or the Church but the great Rishis, saints and sages, like Mahatma Gandhi at present, that from time to time adjusted the Dharma of their age to the growing ideas and needs of the time.

VII

If Dharma, as we said above, is the transcript of Moksha on earth, if its purpose is ultimately to raise man to the level of God, it is obvious that the span of human life is all too short for the fulfilment of its object. Most men in the world are yet too near the animal level, and very few of them seem to make any progress in the direction of the goal in their lives. So if the huge cosmic dharma is not to end in a fiasco, if the great fight between *Atman* and *Anatman* on various levels of being is not to prove a drawn game, physical death must not mean the end of the soul's battle but only a change in the soul's equipment. The fight must go on elsewhere—either on earth once again or in other worlds, either in another body or perhaps a series of bodies—till the creation's goal is reached.

Thus it is their metaphysical view of life that led the Hindu thinkers to formulate the well-known moral law of Karma, according to which, 'as a man sows, so shall he reap' either in this life or in the life after death. God does not sit in judgment on our thoughts and actions on some distant future day in thunder and lightning but here and now through the law of retributive justice which is wrought into our very natures. The law of Karma is only an extension into the moral world of the invariable sequence of cause and effect that we see in the physical world. Just as, whenever we put our hands into the fire we burn our fingers, so also whenever we think evil thoughts or do evil deeds we degrade ourselves. What we are at present is the result of what we thought and did in the past and what we shall be in the future will be the result of what we think and do now. The texture of our souls will depend upon our own weaving at the loom of time. According to the law of Karma the mental and moral tendencies which the soul acquires in a particular life as a result of its motives and actions work themselves out in suitable surroundings in the next. And new sets of tendencies are acquired which again seek a new environment after that life is over. This process called Samsara goes on through countless

lives, till the soul is lifted out of time and gains Moksha. Thus, according to Hindu thinkers, Samsara is a vast educational system where the Master allows his pupils to educate themselves by experiencing the natural consequences of their thoughts, desires and actions, while He is always present to supervise, help and save.

But ethical perfection, even if such a thing is attainable, is not the same as Moksha. For, on the ethical plane, the self is always an individual, however purified it may be. But in Moksha a higher step has to be taken and the self should divest itself of its individuality. Moral excellence is like a boat which enables us to cross the dark waters of Samsara, but to reach the other shore we have to step out of the boat. That is why Hinduism teaches that by mere good works alone one cannot attain Moksha. Good works only purify the soul. But the purified soul has to overcome its own individuality and merge itself in the Self of the universe either through self-forgetting love or through transcendent vision. It has to pass beyond the region of mere morality, beyond the dualism of good and evil, in fact, beyond all pairs of opposites to the One ineffable Being—Santam, Sivam, Advaitam.

INDIA AND WORLD PEACE

By DR. M. HAFIZ SYED, PH.D., UNIVERSITY OF ALLAHABAD.

When we closely investigate the causes of the repeated world wars in the present time and the past ages we discover that the root cause of this evil is seated deep down in human heart and in the legacy of ignorance which we have inherited from our forefathers since time immemorial. 'We mutter disagreeable things about the cursedness of the human race which goes everlastingly to school, yet *always refuses to learn.*' The present is said to be the age of scientific progress and universal learning. This may be so, but in reality our education and learning have been thrown away and we have not learnt to think for ourselves, to find out what is wrong with us and all other nations of the world. We have been making capital out of unessential things of life that do not count for much and have been neglecting to focus our attention on vital and essential things. Every group of individuals as a tribe or as a community or as a nation has been thinking exclusively of its own self-interest completely ignoring the fact that we are mere parts of a bigger whole, namely common humanity and have a common source of our being. We are more conscious of belonging to this, that or the other nation than our common heritage of Oneness of humanity.

It may sound strange, but none the less it is a historical fact that ancient Indian thought representing classical Hinduism, Buddhism and Jainism have repeatedly emphasised and stressed upon common humanity based upon a common

spiritual ideal. Therefore, they have enjoined us to take deep and abiding interest in the *lokasangraha*, the welfare of all living beings. Their universal and all-embracing teachings are manifestly meant for all living creatures irrespective of any caste or creed. This ideal may appear to be inconsistent with the present day social conditions prevailing in this ancient land where innumerable castes, creeds and denominations have been existing since a long time and have been sometimes at variance with each other. This attitude of theirs has not been in keeping with the ancient ideals of which India had been justly proud, namely the recognition and the unity of all human races having its base and foundation in essential spiritual unity. The differences of castes and creeds are related to outer social life and are not of much real importance, although they are made much of in these days. The heart and core of life is one and the same for all. On this innate ideal of unity of life is based the ideal of social and political life and the service of what is called now-a-days the service of common man. When this ideal of common humanity is recognised and realised by all the nations of the world, and when they have learnt to be guided by their reason and not by their baser emotions, it is then and then alone, that the mutual conflict and strife will come to an end.

It is a most happy augury that the leaders of Indian thought and political life are in tune with the ancient Indian ideal and at the time of the dawn of Indian Independence they have clearly and unequivocally

cally emphasised the essential unity of mankind and have desired to live at peace with the rest of the world, wishing well for all and serving the common cause of human welfare and world peace. Sri Aurobindo in a message to the liberated India says 'An International spirit and outlook must grow up, also international forms and institutions. Even it may be, such developments as dual or multilateral citizenship and the voluntary fusion may appear in the process of the change, and the spirit of nationalism loosing its militancy may, find these things perfectly compatible with the integrity of its own outlook. A new spirit of oneness will take hold of the human race'. He further wants us to remember that 'India's spiritual conquest of the world has already begun. India's spirituality is entering Europe and America in an ever-increasing measure. That movement will grow amid the disasters of the time, more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings but to her psychic and spiritual practice.'

Our great leader, the first Premier of Free India, Pandit Jawaharlal Nehru in all his past and present utterances has fully and unequivocally emphasised the fact of common humanity. He has good-will towards all nations. He believes in a co-operative commonwealth in which all would be equal sharers in opportunity and in all things that give meaning and value to life. We all know how he toiled and strove for the freedom of mother India as a whole and not for any particular class or community. His innermost feelings and cherished desires, to quote his own words are 'to develop close and direct contact

with other nations and to co-operate with them in the furtherance of world peace and freedom.'

India's whole culture and tradition should leave the world in no doubt that her whole weight will be thrown on the side of democracy and world peace. Dr. Rajendra Prasad in his speech at the Constituent Assembly is reported to have remarked 'India's empire outside her own borders had been of a different kind from all other Empires. India's conquest has been the conquest of spirit which does not impose heavy chains of slavery whether of iron or of gold on others but which tied other lands and other peoples to her with the more enduring ties of golden silk of culture and civilisation of religion and knowledge. We shall follow that same tradition and shall have no ambition save that of contributing our little mite to the building of peace and freedom in a war-distracted world.'

While discussing the problems of world peace in relation to India, it shall not be out of place to observe that of all the people, even Mr. Jinnah who up till now has incessantly harped on the two-nation theory and separation of man from man on religious grounds, has risen to the occasion and has struck a striking note of goodwill towards all irrespective of caste or creed and has preached the ideal of universal tolerance' which we cannot but admire. Addressing the minority in Pakistan, Mr. Jinnah is reported to have remarked 'Every one of you, no matter what community you belong, no matter what your caste, colour or creed is, first, second and last, a citizen of this State with equal rights, privileges and obligations'.

He further added 'You are free to go to your temples and to your places of worship in this State of Pakistan. While you may belong to one religion or caste or creed that has nothing to do with the business of the State.' Finally comes this peroration every word of which demolishes the case of the division of India on the basis of religion: 'We are starting the State with no discrimination, no distinction between one community and another, between caste or creed, we are starting with this fundamental principle that we are all citizens and equal citizens of one State. We should keep that in front of us as our ideal and you will find that in course of time Hindus will cease to be Hindus and Muslims will cease to be Muslims not in the religious sense, because that is the personal faith of each individual, but in the political sense as the citizens of the nation'. In other words, religion or caste or creed has nothing to do with the business of the State. This sound principle has been accepted by all the eminent political thinkers and statesmen of the world.

It is a matter of no small satisfaction that thoughtful Indians and front-rank leaders who have deep and abiding faith in the unity of the world and its common source and destiny, have expressed their devout intention and firm determination of treading the path of mutual goodwill, trust and harmony among the nations of the world and thus put an end to the mutual strife and dissension which results in world war. In the words of an old and well-tried

maxim we have reason to believe that 'truth triumphs in the end'. The nations of the world are completely exhausted by repeated wars during a short period of one generation and seek nothing but peace, security and harmony which can only be attained through the recognition and acceptance of our common humanity and the brotherhood of man which is a fact of nature and cannot be disputed on religious or spiritual grounds because whatever may be our individual creed, almost all the religions of the world have recognised the fact that all human beings owe their origin to one Supreme Being whom we call by various names, God, Jehova, Jove, Ishwara, Allah or Din. God the supreme father of us all naturally wishes that all his children irrespective of caste, creed, race, sex or colour should live in peace and harmony for the furtherance of mutual welfare, peace and prosperity. We should not forget in this connection that it is not the religion that has preached separation from man to man on flimsy grounds but all these troubles and turmoils are entirely due to lack of right understanding and true religious or spiritual outlook which is assuredly universal and broad-based. On rational and scientific grounds also we have reason to believe that humanity is one and its fate and failings are shared by us all. The only thing that would contribute to the peace of the world is the recognition in the first place, of our common humanity and our interest in the welfare of all human beings.

ONE WORLD—IN PHILOSOPHY—II

By CHARLES A. MOORE, Ph. D., UNIVERSITY OF HAWAII

Barriers to World Philosophical Unity

Furthermore, there are serious obstacles to philosophical world unity. They may be classified into three groups: (a) attitudinal and methodological, (b) traditionalistic, and (c) doctrinal.

Attitudinal and or Methodological Barriers

Ignorance is the major item here, sheer factual and literal lack of knowledge on the part of the West generally, and, on the part of the East, what might be called 'substantial ignorance', that state of mind in which one knows the facts but fails or refuses to appreciate alien ideas. Factual knowledge and "initial appreciation" are elementary pre-requisites of any sound approach to a world philosophy, but conditions in this respect are not ripe for significant advance. There are also other objectionable attitudes and methods. These are so obvious, once they are called to attention, that they may be merely listed as items in the "easy" and superficial approach to comparative philosophy:

The facile and unsound attempt to characterize East or West simply, and, most frequently, in terms of some extreme or partial aspect of the philosophy,

The setting up of "straw soldiers" in the form of weak or extreme and untypical ideas or representatives, and then rejecting these fictitious representatives.

The search for and noting of mere similarities, an approach which has its value if it leads to advance beyond this step but which is not only insignificant but potentially unsound if it take the form of using such comparisons merely as a

confirmation of one's own tradition or, worse, if it merely serve to indicate that one's own tradition, since it includes "similar", is therefore self-sufficient and can learn nothing from the other.

There are other attitudinal faults which are more unique in East or West in particular. For example, in the East there are such approaches as the defensive attitude: the near-distortion either of the ideas of the West to make them fit Eastern patterns, or of the Oriental doctrines to make them conform to Western patterns; the apparent acceptance of Western attitudes, such as science, while at the same time time holding unalterably to views which stand in direct contradiction to those attitudes; and, finally; the confusion of Western philosophy with Western culture or political and social action, this confusion leading to misunderstanding and subsequent unsound opposition and rejection of Western philosophy.

The West, on its side, has been especially guilty, as said, of wholesale ignorance. In this state of ignorance or very superficial and frequently false knowledge—or prejudice on the part of some who know—it has labelled the East so inaccurately that recognition of the greatness of Indian philosophy is out of the question. The West has very much to learn and much to unlearn about the East. As has been said, the West's attitude of opposition and rejection could not have resulted solely from its sense of racial superiority; it must be rooted in "profound ignorance". Part of the cause, however, is another of those confusions so harmful to clear think-

ing, namely, the confusion of philosophy with social conditions and different and objectionable (to the West) modes of conduct and life in the East.

Traditionalistic barriers

There are two basic approaches to strange or differing ideas; to learn *about* them or to learn *from* them—assuming one is not so dogmatic as to ignore them altogether. So far, the West has been guilty on both counts, and the East generally, only on the second. The point is, however, that both refuse to learn *from* the other. The reason for this is not philosophical; it is political, social, emotional-racial, and psychological, in a word, "traditionalistic". This may be called the fundamental barrier, for it underlies most of the existing ignorance. If one were completely open-minded, the "instinctive" love of learning would come into play, and "other" philosophies could not stand outside of the thinker's ken. It is suggested that there is a fifth "idol" which Bacon failed to notice, *viz.*, the Idol of Tradition. This Idol threatens to be the most deadly of all.

Philosophy must be a total perspective in which adequate consideration, in the name of reason, is given to all experiences, not to experiences as restricted by geographical boundaries. Traditionalism is merely another name for dogmatism. All philosophers accept the dictum of Plato that the philosopher is the spectator of all time and all existence. They must also recognize the clear fact that all time and all existence—and all experience—are not confined to any one group or area. In philosophy, man is not seeking ideas or doctrines that fit a tradition; he is seeking the Truth that fits the human mind, the

mind of man universal, and to deny the reality of such a common mind of man is to nullify all thinking and to commit philosophical suicide.

Not all would deny the charge of traditionalism or accept the criticism just noted. Many, especially in India,²³ are immersed in philosophical tradition, for the past is held to possess the final truth. It is not forgotten, of course, that freedom of expression and debate, healthy rivalry among systems, and wide variety of conclusion characterized Indian philosophy in its best days. It is also a fact, however, that even then there were certain doctrines which dominated all significant Indian systems—especially within Hinduism—and that in recent centuries, for many and complex reasons,²⁴ traditionalism has been a powerful factor in directing Indian philosophical thought.

The Western thinker also suffers from traditionalism. His greatest pertinent weakness in this respect is his apparent sense of racial superiority. And, although there is only a vague philosophical tradi-

²³ *Sri Aurobindo*: "The Arya's Fourth Year" in *Arya*, Vol. IV, pp. 765-766; S. Radhakrishnan: *Eastern religion and Western thought*, p. 349, and *Indian philosophy*, Vol. I, p. 46, Vol. II, pp. 771, 776, 777; B. L. Atreya: *Philosophy and Theosophy* p. 136; P. T. Raju: "The Western and Indian Philosophical Traditions" in *The Philosophical Review*, Vol. LVI. No. 2, March, 1947, pp. 128n, 145, 154.

²⁴ Chief among such reasons for the traditionalism of recent Indian philosophy is, of course, the political factor, involving the necessity and the desirability of reassertion of the ancient Indian wisdom in contrast to foreign ruling forces which tended to minimize the importance of Indian philosophical achievements. The unfortunate confusion of philosophy and politics is widespread at the present time.

tion there is enough of a pattern of thinking to generate strong reactions against certain types of views and to demand a demonstration of reasonableness for all views. Because of this attitude, there are serious examples of traditionalism in Western philosophy, stemming primarily from its close association with science and its frequent overemphasis upon intellectualistic rationalism. Its very limiting concept of the nature, methods, purpose, and scope of philosophy itself is one of the most important of these. Others are its casual consideration or its almost automatic rejection of such Indian doctrines as methods as Yoga, intuition, spiritualistic realization of the Truth, etc. Such traditionalism is deadly for East-West philosophy. (In the next section of this paper, certain doctrinal barriers will be mentioned, and that which makes these doctrines obstacles may be nothing but traditionalism. It is not considered so in the West, but closer examination of the facts reveals a combination of traditionalism, experience, and philosophical reasoning which is difficult to reduce to either factor alone.)

Doctrinal barriers.

Increased knowledge and the overcoming of the general attitude of traditionalism will not alone have the way for world philosophical synthesis. There are much more substantial obstacles, namely, specific apparently irreconcilable doctrines. A "meeting of extremes" is not easy—if at all possible—and the tragedy is that in some of these instances the competing doctrines are extremes and apparently permit of no compromise. Absolutes cannot be synthesized as long as they remain absolute. The only solution lies

in self-examination by East and West of seeming absolutes so that they can be seen (and not by outside critics) as not necessarily the final view or the exclusively absolute truth. There are two types of doctrinal barriers, the non-ultimate, as it were, and the absolute. It is the task of comparative philosophy to distinguish between the less important doctrinal differences (those which are amenable to revision or compromise) on the one hand, and the few basic differences, on the other, and then to work towards a perspective comprehensive enough to include competing "absolutes" without doing violence to either, if such is possible, or, if not, to attack in a purely philosophical manner, the question of the absolute status of irreconcilable doctrines. Unquestionably, there are irreconcilable absolutes in East and West, but there are few, if any, absolutes that are essential to or characteristic of either tradition, much less irreconcilable absolutes. Both East and West are much too complex and too rich in the variety of their vision and doctrines to be reduced in essence to any single view and to be declared incompatible because their supposedly essential and absolute doctrines are irreconcilable. This has been a major fallacy of the past.

Thus, even at this most crucial of all considerations of this paper, the obstacles tend to collapse if the true spirit of philosophy is aroused, and if a sincere, unprejudiced, and profound effort is made to reach a meeting of the minds of East and West. It is the spirit of the philosophers of East and West which must become reconcilable—that is the only prohibitive barrier.

Be all this as it may, it cannot be denied that there are certain *emphases* on fundamental matters in both East and West, which, being the chief contributions of the respective traditions, must be compatible, but which, as a matter of fact, stand in strong contrast. Sankara's extreme spiritualistic monism, the literally interpreted doctrine of *maya* or world-illusion, the doctrine of "*neti, neti*", the doctrine of the all-important status of intuition, and the world-negating ethical ideal of the *sannyasi* and *moksa* come to mind instantly. The contrasting tendencies of the West need not be mentioned.

It is the writer's opinion that these doctrines do not represent the universal or absolute essence of Indian philosophy, and that the opposites are not the absolute spirit of the West. The difficulty may be stated only hypothetically. If these Indian doctrines in their extreme forms represent attitudes and ideas that must be retained, come what may, then, "One World" in philosophy is impossible. However, the great variety of texts, thinkers, and systems of Indian philosophy suffice to undermine such a narrow interpretation even of the emphases of Indian philosophy; certainly these extreme views are not synonymous with Indian philosophy, as so often thought in the West.

In some of these cases, however, there is reason for considering the view quite basic and all but universal, namely, the fact that at the point of final analysis or ultimate Truth the doctrines of the spiritual nature of Reality, of the final authority of intuition, and of the ultimate goal of *moksa* stand as fundamental to all Indian philosophy, barring only ancient materia-

lism, which, as Sri Aurobindo has said, was treated only with a "side glance" by Indian thinkers.²⁵ It may be that closer analysis or ingenious synthesis may question the ultimacy of *moksa* and intuition or achieve a synthesis with opposing Western tendencies. Thus, the only major and fundamental barrier to East-West synthesis would lie in the absolute and unquestioned doctrine of the spirituality of ultimate Reality. (To all intents and purposes an Indian philosopher cannot be a thoroughgoing materialist.) This is the main teaching of the Upanishads and no system which has challenged it has survived long or significantly. It is not the doctrine itself that precludes East-West synthesis so much as it is the axiomatic, unquestioned, traditionalistic acceptance of this ancient teaching, with which all later Indian philosophizing must be consistent. The only marks of Western philosophy are its belief in the completely uncommitted mind and the demand of the reasonableness of any and every doctrine. To the extent that this attitude and method are employed by Indian philosophy there will be no quarrel, but reverent acceptance of any doctrine, primarily on the basis of tradition, alone, cannot recommend to the West an attitude or the philosophical mind which finds its ultimate Truth in that manner. It may well be that India cares little for the attitude of outsiders, but world philosophy is impossible unless East and West can see "eye to eye" on ultimates.

*The underlying Kinship of East and West—
"Man Universal".*

Man is man, the same universally in his essential nature, and yet men are

²⁵ *The Renaissance in India*, p. 19.

different. This twin-truth is fundamental to world-unity in philosophy, which must achieve a richness capable of doing justice to the greatness and wisdom of differing cultures and traditions and at the same time reach a comprehensive Truth which alone is true for all. The citing of differences inevitably strengthens opposition and leads to alienation; it also draws attention from the much more fundamental identity of man as man. Western philosophers hope for world unity on the basis of reason, primarily because they feel that man is characteristically and essentially *homo sapiens*, a thinking being, marked universally by reason, and therefore, in the Socratic tradition, men are able to work together towards common truths which will be reasonable and thus acceptable to all.

However, the experiences of man in East and man in West are different, and since experiences influence philosophical conclusions, philosophical doctrine in East and West must differ. Nevertheless these differences need not breed isolation or pessimism in the search for common fundamental ideas and ideals. Differing attitudes and doctrines are all reflections of experiences of men. *Homo sum; humani nihil a me alienum puto*. It is not possible for all men to have the same experiences in fact, but it is possible for all men to learn to appreciate the experiences of others and therefore to understand and appreciate the attitudes—and the philosophies—of their fellowmen. The great variety and multiplicity of experiences and opinions are not barriers; they are great benefits for they reflect and enhance the richness of human life and thought. As Prof. Hocking has written,

"The very fact that the Orient has different modes of intuition—which is sometimes put in the misleading form that there is a gulf between the mentalities of East and West—is the fact which makes their contributions to philosophy so important to us, and ours to them."²⁶ If philosophy is "total perspective", as all agree, differences of particular perspective are crucial to the total picture, which alone is true. Differences, along with a natural tendency to traditionalism, isolate men in fact; but differences of experience, practice, and ideas are the life-blood of philosophy, provided they are seen as only the partial visions which they are.

Despite differences in tendencies and emphases, East and West have much in common in philosophy. The doctrine that there are inalienable differences in mentality, that Oriental philosophy cannot be translated or explained for the Westerner—in other words, the theory of the "inscrutability" of the Oriental mind—cannot be borne out by a study of the East's philosophies. While similarities are not identities, nevertheless, the almost innumerable "similar" in Oriental and Western philosophies, in problems, methods, ideas, and conclusions, belie the view that East and West are "speaking foreign languages", as it were, in philosophy. There is no East or West in philosophy *in essentials*. India, in its intuitional leap beyond the strictly intellectual and in its religious motivation, often goes one step farther than the West, but, along the way, the common nature of the philosopher in reasoning his way to the final Truth is very evident. One of the tragedies of

²⁶ "Value of the Comparative Study of Philosophy" in *Philosophy—East and West*, p. 7.

descriptions of Oriental philosophy in the West has been the failure to comprehend and to emphasize this basic oneness of philosophy—despite variations (often only a matter of nomenclature) and differences of emphasis.

The Synthesis of East and West—Proposed Working Principles.

Almost all writers in the field of comparative philosophy think in terms of some form of synthesis of the two. Many have been the suggestions for a specific method of synthesis, ranging from a too simple addition of half-truths to all inclusive eclecticism or an almost inconceivably comprehensive (a "grand synthesis"), which would include every experience in fullness and at its face value.²⁷ In most instances it has been suggested that synthesis take the form of a combining of elements which supplement each other: the spiritual and the worldly; the humanistic and the religious; intuition and reason; concepts by postulation and concepts by intuition;²⁸ religion, humanism, and science; "negative" and "positive" ethical theories and practices. It is sound to synthesize truly supplementary views, but in many cases the complementary ideal can be achieved only by distortion or over-simplification of one or both of the factors in the supposed synthesis. If the concepts and practices of East and West are of such a character as to supplement one another, and if East and West are both correct in their particular emphasis, a synthesis is acceptable. However,

"incongruous assimilation"²⁹ and "an incongruous and inharmonious mixture"³⁰ must be avoided. Only if East and West can be synthesized in an "organic assimilation"³¹ is a sound world philosophy to be attained.

More miscellaneous but less promising suggestions for synthesis have included (1) that the East should abandon its tradition and become westernized, (2) that the West should return to its ancient Christian tradition, which is Oriental, (3) that India should return entirely to its ancient tradition, (4) that there should be a world-wide philosophical tolerance—which is no solution of the philosophical problem, despite its possible validity and practicality in the sphere of religion, and (5) the apparent solution of outstanding present-day Indian advocates of world unity, described by one of the group thus: Certain Western ideas she [India] is taking in, such as liberty, equality, democracy, not inconsistent with her vedantic Truth—but she is not at ease with them in the Western form and has already begun thinking of giving to them an Indian which cannot fail to be a spiritualized form."³² This is perhaps an essential first step towards world unity for both East and West—but it is only a first step. The Truth is still assumed to be the traditional truth.

The solution is thus seen to be most elusive and extremely difficult. Furthermore, it is premature to expect world unity

²⁷ B. L. Atreya: *Philosophy and Theosophy*, p. 114.

²⁸ F. S. C. Northrop: *The Meeting of East and West* and "The Complementary Emphases of Eastern Intuitive and Western Scientific Philosophy" in *Philosophy—East and West*, Ch. VIII, especially p. 222.

²⁹ Sri Aurobindo: "The Renaissance in India" p. 43.

³⁰ Sri Aurobindo: "Is India Civilised" in *Arya* Vol. V, p. 306.

³¹ Hu Shih: *Introduction to the Development of the Logical Method in ancient China*, p. 7.

³² Sri Aurobindo: "Is India Civilised" in *Arya* Vol. V, p. 312.

at once. The hope for the future, thinking within limits of feasibility, is the generation of an indispensable new spirit. A merely superficial interest in and cordiality to another tradition is not enough. The situation demands the true spirit of philosophy, a substantial transformation of outlook, including not only the conviction of the limitation of one's own tradition, but the more difficult positive conviction that the other tradition may have correctives or a greater truth which will question the very basic principles of one's own tradition. Such a spirit will automatically overcome the three serious obstacles to "One World" namely, ignorance, traditional prejudice, and the insistent maintenance of extreme doctrines that preclude synthesis. The outlook is highly favorable, not only because of the aforementioned trends towards a greater meeting of the minds, but also because, both within philosophy and in the world at large, as said at the outset, all forces are driving in the same direction, by virtue of the recognition that we cannot live alone and have peace and that we cannot think alone and reach Truth.

An initial program for this new spirit is suggested. In the program the first step is that the West must learn about Oriental philosophy, its great richness, depth, and variety of perspective, as well as, in particular, its major contrasting emphases. The East must dissociate philosophy from politics and make the wisdom of the West more keenly felt in its philosophizing. The West³³ and the East,

too³⁴ must expand its narrow concepts of philosophy, reason, mind, consciousness, and, perhaps above all, the range of acceptable experience or fact upon which to base its theories. The East must pay greater heed to the facts and values of this life and this world;³⁵ it must enlarge its concept of the "spiritual",³⁶ which now jeopardizes the significance of man's activities in the here and-now. The West must not automatically reject intuition or truths derived from intuition, but, regardless of their source, it must be content with judging the results on the basis of reasonableness—Indian philosophers themselves make the same demand and the same test. The East on its side, must feel this criterion of reasonableness more keenly and apply it more rigorously to tradition itself. Finally, in the practical sphere, the West must turn its attention more seriously to the higher and more ultimate side of man and life, and the East can aid in this by not making spirituality imply mysticism³⁷ or complete renunciation and the apparently world-denying goal of escape or *moksha*. In these ways East and West may be able to approach some acceptable common values, and on these can be based world peace and a "more balanced outlook" in philosophy and life.

³⁴ The Indian often says, for example, "Philosophy for us is a *Moksha-Sastra* (or "*Atmavidya*") which the Westerner considers a narrowing of the range of the subject.

³⁵ S. Radhakrishnan: *Eastern Religion and Western Thought*, p. 257.

³⁶ Dilip Kumar Roy: *Among the Great*, p. 262. See also Sri Aurobindo: *The Renaissance in India*.

³⁷ S. Radhakrishnan: *Eastern Religion and Western Thought*, pp. 275, 295, 381.

³³ A. B. Dhruva: Presidential Address, Indian Philosophy section, Indian Philosophical Congress, Second Session, p. 6.

BHAKTI IN MAHARASHTRA

By P. D. JOSHI

Namasankirtana is a very popular institution in Maharashtra. Its followers are known as Varkaris. Pandharpur is the centre of pilgrimage and Vithal is the presiding deity. Varkaris flock to this place on every Ekadasi day. Especially twice during the year, on Ashadha Suddha and Kartika Suddha Ekadasis, even in this 20th century, lakhs of pilgrims from all castes go there singing Bhajans en route. They bathe in river Chandrabhaga, enter the temple, embrace the deity, lay their heads at God's feet and become one with Him. The whole atmosphere is charged with Bhakti and you hear slogans like 'Ramakrishna-Hari' "Vithal—Vithal" and "Dnyanadeo—Tukaram". In the 17th century, a large number of these Varkaris who had been engaged in Namasankirtana became what are called 'Dharkaris', people who could brandish their weapons and became real 'Defenders of Faith' against the Muslim aggression of the time.

The Bhagavata Dharma to which these Varkaris owed allegiance is compared to an edifice with Dnyaneshwar as the foundation and Tukaram as its pinnacle. Their slogan Dnyanadeo—Tukaram pays homage to both these leaders. The four recognised leaders of Varkari Sampradaya are Dnyaneshwar, Ekanath, Ramdas and Tukaram. Their works are known as Maharashtra Veda. There are many others from all castes, a goldsmith, a barber, a gardener, a tailor, a potter and also a servant maid. A well-known poem of Namdeo (a tailor) is not included in these Vedas, but he is considered to be a great master. Namdeo also wrote some of his Bhakti songs in Punjabi and Hindustani. Ramdas also has written songs in Hindustani. It is wrong to think that Ramdas hated other

religions. He has said that '*Ram Rahim to eka hi hai*' (Ram and Rahim are one). But he hated oppression.

The basis of Bhagavata Dharma is Bhagavad-Gita, which asks everyone to discard all religions and surrender unto Him so that He may deliver us from all sins. For the attainment of salvation there are two roads called, Nishthas—Dnyana and Yoga. Some add a third, Bhakti, but others say that Bhakti is only a way leading to Dnyana which means Brahmatnaikya—dnyana. To achieve this goal it is necessary to resort to contemplation and meditation. For this again concentration is necessary. For this purpose we require an image as we illustrate a 'point' by a dot. This is murti-puja or Saguna Bhakti. Bhagavata Dharma has been expounded by Shri Krishna to Arjuna in the Gita and to Uddhava in the 11th chapter of the *Bhagavata*.

Our Arya Dharma emphasises that there is only one supreme being. The Vedic conception that He pervades the whole universe and still something more is left of Him gradually receded to the background and five Gods (Vishnu, Shiva, Ganapati, Surya and Devi) came to be recognised as Panchayatana. Subsequently every individual Hindu had his own God so that there were 33 crores of gods. It is on account of this frame of Hindu mind that Islam and Christianity could not find this land of Hindustan fertile enough for the expansion of their faiths by means of persuasion. They had to adopt other means. The Gita does not want us to expand our religion in the sense in which others have done it. So also it does not deny progress even to the so-called lower classes of the society. Followers of the Varkari Sampradaya do

not recognise these differences. On the other hand they have respected Bhaktas from all castes.

Similarly, they do not consider one God to be better or worse than the other. Although they are Bhaktas of Vithal, Dnyaneshwar belonged to what is known as Natha sect, owing allegiance to Shiva. In his great book *Dnyaneshwari*, he has praised Krishna, the expounder of the Gita. Ekanath's guru was Janardana-swami, who was a direct disciple of Dattatraya. Ramadas as his very name implies, was a votary of Rama and saw no difference between Rama and Vithal. On the contrary Tukaram is not prepared to consider any other as god except Vithal. In his invocation which is generally addressed to Ganapati, he has clearly stated that Vithal is not different from Ganapati. The followers of Varkari Sampradaya address Vithal as 'Vithai mouli' (mother Vithal). Is it not true that the child's affection towards its mother is the purest and deepest form of love?

There are three methods of Nama-sankirtana in Maharashtra. First is Purana or Pravachana, which is the discourse without any music. The second is Bhajana, which contains songs set to music. The third is Kirtana, which is a fine blending of Pravachana and Bhajana. There is today good number of Kirtana-kars. You might perhaps have heard of Godhade-buva or Gadage-buva, whose worldly belongings are a mud pot and a cloth stitched from rags. Still lakhs gather to listen to his discourses.

All Varkaris are firm believers in Advaita. To them Bhakti is Nishkama Bhakti or devotion without desire. It is synonymous with Nishkama Karmayoga or Path of action without desire.

Although Dnyaneshwar is considered to be the founder of Varkari Sampradaya, Bhakti marga in Maharashtra can be traced even to earlier days, some three centuries ago, when Mahanubhava Panth was established by Chakradharaswami. Followers of this sect respect the Vēdas. They recognise five incarnations of God among which they count their founder. Their books have been written in Marathi, but in a secret code, so that those outside the Panth may not read them. These have been very lately been decoded. The only difference between Mahanubhava Panth and Varkari Sampradaya is that the former stick to Dwaita while the latter are firm believers in Advaita.

Dnyaneshwar (1275—1296 A. D.) has written many books, the chief of which is the commentary on the Gita. This is named by him as *Bhavartha—Dipika*, and is popularly known as *Dnyaneshwari*. This has been written in about 9000 verses in Ovi metre, which is the Marathi adaptation of Sanskrit Anushtup. *Dnyaneshwari* is honoured by Varkaris, who carry it on their heads, and call it their 'mother'. Dnyaneshwar was a native of Alandi, a village near Poona. His father Vithal-pant left his wife at home and went to Benares to become a Sanyasin. His guru Ramananda learnt later that he had left home without his wife's permission and without repaying his forefather's debts. (he was childless till that time) He ordered him to go back and once more lead a family life. Four children were born, of whom Dnyaneshwar was the second. Their upanayanam ceremonies could not be performed as they were dubbed the children of a Sanyasin. They had therefore, to be taken to Paithan, the seat of learning in those days where pandits consented to their thread ceremonies.

Many miracles, such as making a wall mobile and making a buffalo recite Vedas, are attributed to him. Until his time Vedic knowledge was considered to be a prerogative of Brahmins and Sanskrit was supposed to be the only proper vehicle. Dnyaneshwar was perhaps the first to break this tradition. He wrote his works in Marathi and made no apology for this. On the contrary, he proudly observes that his Marathi words would surpass even nectar in sweetness. *Dnyaneshwari* is the brightest gem of Marathi literature. Mr. N. C. Kelkar, who is known as 'Sahitya-Saurat' among Marathi scholars, has in his 75th year published a digest of *Dnyaneshwari* and finding new beauties, has picked up several gems from it.

Ekanath (1528-1599 A. D.) was a native of Paithan. He worked as a clerk under Janardanaswami, a great devotee of Dattatraya, and in charge of Doulatabad Fort. Janardanaswami introduced his disciple to Dattatraya who appeared to him in the form of a muslim Fakir. Ekanath once served all the food prepared for Shraddha ceremony to untouchables. On another occasion he nursed an untouchable. Tradition says that Shri Krishna served as a servant named Shrikhandya in Ekanath's household.

Ekanath wrote nearly 20 thousand verses as a commentary on the eleventh chapter of *Bhagavata*. It is in this chapter that Shri Krishna expounds Bhakti to his devotee Uddhava. In the course of this book he mentions that devotion to God in Dravida country will be very great, especially among the people living on the banks of five rivers, viz., Tamraparni, Kritamala, Payaswini, Kaveri and Pratichi.

Samartha Ramadas (1608-1681) was a devotee, and at the same time he was

recognised as Rashttra-guru, preceptor of the Nation. He introduced the worship of Dhanurdhari Ram, and he is considered to be an incarnation of Hanuman. Ramdas established Hanuman temples in all the places he visited, and now every village in Maharashtra has a Hanuman temple, a unique institution. His mother spent 12 years in doing penance to the Sun. Ramdas ran away from the marriage pandal and practised penance for 12 years. He spent further 12 years in pilgrimage throughout India. He studied the conditions of the people and established mutts throughout the country and put them in charge of his able disciples. These mutts were obviously helpful for Shivaji's escape from Aurangzeb's captivity in Agra to the South. He admired Shivaji's work and helped him in all possible ways. Shivaji was the heart of Hindu Dharma and Ramdas was his guru. Shivaji once laid the title deeds of the kingdom at the feet of Ramdas, but the guru returned the kingdom to his disciple, asking him to administer it on his behalf. It then became the kingdom of Gods and Brahmins, and Shivaji was called Protector of cows and Brahmins. The orange flag denoted renunciation on which the Hindu Kingdom was based.

Ramdas chose the Yuddha Kanda of the *Ramayana* for writing his commentary. His main book is *Dasabodha*, which contains all types of advice that a guru can give to his disciple, not only on spiritual, but also on worldly affairs. Ramdas advocated that religion should be the basis of politics. He said there could be no religious freedom without political freedom and expressed gratification when Shivaji began to achieve it. His expression was simple and powerful. After Shivaji's death, he wrote a personal letter to his son, Sambhaji, in which he asked

him to emulate his father. Ramdas entered Samadhi in Sajjangad, near Satara which was his centre of activities. His works have been collected and preserved by Mr. Shankar Shri Krishna Deo at Dhulia.

Tukaram (1608-1649) has been described as 'Shudra-Kavi' although he was a Vaisya. Shivaji was enamoured of Tukaram's Kirtana, and surrendered himself to him, but he was directed to go to Ramdas. He had some adversaries, all of whom he conquered by love. He was vehement in condemning the wicked and hypocrites. He wanted devotees to be as soft as butter and at the same time as hard as Vajra. Tukaram was the only saint who is believed to have gone to Vaikuntha carrying his mortal body with him. He has not written any commentary on any Sanskrit work. He has written a number of extempore Abhangas, another adaptation of Sanskrit Anushtup metre.

That in brief is an account of the four masters of Bhagavata Dharma in Maharashtra. Their followers came from all castes and even from the so-called untouchables. Some of them were women. All these devotees were firm believers in Advaita. Dnyaneshwar has used a number of similes to illustrate how Advaita can be approached through Dwaita. Ekanath has described Shri Krishna as giving a long discourse to Uddhava and ultimately embracing him. They became one, as the Sun and his rays. Ramadas imagines God as coming before His Bhakta and giving whatever he wants, even the three worlds. But the Bhakta renounces everything and God and Bhakta became Viyogi and at the same time united.

Regarding Namaskirtana, Dnyaneshwar says that Upasana or Bhakti marga is the easiest means to salvation especially in

the Kali Yuga. Harinama Sankirtana is the easiest way of attaining salvation. Ekanath says that even Mukti or salvation feels ashamed before Harinama Sankirtana. Shri Krishna says to Uddhava, 'I do not get that happiness in Ksheera sagara, I do not see it in Vaikuntha, but I get it in Kirtana, I am overjoyed. As the Bhaktas dance in their Kirtanas I also become one with them and dance.' Valmiki *Ramayana* according to Ramdas, contains a crore of verses and the extract of the whole thing is the one name Rama. If you churn the ocean of *Ramayana* the butter that comes out of it is the name RAMA.

Tukaram says that Namaskirtana will destroy all the sins committed by man during the previous births. He also says that Yama has ordered his servants not to approach places where Harikatha is going on.

According to Dnyaneshwar, the Lord comes into the world because His Bhaktas are there. He says that he would bow down to his Bhakta, that he would wear his bhakta as a crown on his head and even bear his kicks as medals and emblems on his chest.

It is not necessary for the Bhaktas to renounce the world; they should practise Nishkamakarmayoga. Dnyaneshwar says that a Bhakta should look upon this world as a father looks upon his daughter; he should have Nirabhilash vritti. Ekanath describes Krishna saying to Uddhava that Bhaktas need not renounce the world, and that they should carry on their duties to the society.

Tukaram says that though a Bhakta becomes one with God on account of bhakti, he should still carry on Bhajana.

Lokamanya Tilak in his *Gita Rahasya* says that this is the maximum limit to which prayer can go. Ramdas does not merely raise the question whether a Bhakta or a Mukta should engage himself in worldly activities or not; he goes further and says that 'effort' is 'God' in this world.

The followers of Namasankirtana are definitely followers of Advaita. They

do not stick to Dvaita; although they stand on the Dvaita platform for the time being, their ultimate aim is Advaita. They could see unity in diversity. They were tolerant of others; they did not hate anybody; their only advice was to love others and it was only on the strength of love and devotion that in the 17th century Ramdas and Tukaram were able to be the true defenders of the faith.

SAYINGS OF MAHATMA GANDHI

God to be God must rule the heart and transform it.

If you have real faith in God, you cannot but feel for the humblest of His creation.

Prayer is the only means of bringing about orderliness and peace and repose in our daily acts.

Purity is the only weapon of the weak in body.

The weak can never forgive. Forgiveness is the attribute of the strong.

That education alone is of value which draws out the faculties of a student so as to enable him or her to solve correctly the problems of life in every department.

Poor woman is mightier than man. Let not women ever despise their sex or deplore that they were not born men.

Internationalism is possible only when nationalism becomes a fact.

I want India's rise so that the whole world may benefit.

My goal is friendship with the world and I can combine the greatest love with the greatest opposition to wrong.

SAINT TYAGARAJA

IV—REFORMIST ZEAL

By DR. V. RAGHAVAN

In all walks of life, in the pursuit of particular activities, when a large number of persons take to them, the ideals are not always well-kept in mind and corruptions arise. Owing to ignorance, idleness, vanity, avarice and other extraneous motives, there arise among the adherents, misguided innocents, formal token followers, imposters and several categories of exploiters. It therefore becomes necessary for those that realise the ideals in truth to endeavour to emphasise the fundamentals, criticise the non-essential aberrations and condemn all abuse and exploitation. In this country, where religion and spiritual pursuit are with the people so much, there is no end to these kinds of defects developing on a large scale; and time and again, our writers and saints have tried to purge the movements of all accumulations thrown up by the deficiency of men's ability and character,—Purushadosha. The true Bhakta and Jnanin that Tyagaraja was, he saw around him dry disputants among scholars, tiresome ritualists among performers of Karmas and those who made a livelihood out of their formal allegiance to the role of Bhagavatas. All these, Tyagaraja denounced thoroughly. Many of these songs form interesting reading, as Tyagaraja employs in them a large number of similes and analogies. You find in them Tyagaraja's poetic gifts, his satire and sarcasm.

We had occasion to refer to Tyagaraja's ideas on how best the art of music should be cultivated and his criticism of those who had no grasp of the high significance of that art and degraded it by their association. We shall presently speak of his reformist zeal manifesting in the field of Bhakti.

Tyagaraja bemoans in a number of songs the ignorant, the misguided and vicious, and how they waste their time and ruin their life. Three long Divyanamas of his may specially be mentioned for the comprehensive survey the saint makes of the ways of these men, Entuko бага teliyadu in Mohana, Evaru teliyanu in Punnagavarali and Rama Ramakrishna Yanare in Gaulipantu. They do not realise that the body is perishable, and material possessions evanescent like dew, and go on building big houses, gathering servants, filling their stomachs and fattening their bodies; employing iniquitous ways, they cheat others of their money, run after women like dogs after bitches, fall prey to several diseases, and waste their patrimony and become the object of derision. Others there are, Tyagaraja adds in Evaru teliyanu, who wander from place to place, coveting others' money and women; who quarrel with parents at the instance of their wives; and who indulge in falsehood and the flattery of the rich. Look at this table of vices in the Gaulipantu song above referred to,—indulging exultantly in hypocritical talks, with envy for others' prosperity, but still passing kind words to them, with sweet talk on the lips and poison at heart—being lost in which men are unable to take to the path of redemption shown by Tyagaraja.

Similarly, in three other pieces, Tyagaraja projects the picture of a true devotee: In a Varali piece, Karuna elagu, Tyagaraja defines the person to whom the grace of God will come: he will not utter a lie, will not approach low people with requests, will not wait on kings even, will not eat flesh, will not drink, will not do injury to others, will not refrain from study, will not seek the three cravings for wife, wealth

and progeny, will not exhibit any exultation even if he should become a jivanmukta, will not be deceitful or treacherous, will not be fickle-minded, will not make himself unhappy and, believing full well that there is the eternal witness of the Lord, will not swerve from his aim.

The blessed soul is the subject of a Kapi song 'Atade Dhanyudu': He alone is blessed who constantly meditates on the lotus feet of Rama and who unflaggingly engaged in the singing of the Lord's Name to his heart's delight, dances in the Lord's presence; who is cheerfull, seeking the company of the good, frees himself of all worries and keeps himself joyous; who realising that all else is false, wards off the six inner enemies which hide the real Truth from him, and reposes his entire faith in Sri Rama; who knows the real significance of Rama Nama, who turns his high birth to good account, and who does not put on false garbs out of greed and does not deceive himself.

Listen to this story of the devotee in Begada, Bhaktuni charitramu: "O! Mind! listen to this story of a devotee of Sitarama! the devotee who, without attachment to sense-pleasures, seeks Him, becomes a jivanmukta and enjoys supreme bliss. Such a devotee should not boast of his having done Japa and Tapas; he should not behave or speak like a hypocrite; should not be weak, fickle minded and lost in attachments; should not regard material prosperity as real; should never make distinction between Siva and Madhava; should make no profession out of his qualifications; should not allow the sway of Rajas and Tamas, should not desist from yogic practice and should never forget Sri Rama.

Regarding the Lord's Name Tyagaraja says, it should be recited and repeated, but

such repetition is to be impelled by constant devotion to the Lord. Otherwise, one does not know the real sweetness of the Lord's Name. A mere lip-repeater is like a male putting on the female's dress; but could he understand and enter into the true character of a chaste wife? From such masqueraders, no good will come; one can as well hope to draw milk from a tiger in a cow's skin. This is what he says in his familiar Kharahara-priya song 'Rama neeyada'

Rama neyada prema rahitulaku
Nama ruchi telusuna, O Sita-Rama.
Kamini veshadhariki sadhvi nadatala
emaina telusuna riti,—

o o o

puli go-roopamaite...sisuvu palu kalguna

A song in Madhyamavati, 'Nalina lochana' asks: "If one does spurious dhyanam like a crane, will his object of salvation be fulfilled?

Konga vanti dhyanamu jesite
tana koriga konasaguna

If one does penance with attachment and avarice, will he attain salvation?"

Raga lobhamulato tapamu jesite
paragati kaluka nerchuna

In his Nayaki song 'Kanugonu saukhyamu' which is one of the pieces containing express mention of Tyagaraja having had direct darsana of the Lord, he says in the charana: "Those who cheat the world by posing themselves as jnanins, unable to control their mind, with body in one place and mind in another, but wearing duly the appropriate garb, these can never succeed."

Tanu vokacho manasokacho
takina veshamokacho nidi
janula nechu variki
jayamaune—

The futility of mere learning, Japa, Tapas and Siddhis and the unavailing character of sacrifices, material acquisitions etc. are expressed in 'Padavinee sabbhakti' in Salaga Bhairavee :

"It is real status if one attains true devotion.

Is it status to be learned in Vedas, Sastras and Upanishads ?

Is it status to possess wealth, wife, children, chunam-built house, riches and friendship with kings ?

Is it status to impose on the world with one's Japa, Tapas and miracles ?

Is it status to secure temporal enjoyment through Yagas performed with attachment and avarice ?"

Padavinee sabbhaktiyu kalgute
Chadivi Veda sastropanishattulu
Satta teliyalenidi padaviya ?
Dhana dara suta sudhagara sampattulu
dharaneesula chelimiyoaka padaviya ?
Japa tapadi animadi siddhulache
Jagamula nechutayadi padaviya ?
Raga lobhayuta yagnadulache
bhogamu labbutayadi padaviya ?
Tyagaraja nutudau Sri Ramuni
tattavamu teliyanidoka padaviya ?

The Animadi Siddhis referred to here, the miraculous powers one secures by yogic practices, are really impediments to the highest Siddhi of salvation. Patanjali says in his *Yoga sutra* :

ते समाधिवृत्तसर्गाः व्युत्थाने सिद्धयः ।

In his song in Nadavarangini, 'Nripalavala' Tyagaraja translates the above sutra of Patanjali : "People desiring salvation adopt the Siddhis as means, but they find that these prove obstructive to their real purpose and finally realise that they have been deluded".

Apavarga phalakamamulanu joochi
addamai

animadi siddhula mosu buccheraiya.

"Adi kadu bhajana", "that is not adoring the Lord", says he in another piece in Yadukula Kambhoji, "if one at the same time hankers after greatness, indulges in sensual enjoyment, puts on false garbs to gain the approbation of people and goes on merrily."

"Thelialeru Rama" in Dhonuka characterises well those that put on the marks of devotion, but are really like bulls driven over long distances by their own greed.

"People who roam about with confused mind and with the sole purpose of earning money in the guise of great pious men, bathing early in the morning, smearing their bodies with ashes, counting their fingers as if in japan, can never know the path of devotion".

The Bidumalini song 'Entamuddo' refers to pseudo-Bhagavathas, Bhagavata-vesulu, who are like vessels that contain milk, but can never know the taste of milk.

Attameeda kanulu asa-dasulai satta bhagavata vesulai

Dutta pala ruchi teliyu samyame

It is even as an ass that carries a load of sandal, knows the load but not the fragrance of the sandal.

यथा खरश्चन्दनभारवाही भारस्य वेत्ता न तु चन्दनस्य ।

or as the Tamil Siddhar sang "Will the cooking pot know the relish of the curry?" கட்டி சட்டி கட்டுவார் கறிச்சுவை தான் அறியுமோ ?"

"Men of Kali can never appreciate the glory of the Lord. Can a bull enjoy *aval* ? These people wear the mask of devotees, only for the sake of their family, wealth, for name, fame and status", says a piece in Kuntala varali :

Kalinarulaku mahimalu delipemi phala-
mana leda

Ilanu velayu vara vrishabhadulaku atu-
kulu ruchu deliyu chandamugani

Darasutulakai dhanamunakai yuru peru-
lukai bahu pedda dhanamukai

Sareku bhaktavesainu gonu variki ;—

The observance of mere rituals, forms and empty rites receives its due share of condemnation at Tyagaraja's hands. In his Abhogi piece 'Manasu Nilpa' we read : " If one has not the power to control one's mind, of what avail is ringing the bell and conducting Pooja ? If one is a scamp, of what avail if he bathes in the Cauvery or the Ganges ? The Somayaji's wife has run after a beautiful paramour and the Somayaji expects a Lerth in heaven. If the voluptuary and the irate perform Tapas, of what avail will it be ? "

Manasu nilpa sakti leka pote
Madhura ghanta virula pooja emi cheyunu
Ghana dhoortudai tamunikide
Kaveri Mandakini yedu brochunu
Somitamma sogasu gandra korite
Somayaji svargarhudauno
Kamakrodhudu tapambon archite
Kasi rakshinchuno Tyagarajanuta.

In 'Manasu svadhina' in Sankara-bharana, he points out, " If the mind is not under control, there is no use of Mantra, Tantra and Tapas and if mental control is achieved, there is, again, no use of these ".

Manasu svadheenamaina yaganuniki
Mari Mantra tantramu lela

" The mere observance of Asrama-dharmas is also meaningless for one who has realised everything in God "

Anni ni vanuchu yenchina vaniki
Asrama bhedamu lela

In his Jayamanohari song, 'Nee bhakti-bhagya sudhu', he says that the

mere performance of Vedic rituals will only increase distress and entail further bondage of birth and death.

To those who go on plunging in water like fish, Tyagaraja says, in a Dhanyasi song, there is no merit in such plunges in holy water, but what is really wanted is purity of heart. " Dhyana of the Lord is itself the most efficacious Ganga-snana ; but such Dhyana should be done with a mind free from longing for other's wealth and women and which does not injure others by word or deed, but is wholly longing for the Lord. Any number of plunges in Tirthas will not remove the stain of deceit and treachery ".

Dhyaname varanaina Gangasuanamo
Manasa

Vana needa munigi munigi loni
Vanchana droha manu karapona
Para dhana nari manulanu doori
Para nindala parahinsalameeri
Daranu velayu Sri Ramuni kori
Tyagaraja telusukonna Rama—

Similar in import is his equally familiar piece in Todi, Kotinadulu, which emphasises that it is the Lord that is the maker of all Holy waters, Tirthakara as the Vishnu sahasranama puts it effectively, and it is therefore useless to wander on Tirthayatra.

Having pointed out the futility of mere Tirtha-snana, Tyagaraja speaks of the meaninglessness of long journeys to Kshetras, when the Lord can be seen in one's own heart, in his song, 'Nadachi nadachi' in Kharaharapriya. " If bathing often, fasting, closing ones eyes etc. are all that is to be done, surely there are others, birds and animals, who will get first places in Heaven. Tyagaraja elaborates this idea in his Saveri song. 'Balamu kulamu' ; " Crows and fish dive, does it become the regular morning ablution ?

Cranes shut their eyes. Does it become divine contemplation ?

Goats eat only leaves. Is that Upavasa ?
Birds soar high, but do they compare with the sun or the moon ?

Monkeys residing in forest do not become Vanaprasthas : and unclad children cannot be deemed Avadhutas."

Needa kaki meenu munuga
nirataṁ udayasnanama ?
'Tetakanulu kongā goorcha
Devadevadhyānaina ?
Paṭ annulunu meyu meka
balamaina upavasama ?
Chitrapakshu legaya surya
Chandrolaku samyama ?
Guhala vesha kodulunte
gunamu kalgu maunula ?
Gahanamunanu kotulunte
gunamau vanavasama ?
Jangainulu paluka kunte
sangātiga maunula ?
Angamu muyyani balulu
apudu digambarula

There is an old Sanskrit verse also in this same strain, मीनः स्नानपरः फणी पवनभुक्
मेषस्तु पर्णशयः etc.

Vicariously making himself the subject, in his Darsanamū soya nā tarama in Narayanu gaula, Tyagaraja points out graphically the difference between the seeing of the Lord and the going to a temple, gazing there at the tower, the pillars, the dance of youthful courtezans, the rows of light, the wonderful *vahanas* and the ladies who come there, and in between talking some scandal about others. How few amongst us can refrain from such sight-seeing and from being *Bahir-mukha*, and can mutter the two letters of Siva in the temple ?

Darsanamū soya nā tarama ?

(para) marsinchi neevu nanu mannimpa-
valonu Siva

Gopurambulanu kadu goppa kambamula
bhooh-

sthapitambagu silala tarunula ycdalanu
Dipala varasalanu divyavahanamulanu
Papahara ! sevinchi bahirmūkhundaiti
Siva
Tarali padiyaru pradakshinamulonarinchi
Paraninda vacanamula baguga naduchunu
Orula bhamala joochi yuppongitiṇi gani
vara sivakshara yuga japamu cheyanaiti
Siva

It is quite common for even the learned amongst us to set much store by our astrologers and to spend time, energy and money on the propitiation of planets. Not to mention times when we or those nearest fall seriously ill, when astrologers succeed, with as little success, the doctors, we indulge in Graha-*priti* at every step in all our religious rites. When we do all this we should not forget that all those planets reflect only the power of the Lord and show only that light which they derive from the Great Effulgence,

तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ।

and that Time itself and all its phases are only the All-pervading Lord,

तिथिर्विष्णुस्तथा वारः नक्षत्रं विष्णुरेव च ।
योगश्च करणं चैव सर्वं विष्णुमयं जगत् ॥

and to meditate on Lord's feet and do a thing is to secure for the act the most auspicious time and the strength of all planets and stars :

तदेव लभं सुदिनं तदेव ताराबलं चन्द्रबलं तदेव ।
विद्याबलं देवबलं तदेव लक्ष्मीपतेरङ्घ्रियुगं स्मरामि ॥

In a song in Revagupti, in which the poet-composer manages the sound-effects excellently, Tyagaraja asks "What is the strength of planets, *Graha-bala* ? The strength of the *Anu-graha* of Rama is the real strength. What use of *Graha-bala* to

those who contemplate upon the form, *Vi-graha*, of the All-overflowing Lord? The torment of *Grahas* is really the effect of the *A-graha* (being seized) by one's own sins and the remedy is the *Ni-graha*, subjugation of the inner enemies and devotion to the Lord.

Grahahalamemi Sri Ramanu—
grahahalam balamu
Graha balamemi Tejomaya vi—
graha munu dhyaninchu variki,
(nava-graha)

Grahapedala pancha papamulana—
grahamulu gala kamadiripula ni—
grahamu jeyu Harini bhajinchu
'Tyagarajuniki Rasikagresarulaku

The doing of meritorious charities is no doubt good, but such charities should not be done for the sake of advertisement. Says 'Tyagaraja at the end of his *Neeke dayaraka* in *Neelambari* :

Meppulakai bahu dharmamu jesite
migula brova tagune.

From the Upanishads down, it has been well emphasised that scholarship alone does not bring about realisation.

नयमात्मा प्रवचनेन लभ्यः न मेधया न च बहुना श्रुतेन ।

Tyagaraja's condemnation of mere learning has already been referred to in some of the songs cited above. There are some more songs in which 'Tyagaraja devotes further attention to this. In his *Jaganmohini* piece 'Mamava satatam', he speaks of the Lord as being too far away from the scholar in *Sastras*, who has no *bhakti* भक्तिहितशास्त्रविदितदूर.

In his 'Vinata suta vahana' in *Jayantasena*, he asks: "Does it conduce to happiness or bring any benefit to indulge in disputations about different religious faiths?" His *Dipaka* song 'Kalala nerchina' points out that though one may be well versed in all the sixty-four arts, they

can only serve to earn a livelihood for him, they cannot stem the tide of his karma.

Kalala nerchina munu jesinadi
Gaka emi aravai naluku

"Why disputation and debate—*Vada tarkamela*?" asks his piece 'Bhajana seyave' in *Kalyani*.

"A corpse dressed in lace turban, adorned with precious jewels, so is a worldly-minded clever person, possessing scholarship in *Puranas*, *Agamas*, *Sastras* and *Vedas* and practising *Japa* and preaching" says the charana of 'Bhakti Bhiccha Miyave' in *Sankarabharana*.

Pranamuleni vaniki
Bangaru бага jutti
Ani vajra bhushana—
Muramandubetturiti
Janaluku Puranagama
Sastra veda japa prasanga
Trana galgi yemi

He bemoans thus the state to which Brahmins have fallen, in 'Sarasiruhana Rama' in *Mukhari*: "I cannot countenance those who, day in and day out, indulge in revelling with others' women, humouring and feeding them. In the present world, Brahmanavritti is almost extinct except in outward garb and in high-sounding speech. This is the time for the chaff of humanity to thrive."

Parabhamala narminchin annamidi
Pagalureyu sarasamadu varinolla
Brahmaneeekamu bayu neechula
Pratukayanadikaka yi Kalilo
Brahmamaina matala nerchukoni
Barakerayya Tyagaraja-nuta

From the drift of the song, we may infer that Tyagaraja sang this when he was probably to do some *Brahmanasantarpana*, but could hardly find some worthy person and hence appealed to the Lord's grace, instead of doing the feeding :

Sarasiruhanana Rama samayamu
Brova, chidghana !

'Enta nerchina enta joochina' in Udayaravichandrika emphasises how in the absence of devotion, even learned men gain no benefit out of their scholarship and become slaves of senses.

"One who has not bestowed thought on the path of Bhakti, however learned he may be, however great he may be, he is bound to be a slave to women, he will not be able to refrain from vices like injuring others, coveting others' women and wealth, slandering others, ruining others and uttering falsehoods".

Enta nerchina enta joochina enta varalaina
Kantadasule

Santatambu Srikanta-svanta-siddhanta-
maina margā chintaleniva

Parahimsa parabhamā anyadhana
Paramanavapavada parajeevanadulaku
Anritame bhashincherayya Tyagarajanuta.

In a long Punnagavarali Divyanama song he observes: "Who knows the real Bhaktimarga? People do puja without knowing the real significance...They pretend to possess real capacity to know the truth and declare that the universe is unreal. Such is their false devotion. O, my Father, what sort of renunciation is this? There are also other classes of yogis, who without knowing the real nature of their material body, feel haughtily that they alone will have salvation."

Evaru teliyanu boyyedaru
Vivaramuleni poojalu jesadaru

'Tyagaraja's Mukhari song 'Kshinamayī' is very well known. In it, he gives expression to the short-lived fruits of acquiring learning and miraculous powers, अन्तर्वस्तु फलं तेषाम् as the Gita says. This is one of the pieces in which you can clearly see how the musical sanchara and

its *sthayis*, higher and lower reaches, are used by the musician to drive home his point that all that wonderful and varied and highly prized learning in Samskrit, drama, Alamkara, Sastras, Vedas and Puranas, the performance of Japa and Tapa-the fruits of these do not last; one has to be born again to suffer here.

क्षीणे पुण्ये मर्त्यलोके विशन्ति ।

Girvana nataka alamkara veda purana-
yajna japatapadulu phalamulu

Kshinamayī tiruga janminchi siddhi
manura O manasa !

It is true knowledge and devotion that make all these rites and learning meaningful; in their absence, they become meaningless. Kulasekhara says:

आम्रायाभ्यसनान्यरप्यरदितं वेदत्रतान्यन्वहं

मेदस्त्वेदफलानि पूर्वविधयः सर्वं हुतं भस्मनि ।

तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-

द्वन्द्वम्भोरुहसंस्पृतिं विप्रयते देवस्स नारायणः ॥

"The Lord is all glorious, without the constant thought of whose lotus-feet all recital of scripture becomes a cry in the wilderness, the performance of rites only exercises for slimming, making gifts etc. an oblation thrown on ashes and the bathing in holy places not different from the proverbial elephant's bath."

Therefore, it is true Bhakti that one should develop, as that alone can save. When you have this real devotion, it does not matter if you are a samsarin. Have belief in the Lord, surrender all fruits of Karma to Him nay, even offer all your pleasures to Him. Banish all thought of injury, all villainous designs " ('Samsaru laite' in Saveri)

Samsarulaite nemayya sikhi-
Pinchavatamsu detuda nuntaka
himsadulella rosi-hamsadula Koodi
prasamsa jeyuchu ne proddu Kamsarini
naminuvuru

Jnana vairagyaṃulu heenamainatti
bhavakananamuna tirugu manavudu
sada dhyana yoga yutudai nee namamu
balkuchū-nanakarmaphalamu danamu
jeyuvāru-Samsarulaite nemayya.

Kroorapu yojanalu dooruji tana
Daraputruḷa paricharakula jesi
Sararoopuni pada sarasa yugamula
Sarsaregu manasara poojinchuvāru
—Samsaru laite nemayya

Bhagavatula goodi bhogamulella Hariko
Gavimpuchū—

Samsarulaite nemayya

The song is a reply to insistence on orange robe and formal accession to Sannyasa as a means to Mukti. Tyagaraja says, even one in Samsara, a Grihastha, attains Mukti if he has these virtues. In the Bhagavata, the Lord called upon Priya-vrata not to renounce, but to lead the life of a Grihastha, controlling his senses, delighting in spirit and acquiring knowledge; for such a one, the house is no prison.

जितेन्द्रियस्यात्मरतेर्बुधस्य

गृहश्रमः किन्तु करोत्यवद्यम् । V. 1. 17.

Abhinavagupta says that men of true knowledge get liberated, whatever their Asrama. So do our Smritis and Brutis say: "One that worships God, has established himself in the knowledge of Truth, attends lovingly to his guest, performs the rites and gifts—he gets liberated even though he is a Grihastha.

तत्त्वज्ञानिनां सर्वेष्वध्रमेषु मुक्तिरिति स्मर्तेषु श्रुतौ च ।
यथोक्तम्-

देवार्चनरतस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।

आर्द्धं कृत्वा ददद् द्रव्यं गृहस्थोऽपि हि मुच्यते ॥

In one of his beautiful Todi songs, 'Tappi pratiki', Tyagaraja expatiates on Bhakti as the means to keep one free from temptations and vices. Is it possible to escape from being lost in the pool of

sense-pleasures, if one does not worship the Lord with his whole heart and firm mind? Without Bhakti, is it possible to develop the feeling that valuable metals like gold are poison, to remain unaffected by the sight of wily and well-dressed women, with charming curly hair?"

Tappibratiki boya tarama, Rama, kalilo
Muppuna vishayatadaka
Munamunugaka dridhamanasai
Kanchu modalu loha dhana kanakamu-
lanu joochi visha etc.

It is by developing love for God, His surpassing qualities, and His incomparable personality, that one can leave behind his weakness for the glitter of gold and the blandishments of women. The rise of devotion blesses one with a feeling of equanimity which is not disturbed by these attractions; a mansion does not please him more than a forest, a foe pleases him as much as a friend and the red lips of a youthful lady raises as little enthusiasm as a clod of clay.

शिव शिव पश्यन्ति यमं श्रीकामाक्षीकटाक्षिताः पुरुषाः ।

विपिनं भवनममित्रं मित्रं लोष्टं च युवतिविम्बोष्ठम् ॥

—Muka.

In another beautiful and well-known piece in Todi, which Raga Tyagaraja exhausted even as he did the Anūrāga of Rama, Tyagaraja reiterates the utter worthlessness of anything in the absence of Bhakti: "Of what avail is anything that one does here, if he does not have the blessing of the Lord? Of what avail is anything that these slaves of anger and lust do, without knowing the commandments of the Lord? What if they have house and property and have loaded their wives with jewels? What if they are experts in sexual science? What if they perform yagnas, procreate, celebrate the Abdapoorti of children or (if they are not able to beget) adopt others' children for

inheritance? What if a palatial house has been built and fitted with lights? What if one has mastered the art of pleasing women? What if one gets a kingdom or is honoured by the people? What if people are fed by him with a free flow of ghee? What if men attain the position of Gurus, and for appearance are really Gurus (heavy men) and initiate others in Mantras?" Note the pun on 'Guru', meaning a teacher and a fat pompous man and the sarcasm in the words 'Anyulaku upadesinchade' -he imparts Mantras to others but himself does not practise it.

• Emi jesite nemi Sri Ramaswami karuna-
lenivari ilalo

Kama mohadasulai Sri Ramuni katla
teliyanivari ilalo

Imnu kaligite nemi illaliki sommu bettite
nemi

Kammaviltu kelini delisi omi tamini kanti-
vani karunaleni varilalo

Savamu jesitenemi kalimini putrot-
savamu kaligite nemi

Bhuvilonu anyabija janituni koni emi
Sivakara Sri Ramuni dayalenivari ilalo
Meda kattite nemi anduna landaru
jodu kattite nemi

chetiyalanu meppincha delisi emi—
rajyamelite nemi, bahujanulalo poojyulaite
nemi

Ajyapravahamutonnu annamidite nemi
Guruvu tanaitenemi, kantiki menu
Guruvai tosite nemi
varamantramula

Anyulaku upadesinchate nemi
Vara Tyagarajanutuni dayalenivari ilalo.

To seek salvation in other ways is to resort to bye-lanes. Not to revel in Bhakti but in mundane pleasures is to leave off rich milk and cream and to drink toddy. Says he in one of his pieces in Kharahara-priya,

Chakkani rajamargamuluntaga sandula
dooranela o manasa
Chikkani palu meekada yuntaka cheeyanu
gargasagara mela

The Bhakthi of the Lord gives you full satisfaction, says Tyagaraja, in his piece 'Anuragamu' in Sarasvathi, :

Vagavagaga bhujiyinchuvariki
triptiyau reeti saguna dhyanamu paini
saukhyamu.

I have specially quoted this song to show how Tyagaraja has included here an idea found in the Bhagavata,* that the all-satisfying nature of the happiness of Bhakti is comparable to that of a rich elaborate dinner. The Lord tells Uddhava:

भक्तिः परेशानुभवो विरक्ति-
रन्यत्र चैव त्रिक एककालः ।

प्रपद्यमानस्य यथाश्रतस्त्युः

तुष्टिः पुष्टिः क्षुदपायोऽनुचासम् ॥ XI. 2. 42.

It is therefore Bhakti that we should strive for, as the antidote to all the ills of mundane life and as the secret which alone renders all pious acts significant. Attaining that is real blessedness, exclaims Tyagaraja in a Kannada song 'Ide bhagyamu'. "This alone is real blessedness to be coveted-the incessant worship of your lotus feet, Oh Lord, with the whole heart.

"To cast aside the bonds of desire, keeping the mind free, giving up the fruits of action, the real blessedness to be coveted is Your incessant worship."

Ide bhagyamu gaka yemi yunnadira
Rama.

Sada nee pada pankajamulanu
Santatanuga poojinchuvari etc.

* The frequent references to the Bhagavata in an exposition of Tyagaraja's ideas may be appreciated when one bears in mind that the Bhagavata in Potana's Telugu was a daily bible of Parayana for the composer, and the copy he handled has fortunately come to us.

In another and better known song in Suddha Bangala, Tyagaraja says that Rama bhakti is the greatest kingdom one can wish for and the supreme Brahmananda one should attain. 'Ramabhakti samrajyame manavula kabbano manasa' "It cannot be explained in so many words; it has to be well enjoyed by experience alone."

Ilagani vivarimpa lenu sala svannubhava vedyame

May this Bhakti help us to reform our worldly ways completely. May this kingdom of Rama Bhakti—Rama Bhakti Samrajya, the supreme Bliss and Experience, Brahmananda and Svanubhava come to us all by the grace of Sri Rama and Tyagaraja!

TO BHARATA : TO ARISE

By John Moffitt.

O Bharata! Beloved land!
Why have you slumbered through the dawn?
Awake! Arise! The night is gone:
A glorious morning is at hand.
Bestir yourself, as in the past,
When saints and sages were your guide;
Call back your children to your side;
Rebuild your ravaged house at last!

Where is your virtue? Where your might?
Where is the splendour you have known?
Surely they are not wholly flown;
Surely some spark survives the night!
Have you not had your fill of woe?
Do you not tire of slavish tears?
Awake! Arise! Shake off your fears!
Avenge your ancient overthrow!

Who are these messengers of strife
That dare to spill your precious blood?
What is this tyrannous, dark flood
That overflows your inmost life?
It is not strangers from without
That spread the venom of unrest:
You harbour vipers in your breast—
Suspicion, hatred, terror, doubt.

Cast out from you the traitorous crowd
That smirch the honour of your name;
Relight the fallen altar's flame;
Lift up your head among the proud!
Though you have slumbered here so long
In dire and penal servitude,
Your sacred heart is still imbued
• With hidden fire, alive and strong.

Is it enough, to stem your loss,
 That one or two should stake their soul?
 Never shall you attain the goal
 Till all your children lift your cross.
 Unnumbered millions, for your sake,
 Must bear your burden fearlessly:
 Oh, gird yourself for victory,
 Beloved land! Arise! Awake!

REVIEWS AND NOTICES

CHRISTIAN PROSELYTISM IN
 INDIA: BY MANILAL C. PAREKH. SRI
 ● BHAGAVATA DHARMA MISSION SERIES
 VOL. VII—SRI BHAGAVATA DHARMA
 MISSION, HARMONY HOUSE, RAJKOT.
 PRICE. RS. 7-8-0 PAGES 463.

'Worse than Pakistan is the growing menace of Padristan.' That is the note of solemn warning sounded by the author at the end of his story of Christian proselytism in India. With a wealth of historic facts and authentic observations culled from the writings mostly of Christian writers themselves we are told how from the early days of St. Francis of Assisi in the second half of the 16th century, missionary activities in this land have been marked by open as well as veiled attacks on Hindu culture, religion and social institutions accompanied by untruth, corruption, treachery and violence of a diabolic type which will never be permitted by the people of other parts of the world. The author reveals how the alien visitors, with the name of God on their lips, have not scrupled to abuse and exploit ungratefully the magnanimous welcome, hospitality, tolerance, gentleness and generosity of the unsuspecting indigenous rulers and their God-fearing subjects to bring about the destruction of the latter's religion, culture and political freedom. The book is no doubt painful reading to all lovers of the Lord Jesus who is no longer the monopoly of the Christian world. The author himself claims to be a Hindu devotee of Christ and is anxious to save the pure religion of Jesus from the perverse distortions and mockeries which such unscrupulous proselytism involves. Hence his exposure of the unholy alliance between Christian missionaries and Christian imperialists, which has led to the tragic betrayal of Christ in this country, must be welcomed as a distinct service to the cause

alike of Christianity and Hinduism which are at bottom one. Mr. Parekh makes an eloquent plea for a better regard on the part of missionaries for the true meaning and nature of baptism as conceived and ordained by Jesus and for the abandonment of the old unchristian methods of proselytism that sacrificed quality for the sake of quantity and aimed only for enlisting more and more numbers into the Christian fold to serve as pawns on the political chess board of Imperialism.

The book deals exhaustively with different aspects of the problem in a manner that should strike all impartial minds as conducive to the bridging of the widening gulf between Christians and other communities. Three chapters are devoted to a clear examination of the underlying motives behind Christian educational activities in India. A separate chapter deals with the pioneering work of Raja Ram Mohan Roy in defending India and Hinduism against the onslaughts of the missionaries on the socio-religious and cultural fronts. The concluding chapters discuss at great length the menace of mass conversions of the lower classes of Hindus to the Christian fold in flagrant violation of the fundamental principle of religious conversion, that it should mark the new birth of the individual on the sublime spirit of Jesus and corresponding change in the inner life. Mr. Parekh's call to the Hindus to awaken in time and put a stop to this "organised looting of lakhs of people" from their ancient fold deserves to be promptly responded to. The end of British dominion in India is bound to effect wide-spread and radical changes in the methods pursued by Christian missionaries. The book is a timely contribution to this purifying process. The printing is marred by careless, and in some pages by utter unpardonable absence of punctuation.

M. R. R.

INDIA DIVIDED: BY RAJENDRA PRASAD (THIRD EDITION REVISED—1947—HIND KITABS, BOMBAY: PRICE Rs. 10-8.

When this monumental work of one of India's saintly scholar statesmen was first published in January 1946, most right-minded and unprejudiced readers felt that the mass of objections to a partition of the country was so overwhelming that it would never take place.

But we are living in an age where many proper and natural events do *not* take place and some most monstrous things do occur.

Here is a book of over 420 pages containing *all* the materials that are relevant to this big question. The data are all clearly arranged and analysed. The conclusions that are drawn resemble those of a scientist; so careful is the procedure adopted and so balanced are the inferences that emerge.

The great patience and prodigious scholarship that mark Rajen Babu's *magnum opus* are reflected not only in the simple, straight, lucid essays, forty-five of them in all put into six parts, but also in the fifty-five tables in the twelve graphs and maps, in the good bibliography, and in the thorough index that have been added to it. That enterprising Indian Publishing House, the Hind Kitabs, have risen to the occasion, and the printing, binding and general get-up of the volume are worthy of the subject matter and the author.

Now that the disastrous division has taken place, in spite of the extraordinarily clear and forceful, but restrained and dignified case that the distinguished author of this book has made against it, "India Divided" will remain useful for reminding the readers that nothing stands in the way of a re-union, not any irreconcilable differences between the two peoples (since Rajen Babu has shown that there is no substance in the "two nation" theory), except needless fear, suspicion and hatred. Is it too much to hope that the cold facts of history and logic will remain, while the fears and suspicions will pass away?

In the Addendum to this latest edition of the book, Dr. Rajendra Prasad has brought the discussion of the subject of Hindu-Muslim relations upto the middle of June 1947. Partition then seemed imminent and inevitable, not, of course, because any inherent divisive force in the apparent commingling of peoples in India, but because of the political manoeuvrings of different leaders of parties.

Read below the very last paragraph of this magnificent work of one of the most Gandhian of Gandhiji's disciples:

' So a division of India will take place if the Provinces with Muslim majorities so decide. But if division is decided upon, then Bengal and the Punjab have also to be divided. Division will undoubtedly raise a host of problems relating to administration and division of assets. The country has been run by one single administration for a long time. We have common railways, common roads and a host of common institutions which serve not only one Province but several Provinces and the country as a whole. These will have to be divided in one way or another. We have immovable properties, buildings, etc., belonging to the Government of India spread over the Provinces which are to be divided. Then there are canals which will run through the divided parts. Some kind of division of assets of this kind must necessarily follow. There is India's heavy national debt—something in the neighbourhood of 2,200 crores. If the assets are to be divided, the liabilities too will have to be divided and so also the Sterling balances. Then there is the personnel of various grades of what may compendiously be called the civil services, as distinguished from military personnel. Something will have to be done about a division of this kind of human assets of the Government. Last but not least are the defence forces and their stores and equipment and the immense movable and immovable properties in possession and under the control of the Defence Department. These too may have to be divided. It will be a *stupendous* task to carry out a division of all these, and above all, the question yet remains unsettled as to the *basis* on which this division is to be effected."

This *stupendous* task has been done: the *basis* on which this division was to be effected was also settled. The fell work was done with break neck speed.

But before it was all done, Rajen Babu wrote this very last sentence in "India Divided":

"It may well be that when the actual division has been accomplished, the result may turn out to be a veritable Dead Sea Apple or a DELHI KA LADDU, which the man who gets it regrets as much as the man who does not."

How prophetic! Events have proved that in his forecast, as in his analysis, Rajen Babu has been perfectly correct but restrained. Partition has proved to be something vastly more dreadful than a Dead Sea Apple or a DELHI KA LADDU. One wonders whether the atom bomb could have brought about stark ruin on such a giant scale as the partition of INDIA.

T. V. Ramanujam.

LETTERS OF SRI AUROBINDO;
PUBLISHED BY SRI AUROBINDO
CIRCLE, BOMBAY, NAIR HOSPITAL
COMPOUND, NEAR BOMBAY CENTRAL
STATION, PAGES 416, PRICE RS. 6.

'I have not found this method (Integral Yoga) as a whole or anything like it professed or realised in the old yogas. If I had I should not have wasted my time in hewing out paths and in thirty years of search and inner creation when I could have hastened home safely to my goal in an easy canter over paths already blazed out, laid down, perfectly mapped, macadamised, made secure and public.' This is Aurobindo. Integral is a word which Sri Aurobindo very much loves. For those who are in search of newness and originality in religion there is much here that is attractive and promising. Indeed many have been drawn to what Sri Aurobindo prefers to call 'Integral' or 'My Yoga'. But the larger section has remained unconvinced about its newness and has been asking whether Sri Aurobindo has not, after all, stitched his shirt with the same old cloth of India's traditional wisdom. All that the admirers of Aurobindo's philosophy could do to convince this unconvinced larger section is to refer it to his magnum opus, *The Life Divine*. These are too big volumes for the busy modern aspirant and Sri Aurobindo has done a great service to him as also to others by clarifying many important points in these letters written in answer to queries of aspirants.

The book is divided into eight sections and the section headings give us an idea of the vast field of practical religion the book covers. 1. Evolution—Material, spiritual, supramental 2. Approaches to the Divine. 3. Yoga: Its principle and process. 4. Parts of total Consciousness. 5. Yogic vision. 6. Love: Human to Divine. 7. Difficulties of the Path. 8. Science, Reasoning, Avatar, symbols etc. Yoga, force, Beauty. But the great mission of the book is the light it throws on the three factors that go to build up the newness he claims for his yoga, namely, the distinctive quality of his yoga, the idea of physical transformation and his criticism of Sankara's Mayavada. Explaining his yoga as the yoga of transformation Sri Aurobindo says: 'I use transformation in a special sense, a change of consciousness, radical and

complete and of a specific kind. Transformation effected by sadhana cannot be complete unless it is a supramentalisation of the being. Psychicisation is not enough, it is only a beginning; spiritualisation and the descent of the higher consciousness is not enough; it is only a middle term; the ultimate achievement needs the action of the supramental consciousness and force.' The Vedantin goes a step farther. According to him all talk of action and 'isations' are in the realm of becoming whereas his achievement is in the realm of Being.

The more interesting portions are those relating to Aurobindo's refutation of Sankara's Mayavada. 'The Sankara Knowledge' he says 'is only one side of the Truth; it is the knowledge of the supreme as realised by the spiritual Mind through the static silence of the pure existence. It was because he went by this side only that he was unable to accept or explain the origin of the universe except as illusion, a creation of Maya' Sankara never explained the origin of the universe as illusion, but he said the universe was an illusion by the side of the reality that is its source, Brahman. The early portion of his *Sutrabhasya* is devoted to prove, against the contentions of the Sankhya who maintains that the universe came from the inert principle Pradhana, that the universe is, as it were, an emanation of the spiritual reality Brahman. Sankara says that the world is an illusion in so far as the world as world is an unreality, but the world as Brahman is a reality. How can the manifestation and reality belong to the same order of reality is a question which Aurobindo overlooks or refuses to answer. For Sri Aurobindo says, 'The world is a manifestation of the Real and therefore is itself real.' Sankara says that the world being a manifestation of the real cannot belong to the same order of reality and so Sankara admits the relative reality of the world. He never says that it is absolutely unreal. The Aurobindoites would be helping themselves as also others if they understand this aspect of Sankara-Vedanta.

However the book is very helpful in understanding Sri Aurobindo's philosophy and the Aurobindo circle is to be congratulated for making this available in an attractive form.

Vedantin.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS.

Report for 1947.

The Ramakrishna Mission Students' Home in presenting their forty-third annual report shows Madras as the biggest educational centre of the Mission with 12 main educational institutions for boys and girls, the total strength coming up to 7,764.

The Home maintained its three distinct sections, The College, the High School and the Technical Institute. The College section was 42 strong and in the Technical section out of the 16 candidates sent up for public examination 10 came out successful. The Residential High school continues to be at Athur, the total strength at the end of the year being 180.

The Boys' Schools, at Thyagarayanagar had a strength of 3519 as against 3,312 in 1946. The special feature of the schools is the imparting of universal and religious instruction and the development of special aptitudes in boys in moral and useful channels. Emphasis was laid on physical education, extra-activities and excursions.

The total recurring expenditure on all sections amounted to Rs. 1,49,326-14-0 while the receipts were Rs. 1,42,293,-1-1.

BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA

The 113th birthday of Bhagavan Sri Ramakrishna was celebrated at the Ramakrishna Math, Mylapore, on the 12th and 11th of March. On the 12th, the Tithipuja day special services were conducted in the shrine and more than a thousand devotees partook of prasadam.

On Sunday the 14th, a public meeting was convened in the evening in the Math hall. Sri C. Jinarajadasa, President of the Theosophical Society presided. The function commenced with devotional music after which Sri N. Venkata Rao spoke in Telugu on the life and teachings of Sri Ramakrishna. Sri K. Balasubramania Iyer in a very interesting speech in Tamil observed that Sri Ramakrishna unlike other mystics returned to the world to share his realisations with the people. The Master created a Vivekananda who shook the world with his cyclonic message and who started the Ramakrishna Mission. With all that Sri Ramakrishna was the mystic of mystics, as simple as a child.

Sri N. Raghunatha Iyer, Assistant Editor of the *Hindu* speaking next in English pointed out that the influence that Sri Ramakrishna exuded from every pore of his body had a special mystic quality, the quality of joy, spiritual persuasiveness and child-like simplicity. He helped, the speaker added, to ferry people across the river of life and was thus the fulfilment of the Lord's promise that He would appear again and again to help the people.

Sri Jinarajadasa bringing the proceedings to a close observed that Sri Ramakrishna was an Arsha-buddhi, a man with a high mental vision who explained the fundamental problems of life from the stand-point of the common man. He gave to the people the conception of God as Divine Mother. It was the duty of the people of this land, he concluded, who had the privilege to possess such spiritual teachers and traditions to live up to them.

Dr. T. M. P. Mahadevan proposed a vote of thanks.

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SRI RAMAKRISHNA : THE FRIEND OF MAN

When once asked about his spiritual realisations Maharshi Ramana said, 'There is nothing as *my* realisations or *your* realisations. What is *real* in me is real in you also and so my realisations are equally yours. Are the spiritual realisations of mystics like Sri Ramakrishna their personal property? They belong to the world and no individual has any special claim on it.' That every bit of his spiritual treasures belonged to the world was again and again stressed by Sri Ramakrishna. He used to reproach himself for his frequent ecstasies, because they took time that might otherwise have been given to others. 'O Mother' stop me from enjoying them! Let me stay in my normal state, so that I can be of more use to the world'. 'I will give up twenty-thousand such bodies to help one man. It is glorious to help one man!'

This divine compassion for man, this deep concern to lift man from the mire of sorrow and suffering is the sovereign quality of Ramakrishna's spirituality. We are reminded of the prayer : I do not crave for country, nor heaven nor escape from rebirth. All that I pray for is the alleviation of the suffering of living beings'. Sri Ramakrishna used

to pray to the Divine Mother : 'O-Mother, make me the servant of the Pariah.' And the most orthodox Hindu that he was, he swept the house of the Pariah! To the lowliest and the lost his love and sympathy was unbounded. 'I myself have seen this man,' says Vivekananda, standing before those women (prostitutes) and falling on his knees at their feet, bathed in tears, saying, "Mother, in one form Thou art in the street and in another form Thou art the universe. I salute Thee, Mother, I salute Thee!" Witness again Ramakrishna's anxiety for the transformation of Girish Gosh in whom the pure gold of devotion lay buried under the dross of a licentious life. 'Can you remember God at least once before taking your food?' asked Ramakrishna to Girish. 'How can I promise', he replied. 'If you cannot do even that, then give me the power of attorney,' said Ramakrishna, meaning thereby that he will take upon himself all the responsibility of Girish's actions and sins! Girish lived to see the death of his dear son and many others dearest and nearest to him. Ramakrishna was not there to comfort him. But Girish's surrender to Ramakrishna was complete. When one blow after another came these words were on Girish's lips:

No, everything happens with His will ; He has taken the power of my attorney and I am quite safe.'

This self-giving love, sympathy and anxiety to lift the sinner to sainthood had in it something of great spiritual significance. Did not Ramakrishna say one day coming out of his samadhi, 'Jiva is Shiva,' and did not Swami Vivekananda announce to his brother-disciples that he had got that day from the Master a message of great significance which will take the world by storm?

What exactly is the quality of this Jiva-Shiva seva? Let Ramakrishna speak: 'You are seeking God? Very well, look for Him in man! The Divinity manifests itself in man more than in any other object. In truth God is in everything; but His power is more or less manifest in other objects. God incarnate in man is the most manifest power of God in the flesh. Man is the greatest manifestation of God. The attainment of perfect knowledge is to see God in every man.' (*Gospel of Sri Ramakrishna*) To see God in man is to practise *sadhana* that makes man conscious of his divinity, that raises man to God. For Ramakrishna charity meant nothing less than this *sadhana* the practice of love of God in all men. Nobody can truly love men, and hence nobody can help him unless he loves the God in him. And the corollary also holds good: nobody can really know God unless he has seen Him in every man. Clarifying this point one of the foremost disciples of Sri Ramakrishna wrote to Romain Rolland 'You appear to conceive some distinction between the realisation of the Divinity in man and the consciousness of universal suffering with regard to motives for

service. It seems to me that these are merely two aspects of the same state of mind and not two different ones. It is only by realising the Divinity inherent in man that we can truly grasp the depths of his misery; for not till then will his condition of spiritual servitude, and his lack of perfection and divine happiness appeal to our conscience as almost tangible evidence. It is the sad feeling of contrast between the Divinity in man and his present ignorant state with all the suffering it entails, that pricks the heart to serve mankind. Without the realisation of this Divine Spirit in himself and in others true sympathy, true love, true service are impossible. That is why Sri Ramakrishna wished his disciples to attain Self-realisation'. So then behind Sri Ramakrishna's love for man is this godly anxiety to bridge this chasm that always yawns in man, the chasm between man and God. And this can be achieved only if the God in man is emphasised again and again and hence Ramakrishna's declaration, every Jiva is Shiva.

And how did he take to man this manna, this desire to transform him into God? As a friend, as a transforming friend. There was nothing of that holier-than-thou attitude in Ramakrishna. There was nothing of the teacher in him. He hid his divinity under a comforting smile, under a consoling word, under a redeeming blessing. Here is a teacher who went in search of his devotees to give his blessing. Rama and Krishna said that those who go to them will be saved. But Ramakrishna went to the people and saved them. None invited Him and his disciples to the remote villages of India where we find today His disciples giving according to

capacity the gift of food, the gift of education and of other material needs and most important of all, the gift of spiritual solace. It would seem that Sri Ramakrishna made religion easy for every man. To none did he ever say, 'Oh, you are beyond redemption, beyond the Lord's grace.' According to Him, the wind of the Lord's grace was always blowing. All that one should do was to unfurl his own sails.

It is this attitude of the transforming friend that admirably appeals to the modern temperament. To the modern man religion is anathema, a guru is an

insult to his self-respect and restraints on his pleasures an obsession. He wants a friend to sympathise with his difficulties, and weaknesses; he wants a friend to cajole him, and comfort him, who will magnify his strong points and minimise his weak points. The modern man wants a teacher who feels as an equal with him and not lectures to him from the pulpit. Such a friend, a transforming friend is Ramakrishna. He walks with you; he plays and laughs with you. He eats with you. But like the dew that falls unknown and unnoticed and opens flowers, he opens your heart. He is irresistible.

SUKRA'S NITI SASTRA: A SOCIOLOGICAL APPROACH

By PROF. S. V. PUNTAMBEKAR, NAGPUR UNIVERSITY

Sukra was one of our ancient seer-cum-law-givers whose exposition of political dharma and social dharma has something of arresting topicality to the present-day problems of Free India and the World. 'By emphasising morality in conjunction with politics,' observes the writer of this article, 'Sukra raised the problem of authority and obedience, control and freedom to a very high level. His state was secular but was founded on the principles of morality and fundamental laws of society which Hindus had accepted.' Prof. Puntambekar in this timely article has brought from ancient Hindu treasures some jewels of thought which can not only enlighten the path of our political leaders but the heart of the common man.—Ed.

Sukra's Niti Sastra consists of 2,200 verses according to the text of Sukranitisara itself. The Nitisastra was composed & written upon by a number of old sages or

writers like Brahma and Manu, Bhṛigu and Angiras. It was meant to make rulers competent to bear the burden of state affairs. The writer of this book

claims that there is no other 'Nitisastra' like that of Sukra's and it is the best treatise on 'Niti' (art of politics) for politicians.

There were two schools of political thought in India. Leaving aside ancient writers like Brahma and Manu, its early pioneers were Bhrigu and Angiras and their successors Sukra and Brihaspati. The school of Bhrigu was represented by Sukra and that of Angiras by Brihaspati. The first called its treatises generally as Nitisastras and the other as Arthasastras. Bhrigu's school was often named as Bhargava or Ausanas school. Sukra was called Usanas or Kavi. We get such works as Bhrigusutras and Ausanas sutras or Bhargava's Nitisastra and Sukra's Nitisastra. It is stated in the Mahabharata that Bhargava sang Nitisastra for the welfare of the world. The other school of Brihaspati has got Barhaspatya's Arthasastra. Kautilya who mentions earlier writers on political science makes a salutation to both Sukra and Brihaspati as pioneers in the beginning of his treatise. He says that Barhaspatya school recognised only two branches of study, namely, Varta (economics) and Dandaniti (politics), and the Ausanas school recognised only Dandaniti (politics) as the sole branch of study. The study of both these schools is objective and does not form a subsidiary part of Trayi, nor is allied with anvikshaki as the schools of Manu or of Kautilya would do it. Both schools are typically secular schools, and are based on the study of the qualities of

human nature (ethical) and on the realities of human environment (economic). Their ideas were followed by later writers in their treatises on politics or Nitisastra either independently or with a mixed approach. Sukra's treatise claims to be, by a process of selection, an abbreviation of Brahma's great treatise on Nitisastra or Dandaniti—a science for the regulation of human life in all its aspects and relations. It was composed for the welfare of the people. There were other similar abbreviations for the use and guidance of rulers and the people.

According to Sukra, Nitisastra or Political science differs from other studies or sastras which deal with specialised departments or aspects of human activity and are therefore of limited use. It deals with all aspects of human life and relations. It is meant to be useful to all in all cases, because it is the chief means for the preservation of human society (Lokasthiti) and people's welfare (Lokahita). Therefore Nitisastra lies at the root of all aspects of human pursuits, namely, Dharma (social), Artha (economical and political), Kama (sexual), and Moksa (spiritual); without it there will be no stability of human affairs and human welfare (Sarva lokavyavaharasthiti, Lokahita). Thus it is a fundamental social science primarily emphasizing correct political behaviour and moral qualities for the rulers and the ruled, and also sketching the principles of political organisation in the shape of seven

constituents of government, namely, the sovereign, the minister, the civil departments and service, the army, the defence (forts), the finance and the foreign policy (allies).

Sukra says that without its study and knowledge rulers cannot protect people and punish offenders properly, and citizens cannot understand their duties and follow the path of human pursuits correctly. Nitisāstra emphasizes that morality (niti) and power (danda) are both necessary for an all-round prosperity of the people of the state (Rashtra). On them depend the strength of the state, its civil and military services. Without them it gets weakened, becomes inefficient and disorganised. Without the framework of political power and moral strength, evils and dangers to social stability and human welfare rapidly grow. And people perish or there is anarchy. According to Sukra the political power in the shape of the ruler is the cause of the age and its characteristics, good and evil. Therefore he must be a person of high moral qualities. It is by fear of punishment (danda) meted out by the political power that the people perform their own duties properly and do not encroach upon others' rights. A society can exist only if people observe their moral duties properly. Thus to Sukra political power which is embodied in the state organisation exists to make people's life possible (sthiti) and continues to exist to make their life good (hita) with the help of its moral laws and physical force. But the strength and recognition of the political power depends on its own observance and conformity to certain moral qualities its rulers possess,

and to certain moral and social standards they observe. Otherwise its rule cannot be useful, effective, and acceptable. The most important thing for the rulers is to rule according to Niti or Dharma (moral qualities and social standards). Thus the ruler must always be devoted to niti and must always be a holder of the sceptre (danda). His chief task is to protect the people. He must perform his duties constantly and correctly. He must see that the people do not swerve from the path of their own duties.

Thus Sukra's political thought is largely devoted to the definition of functions of the government and the people and to the establishment of rules for their proper execution and administration. In case of conflict of duties the judicial organisation is to perform the task of their definition and decision. It also emphasizes the qualities which the officials and the people should possess in order to carry out their functions justly. His thought does not indulge much in the analysis of governmental organs, forms and structures. It is more concerned with the province of its jurisdiction and with the functions to be performed within it. This results in the conception of constitution — constitution or dharma which defines and lays down the scope of the activities of each social group and of the qualities of the individual within it, and also that of the authorities or officials from the highest to the lowest. This conception of political science results in a conception of a 'rule of law' or dharma defining their station in which they are placed and the duties they have to perform. In this way it is connected with Dharmasāstra or the

science of social solidarity and Varta or the science of economic grouping. But its main factors or bases are the organisation of power and the promotion of moral relations between various units of society.

According to Sukra, the state by itself is not all in all. It is not above law. There is no such thing as an impersonal state or authority or any power-goddess. It is merely a means to the good life of the society which was organised in four varnas and four ashramas, covering all aspects and stages of man's social and individual life during which he follows his chief ends or pursuits, called the four purusharthas or Dharma, Artha, Kama and Moksha.

The state primarily exists for the purposes of protection, maintaining peace and order in society (a political purpose), and for promoting production and prosperity (an economic purpose). Other purposes (purusharthas) are to be pursued in other social groups or educational institutions or religious associations. The state has largely to prevent conflict amongst them and maintain them in their path of duties allotted to them. Politics is therefore not a blind free-fight or a class struggle. It is a science of associating and integrating humanity. It is a main branch of ethics and sociology. It has to solve or deal with most of the problems of ethics and especially the vexed ones concerning our relations with our fellowmen. Politics in the rational sense is the art of organising and managing human beings living in association as inhabitants of a country. This art has to deal with human beings endowed with moral consciences possessing freedom and power of choice. It cannot

therefore confine itself merely to economic or political regulations. It must ultimately concern itself with the fundamental considerations of ethics. Aristotle holds that supreme good is the object of the state which is the supreme association and embraces all the rest. But politics does not deal so much with the substance of moral life as primarily with the moral setting necessary for that life. The extent to which the individual can attain the ideal of a moral life is greatly affected by the character of the social organisation and of the political system and of the educational spirit underlying it. Thus politics cannot be divorced from ethics. It becomes the guardian and vindicator of justice and liberty, of social assurance and emancipation. There is no real liberty without justice, and no real justice without liberty. Lord Mansfield said "to be free is to live under a government of law", because servitude is subjection to the arbitrary will of another. Arbitrariness is the negation of justice and liberty. It is neither law nor government, neither freedom nor justice.

This is the approach of Sukra towards politics. It is founded essentially on certain fundamental moral principles necessary for society and certain moral qualities to be possessed by rulers and administrators, citizens and subjects. His Nitisastra is a guide both to the government and the people, and gives them knowledge and understanding of political, social and economic matters.

The Nitisastra is so called because it leads or guides those for whom it is meant. It has not only a political but also a moral and educational aspect. It deals with the right modes of behaviour and action, social

and individual, in a particular type of society. It is comprehensive in its scope. There are stated not only rules of political administration, but also moral qualities and educational discipline for various aspects and stages of life. Thus it lays down the duties and functions of men and the rules of restraint or punishment for their breach. It is thus both positive and negative in its nature, protective, promotive and punitive in its scope.

This conception of political science is based on that of the freedom and free will of man. He can choose and change his ways of life and qualities of mind under the influence of educational discipline, social contact, economic opportunity and security and political power and restraint. Man must be teachable, changeable and perfectible. Danda or Dharma or Niti can be only a means to do that. It is the knowledge of this Nitisastra which helps man in this, in achieving a discipline (Vinaya) of body, mind and soul which make him a good member of society, state and group to which he belongs.

Sukra's conception of the seven constituents of state is organic. He says that the king is the head, the minister is the eye, the ally is the ear, the treasure is the mouth, the army is the mind, the fort is the arms, and the territory together with the people is the legs. It means that these various constituents are necessary for the successful working of the government whose primary duty is the protection of the people. No doubt the sovereign is the most important in this organisation, but he is not more sacred. He must possess certain good qualities necessary for the office, if not he is to lose that office. There is no place for arbitrary rule or divine

right to misrule. If the ruler is an enemy of morality and strength, the people should expel him as the destroyer of the state.

Sukra conceives his Nitisastra and his state in terms of country (Rashtra) and not in terms of any race or religion. His is a territorial concept and not any purely ethnical concept. His political association is a country state, a secular state. It is multi-racial and multi-religious. There is no discrimination against any race or religion on the question of citizenship, such as Mlechhas, Yavanas, Kiratas, Shakas, Hunas. They are enlisted in the army. In economic pursuits, and business intercourse they are treated equally. They had no legal disabilities because they were foreign or backward races. Socially and religiously they were different and were allowed to remain so. Their life in those aspects was not interfered with. To Sukra the principles of Dharma were general laws of man's social and spiritual life in India. They were the fundamentals of his civilisation and his mental outlook. They guided his social, political, economic and cultural life. Dharmasastra guided Arthasastra; Nitisastra guided Dandaniti and Vartasastras. Hindu society was not governed by political laws alone. It was guided by rules of morality and religion, and other extra legal influences and codes of honour, behaviour and customs. Both the rulers and the ruled were bound by them. The sanction behind these rules was the authority of the institutions of religion, of social groups, of economic guilds, of educational organisations, and of cultural associations. The state authority which was supreme accepted their validity and

enforced or helped in enforcing them. They were the fundamental laws of society as a whole organised in its various units, groups and classes. They cannot be transgressed by any political power, but were given effect by supporting the various authorities which applied, executed and preserved them.

This was all known as Dharma in India. It was a legal code, a political constitution and a community structure at the same time. It was a conception based on comprehension of all aspects and laws of social life, not on any particular conformity of creed and unity of belief about the ways of man's life. It was a harmonisation of interests and relations of various classes, groups and associations for a higher social and spiritual life. The government could not make and unmake these fundamental laws of society, but new understandings and conventions could gradually mould them without directly contradicting them.

The government had to perform eight functions, namely, the punishment of the wicked, the promotion of charity, the protection of the subjects, the performance of Rajasuya and other sacrifices, equitable realisation of revenues, conversion of princes into tributary chiefs, pulling the enemies and extraction of wealth from land. The ruler was thus to protect the person and property of his subjects, administer justice to them, spread morals and culture, do philanthropy and charity, and make proper realisation of revenue. In all these functions he was to act according to Nitisastra. He could not act as he liked. A good ruler was like a god but a bad ruler was like a demon. A good ruler must possess divine qualities. Then

only he can be a ruler. He was the servant of the people getting his revenue as a remuneration for the work of protection. The realisation of revenue was not to be arbitrary or exorbitant but was to be according to certain recognised systems of Manu and Prajapati.

The ruler must have a Rajasabha for the deliberations of proposals and considerations of problems of administration. He should hold consultation with his ministers on the course of future actions and on the performance of royal duties. He should receive in written form the opinions of each minister separately with all his arguments, compare them with his own opinion and then do what is suggested by the many. Thus he was not to follow his own personal views indiscriminately. A ruler who is proficient in all sciences and a past master in statecraft should never by himself study political matters without reference to ministers. He should ever abide by the well-thought-out decisions of counsellors, office-bearers, subjects and members attending the Rajasabha, and never by his own opinions. The ruler who follows his own will is the cause of miseries, soon gets estranged from his officers and alienated from his subjects. Sukra does not believe in a theory of divine right about the nature of the authority of the ruler. He does not believe in one-man rule or arbitrary rule. A ruler cannot understand alone all the diversities of human conduct as well as the grades of human intellectual excellence. Therefore for the development of the state he should always appoint assistants who are high by birth, attainments and character; who are valorous, devoted and sweet-tongued; who can advise well and bear pain, who

have virtuous habits; who by the strength of their wisdom can deliver a king who has gone astray, and who are pure, who have no enemy, passions, anger, cupidity and sloth. No ruler can be omnipresent and omniscient and therefore he must never be made omnipotent. He is physically and intellectually limited. Therefore checks and restraints on him are necessary politically.

The ruler who is devoted to Dharma and Niti and in whose kingdom people follow their own duties enjoys fame long. The king should himself be devoted to his Dharma or duties and establish people in their Dharma or duties. The local customs (Desadharmanas), the social customs (Jati dharmanas), and the domestic customs (Kuladharmanas), those duties that have been prescribed as eternal and universal by the sages (Muniprokta dharmanas), the old and new regulations (Prachina and Nutana dharmanas)—all these are to be carefully observed by the ruler for the protection of the state. Sukra gives a realistic and democratic note in his statement "Sins become virtues by a change of circumstances. That is virtue (Dharma) which is applauded by the many, that is vice which is cried down by all. The theory of morals (dharma-tatva) is very intricate and cannot be understood by anybody". Those kings who are devoid of morality (dharma) and power (bala) should be punished like thieves by the king who is powerful and virtuous. Even the lesser rulers can attain excellence if they are protectors of all dharmanas. And even the great rulers get degraded if they destroy morality. It is the king who is the cause of the origin of good and evil in this world (Dharmadharma pravritti). Unless he

punishes the wicked (Nigrahanam), protects the weak (Anugrahanam) and encourages the good (Sangrahanam), there will be disorder and chaos in social life.

The king's executive council was to contain eight or ten persons, namely, the Purodha (priest), the Pratinidhi (viceroy), the Pradhan (premier), the Sachiva (commander), the Mantri (councillor), the Pradvivaka (judge), the Pandita (scholar), the Sumantraka, the Amatya, and the Duta (ambassador). These were the requisites of a regular administration. These ministers must possess moral, intellectual and necessary technical qualifications for holding their office. Without the advice and guidance of these officers the state would soon be destroyed. If the ruler fears their control they are good ministers. If not, there cannot be any prosperity and protection of the state. This differentiation of the executive into eight or ten departments (Prakriti) each with its own head and with its own functions, indicates a highly developed system of administration. It shows a complex organisation with specialised functionaries for efficient work who had studied various necessary sciences and who possessed necessary qualities moral and intellectual. These ten departments were to be entrusted with equal power. Every department was to have three men, one head and two as assessors. Heads were to be appointed to these posts by rotation. The ruler was not to give any office for ever to anybody and everybody. These ten heads or advisers are to be primarily of the brahmin (intellectually and morally qualified) class. In their absence qualified kshatriyas are to be appointed, qualified vaisyas in their absence, but never sudras

are to be appointed even if they are qualified.

Royal documents and orders are to be issued after adopting the following process. The king after seeing and studying the documents should place his hand-writing where he likes. Before that, the Mantri, chief justice, learned adviser as well as ambassador should write, "This document has been written with my consent". The Amatya should write "well written is this." The Sumantra then should write "well considered." The Pradhan should write "True." The Pratinidhi is to write "it can now be approved." The Crown Prince should write "it should be accepted," and the Priest is to write "approved."

They should put down their seals over it at the end of the writing. And the king is to write and sign "accepted." As it is not possible for the king to see fully all details owing to the pressure of work or multiplicity of duties, the documents are to be generally examined by the Crown Prince and other advisers who are to write upon it with their seals. And the king should at once write "seen."

This is an advanced procedure and shows that Sukra's state was an advanced organisation politically possessing many functions and having many problems to deal with. There is no arbitrariness about it. The king has his part to play, but the procedure is laid down and has to be observed carefully.

Sukra emphasizes the importance of a strong state based on a well-equipped army, a well-filled treasury, a system of strong forts and good friends. Sena, Kosha, Durga and Mitra are the addi-

tional four elements of a strong government, besides a good ruler, efficient ministers and administrative departments.

Without a good army there can be no state, no wealth and no prowess. Without it no one can overpower even an insignificant enemy. All have to depend on its strength for protection and welfare. The army is the chief means of overpowering the enemy. So the ruler should carefully maintain a formidable army.

So also without a good financial system and a well-filled treasury the government cannot discharge its proper functions. Sukra therefore, gives a sketch of an efficient organisation of army, treasury, forts and allies and laws of war...

One of the most important branches of government is a properly organised judiciary. The ruler's duty is to punish the wicked by administering justice. The wicked man is the destroyer of good, an enemy of the state and the propagator of vices. Therefore the furtherance of the good of the people and their protection are necessary. The punishment of the wicked means the prevention of wicked actions by them. A judicial proceeding (vyavahara) is that which, by discriminating the good from the evil, administers to the virtues of both the people and the ruler and furthurs their interests. The king is to look after law-suits (vyavahara) by freeing himself from anger and greed according to the dictates of Dharmaśāstras in the company of the chief justice, Amatya Brahman and priest. He should never singly try the cases of two parties or hear their statements. Neither the wise king nor the counsellors are ever to try cases in secret. The enemies soon overpower the king who through delusion and passion

decides cases against the dictates of Sastras.

When the king cannot personally attend to the administration of justice, he should appoint Brahmanas who are versed in the Vedas, self-controlled, highborn, impartial, unagitated and calm, and who fear next life and are religious-minded, active and devoid of anger. If the Brahmana is not learned enough, the King should appoint a Kshatriya (for the purpose) or a Vaisya who is versed in Dharmasastras, but reject the Sudra. Justices are to be conversant with actions, character and attributes of people, impartial to both enemies and friends, to know the duties of men and are to be truthful.

The cultivators, the artisans, the artists, the usurers, corporations, the dancers, the ascetics and thieves are to decide their disputes according to the usages of their guilds or organisations. The foresters are to be tried with the help of foresters, merchants by merchants, soldiers by soldiers, and in the villages (affairs are to be administered) by persons who deal with both parties (*i.e.*, neighbours). Those persons are the best judges of the merits of the cases who live in the places where the two parties stand and where the disputed matters and grounds of quarrel exist. According to Sukra the voice of the Sastras is the voice of God. He speaks the voice of God who knows the Sastras.

Families or clans (*kulas*), corporations (*Srenis*) and associations (*Ganas*) were allowed to investigate cases other than those of robbery and theft. The *Srenis* were to try cases not tried by the *Kulas*; the *Ganas* were to try cases left by the *Srenis*, and Government officers were to try cases not decided by the *Ganas*. The

king is the highest officer; next to him were *Adhyakshas* or Chief officers, and after them came *Sabhas* or Council. These officers should not decide cases only after knowing one Sastra. They should study many Sastras and then decide. Sukra lays down ten requisites for the administration of justice. They are the king, councillors, *Smriti* sastras, accountant, clerk, gold, fire, water and one's own men (officers).

The *Adhyaksha* is the speaker, the king is the president and the councillors are the investigators. The *Smritis* give rules about the recital of mantras, penance and gifts etc. The gold and fire are intended for the swearing of oaths, and water for the thirsty and the nervous. The accountant is to count the money and the clerk is to write properly. The accountant and the clerk are to be versed in lexicon and the significance of words, to be well-up in accounts, to be honest, and to be trained in the use of various alphabets.

A court of justice is that place where the study of the social, economic and political interests of man takes place according to the dictates of Dharmasastras. The king should perform his duty carefully studying the customs that are followed in countries and that are mentioned in the Sastras as well as those that are practised by castes, villages, corporations and families.

These are some of the chief aspects of Sukra's political ideas or thought. By emphasizing morality in conjunction with politics, he raised the problem of authority and obedience, control and freedom to a very high level. His state was secular but was founded on the principles of morality and fundamental laws of society which Hindus had accepted.

RELIGIOUS INSTRUCTION IN THE SOVEREIGN DEMOCRATIC REPUBLIC OF INDIA

By DR. C. KUNHAN RAJA

India is the birthplace of three of the greatest religions of the world; India has been the refuge of the Parsees who were persecuted in their western homes and who had to flee; India is the land where Christian missionaries have been allowed unhindered to propagate their religion and to convert those who believed in their religion; India has extended whole-hearted hospitality to Islam. And in that India, the question whether there should be religious instruction as a part of the general education, has to be raised and debated. What an irony of fate! And with what tragic results! The draft constitution of India, as prepared by a committee, has recommended: "We, the people of India, having solemnly resolved to constitute India into a *Sovereign Democratic Republic* . . . do hereby adopt . . . (that) no religious instruction shall be provided by the State in any educational institution wholly maintained out of State funds". (Sec. 22 in Part III; P. 10).

Is this the culmination of the labours of the chiefs of the seven great families of Vedic Itishis, namely, Gritsamada, Visvamitra, Vamadeva, Atri, Bharadvaja, Vasistha and Kanva, of the wise sages of the Upanishads like Yajnavalkya and Sanatkumara, of the great law-givers like Manu and Parasara, of the sages who founded the different systems of philosophy, namely, Kapila, Patanjali, Gautama, Kanada, Jaimini and Badarayana, of the sages of the Puranas like Vedavyasa and Maitreya, of the great Acharyas like Sankara, Ramanuja and Madhva, of the

latter-day leaders of religious movements like Vallabha, Chaitanya and Guru Nanak and of more recent religious reformers like Raja Ram Mohan Roy, Dayananda Sarasvati, Swami Vivekananda and Annie Besant? Is this the legitimate end that we would be hoping to reach if we start with our survey of the evolution of life in India from ten thousand years ago? Is this the purpose for which Buddha and Mahavira preached their teachings in this holy land? Is this what the pilgrims from China hoped to see things developing into, when they traversed through deserts to reach this land in search of wisdom? Hindus have their temples; Jews have their synagogues; Christians have their churches and Muslims have their mosques in this country; and for what? To have it solemnly enacted by the State in this age of the light of science and civilization of democracy that the State shall be no party to imparting instruction to the children of this land of religions, in the essentials of religion? The next section says: "No person attending any educational institution recognised by the State or receiving aid out of State funds, shall be required to take part in any religious instruction that may be imparted in such institution unless such person . . . has given his consent thereto".

True, one must take note of the situation. There are various religions in the country and there are quarrels among persons following different religious persuasions. How can religious instruction be imparted under such conditions? Here is indeed a serious difficulty. But, as

Patanjali says in his great *Mahabhashya* on Sanskrit Grammar, one does not abstain from cooking food for fear that mendicants may come and the food may have to be given to them, leaving nothing for the owner of the house-hold; one does not abstain from sowing seeds in the field for fear that beasts may eat off the vegetation.

One wonders why the great body of jurists who framed these drafts, selected this one subject for exclusion from the activities in national life countenanced and controlled by the State. The different regions in India have different kinds of food liked by the people. And this difference has not been free from consequent quarrels. There have been troubles on account of the differences in the food eaten by people of different regions and of different communities. The students' hostels in Madras, in spite of cosmopolitanism, have different messes, not merely divided as vegetarian and non-vegetarian, but as Tamil and Andhra, Muslim and Christian and so on. Can anyone say that because of this difficulty, no institution maintained out of State funds shall offer food to those attending such institutions? Or will separate food be served for people from separate regions and belonging to separate communities?

Then there are different languages in the country. And one cannot say that languages too have not created any trouble in our national life. Are languages expelled from such aspects of national life that are controlled by the State? Or is it not the fact that division of India into the different linguistic areas has been accepted as a cardinal doctrine of modern patriotism? Dress is also different in different parts of the country and among people of different

communities, and the dress question has also resulted in inconvenient situations. Dress has not been prohibited and there is no law promulgated that all should go naked without any sort of dress in order that differences in dress may not be a ground for trouble among the different sections of the people in the country. There are many other factors in the life of the country where there is difference that forms basis for troubles and where, for that reason, no sort of ostracism has been imposed by the State.

One may say that food is necessary and that, as such, if no common food is possible, different kinds of food must be provided for. It may be said that language is necessary and that, as such, if no common language is possible, people of different regions must be allowed to have the different languages. Dress also, they may say, comes under similar categories. As against this, there is the possible counter-statement that, if physical starvation and physical obscenity have to be averted through resort to food and dress, there is equal need for averting spiritual starvation and spiritual nudity. If the heretic will say that he has no need for religion, the saint may retort by saying that he needs no food and no clothing. The test of a heretic's need is no more sacrosanct than the test of a saint's need, in the matter of deciding what the nation shall want.

And when it comes to a question of individual freedom, there are limits. Is individual freedom the test for deciding the question of prohibiting the running of brothels, habit of drink, labour for children etc., contained in the following clauses in the draft?

P. 18, Sec. 31 (v) : that the strength and health of workers, men and women and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength ;

(vi) that childhood and youth are protected against exploitation and against moral and material abandonment.

Instead of trying to eradicate religion as an evil like drink and prostitution in Part III of the draft constitution, the eminent jurists could have at least included religious instruction as one among the many directive principles of State policy in Part IV. One of such policies is :

P. 14, Sec. 36. Every citizen is entitled to free primary education, and the State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen.

This is not what is called a justiciable right of the citizen. Similarly religious instruction could also have been included as one among the pious wishes of the jurists.

The greater is the irony of the situation in so far as those leaders who are at present in charge of the destinies of the Indian nation have followed the directions of one compared to Buddha and Christ. And why did they follow? Is it to declare that religious instruction is a prohibited item in the State policy?

It may be said that religious instruction has not been prohibited and that there is provision for full religious instruction in the sub-section (3) under section 22, P. 10, namely.

Nothing in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours.

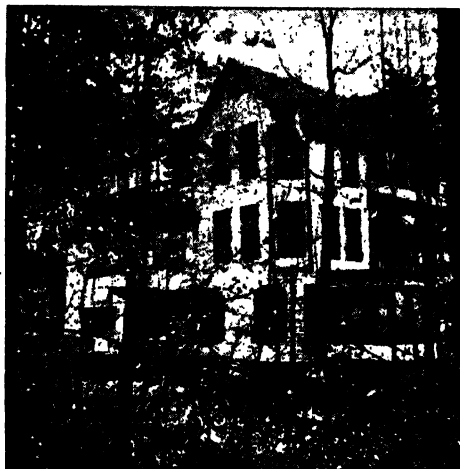
Read along with the previous sub-section that no one shall be required to attend religious instruction classes unless he gives his consent, there is still some room for uncertainty. Can an institution maintained by a Christian Mission allow a non-Christian student, even if he gives his consent, to attend religious instruction arranged for the Christian community and denomination? Can a college belonging to the Ramakrishna Mission that does not belong to any denomination allow a student to attend religious classes arranged for the members of all the denominations? There is also the question whether a certain community or denomination can make such arrangements for imparting instruction in the religion of other communities or denominations, for others or for themselves. The last part of the sub-section (3) needs serious consideration. Its full implications must be made quite clear. This is not a section in the portion that forms pious wishes. This is an integral part of the constitution, with all forces of law. And even if there is such full liberty, provided the student gives his consent, is it proper to classify religious instruction among the "permissibles" along with habits like smoking cigarettes that may be permitted outside working hours and beyond the precincts of the institution?

May not the destiny of the sovereign democratic Republic of India fall into the hands of the godless.

SWAMI VIVEKANANDA'S ASHRAM AT THOUSAND ISLAND PARK, U. S. A.

By ELIZABETH DAVIDSON

Friends of the Ramakrishna Mission will be happy to learn that the house at Thousand Island Park, in the St. Lawrence River, used by Swami Vivekananda as a retreat for seven weeks in the summer of 1895, has been acquired by Swami Nikhilananda, of the Ramakrishna-Vivekananda Center of New York, for the Ramakrishna Mission.



The house where Swami Vivekananda gave the
Inspired Talks

It was in this house that the immortal lines of the "Song of the Sannyasin" were composed; it was here that the discourses later published as *Inspired Talks* were delivered to a chosen band of American disciples. As the Introduction to this book reveals: "One of our number owned a small cottage at Thousand Island Park, on the largest island in the St. Lawrence river; and she offered the use of it to the Swami and as many of us as it would accommodate . . . The place was ideally situated on high

ground, overlooking a wide sweep of the beautiful river with many of its far-famed Thousand Islands. . . The cottage stood on the side of a hill, which on the north and west sloped down towards the shore of the river and of a little inlet that, like a small bay, lay behind the house. The house itself was literally "built upon a rock," and huge boulders lay all around it. The new wing [built especially for Swami Vivekananda's use] stood on the steep slope of the rocks like a great lantern tower with windows on three sides, three stories deep at the back, and only two at the front." At the top of this wing was the Swami's room, which was supplied with a separate outside staircase and a door opening on the second storey porch. It was on this upper porch that all the Swami's evening talks were given. "It was wide and roomy, roofed in, and extended along the south and west sides of the cottage. . . The west side had been carefully screened off by a partition. . . so that no one could intrude . . . The entire place was surrounded by thick woods. Not one house of the large village could be seen."

Fifty-two years later, in July 1947, Swami Nikhilananda and a few friends made a trip to Thousand Island Park in the hope of locating the long-neglected house. With the help of a friend from a neighbouring town, the party succeeded in finding it after a short search. In order to reach Wellesley Island, a corner of which is occupied by the village of Thousand Island Park, the American side of the International Bridge, now spanning

the great river to the Canadian shore, had to be crossed. Not far from the bridge, on the southern bank of the island lies the village. Behind rows of ancient elms a cluster of wooden houses face the village green. By their appearance one could see that they had been built during a prosperous period at the end of the last century: the trimmings on verandahs and eaves were far more elaborately turned and carved than is customary in our era of "streamlined" simplicity. At the foot of a small hill, topped by a water tower supplying the needs of the village, the car stopped in front of a large meeting hall or tabernacle, used in former years for Methodist revival meetings and evidently still utilized by neighbouring ministers. The party started on foot up the steep and rocky hillside, passing several cottages that seemed to perch in the tree-tops. On coming upon the house at the end of the trail, they recognized it instantly as the one so vividly pictured in *Inspired Talks*. Everything about it tallied precisely with the earlier description, excepting that now the pride and melancholy of the old uninhabited and unfurnished dwelling strangely stirred one's imagination. A tour around the outside of the cottage showed clearly the wing built for Swami Vivekananda. Though not far from the village, the house is completely shut off from its surroundings. The woods about the house, which itself has been deserted for the past thirty years, have grown up so thickly that during the summer months the foliage completely obstructs any view of the river. After so many years of disuse, the house has become somewhat dilapidated; the steps leading to the wide verandah along two sides of the old

section of the cottage are perilously insecure.

The party entered by the back door into the narrow old-fashioned kitchen, where Swami Vivekananda had "himself often prepared delicious dishes" for the community. It was easy to picture the twelve disciples sharing in the housework, and accommodating themselves to the unusual household. Under Swami Vivekananda's room two large rooms in the "new" wing were used as class-room and dining hall; the rooms in the older portion of the cottage seem to have been partitioned into tiny cubicles serving as sleeping quarters for the devotees. The ground floor of the wing is similarly divided. Up an unbelievably steep front stairway leading to the topmost floor of the cottage, two additional small bedrooms nestle under the roof; a narrow corridor separates them from Swami Vivekananda's room and the screened perch overlooking the river. Swamiji's room will soon be converted into a shrine, sacred to his memory, like the one at Belur Math, looking out over the Ganges.

Swami Nikhilananda's first visit was in the nature of a pilgrimage only. There was no serious thought, then, of purchasing the place. But as news of the discovery spread in America and India, so many letters were received by the Swami urging him to acquire the property that he began to make detailed inquiries about the matter. A second trip was made to the spot the same fall, at which time he was accompanied by the President of the Ramakrishna-Vivekananda Center and several trustees. After a more thorough inspection of the house, all agreed that it should be procured and turned into an Ashram; the quiet setting and incompar

able spiritual associations would be ideal for meditation and rest. The aged owner of the house was interviewed about the possibility of buying it and she readily agreed to the proposition. After considerable negotiation the house and property came into the possession of the Ramakrishna-Vivekananda Center on December 31st, 1947. Plans are being made for the more urgent repairs, and it is hoped that by the summer of 1948 the house will be habitable. As it stands, the Thousand Island Park cottage is bare of all furnish-

ings and without any modern conveniences; several years will be required before it can be completely restored. Swami Nikhilananda expects to make of this place of sacred memory a retreat where devotees and students may retire for spiritual inspiration. In all likelihood another cottage or two in the vicinity will have to be purchased in the course of time to accommodate these earnest seekers of peace and enlightenment, who, in this distant land, look upon Swami Vivekananda as their very own.

SRI RAMAKRISHNA THE MASTER MYSTIC *

By N. RAGHUNATHAN

The rarest type of genius is a genius for love. And the mystic directs this love towards the highest of human aspirations, God. Not that ordinary men do not possess love in a measure. The world would cease to be if they did not. But theirs is the love that binds and not the love that liberates. And detachment is to be achieved not by fleeing the world but by directing the capacity for love towards the highest good. Sri Ramakrishna put this in a series of propositions in the course of a talk with Bankim, Bengal's great novelist. "To be detached," he said, "is very difficult unless you love God. He who is a real devotee of God seeks nothing but God. You cannot have real love of God unless you know God alone is real and all else illusory. After attaining God you can know everything else, if it is necessary. But then you don't care to know small things." Here is at once a statement and a reconciliation of the traditional view-points regarding God-realisation. The paths of Karma,

Jnana and Bhakti have each its own scripture and discipline. It is a question of temperament, of his inherited *vasanas*, whether a man is attracted to the one rather than the other. The *guru* strengthens this innate impulse. Sri Ramakrishna, speaking of his direction of his disciples, said: "I keep men's own ideals intact. I ask a Vaishnava to hold to his Vaishnava attitude and a Sakta to his. But this also I say to them: "Never feel that your path alone is right and that the paths of others are wrong and full of errors". To the man who is embarked on the mystic quest this tolerance becomes a basic necessity. For if he progresses at all he finds that, whatever his particular mode of sadhana he cannot do without the others too at one stage or other; and when he achieves the heights he discovers that all the paths have converged there.

* Based on a lecture on "Sri Ramakrishna the Master of the Mystic Ways," delivered at the Ramakrishna Math, Mysore, at the anniversary celebration on March 6, 1948.

In the Indian tradition religion and philosophy have never been divorced. Their common goal is realisation. And realisation can be here and now. This is the consuming ambition of the mystic. And success brings him that immediate and integral apprehension of living Reality as the unifying principle behind all appearance which is the supreme *purushartha*. The mystic is distinguished from the ordinary seeker by an overwhelming certitude that God is the highest good, by an unquenchable restlessness for realising the presence of God in his life and by a capacity for total self-surrender. Sri Ramakrishna laid special emphasis on restlessness; and indeed it has for this tortured age a more than ordinary significance. Faith in the unseen does not come easily to us. And the much vaunted conquest of Nature which technological progress has made possible has puffed up our intellectual pride and bred a monstrous egotism to which all idea of self-surrender is alien. But behind the shining facade all is not well. There is a carking discontent at the core of the heart. The hideous meaninglessness of life for the millions who live for their sensations is reflected in the mounting toll of suicides and mass murders. In an acute diagnosis of the malaise that has overtaken the all-conquering West Prof. Joad explains the decadence of the age as due to the utter disregard of those values, including truth, goodness and beauty and culminating in God, which form part of "the non-natural order," as distinguished from the natural order of things existing in time and space. In ages of material expansion when man comes to believe that nothing is impossible to him, experience comes to be regarded as an end in itself, and "the self, which is the seat of experience, becomes the centre of interest and the satisfaction of its desires,

the standard of value." The result is decadence arising from man's tendency to misread his position in the universe. Ignoring the non-human elements of value and deity to which the human is subject, such societies rapidly decline. Prof. Joad seems to think that collapse is inevitable and is the more inclined to prize the contemporary recrudescence of interest in mystical religion. He hopes that the Gerald Heards and the Aldous Huxleys might conserve the true values of the spirit for the benefit of the new civilisation which in time may spring from the ashes of the moribund old.

In India we are not so far gone. Religious experience is a continuing tradition. Every age including our own has thrown up men very much out of the ordinary who mediate between man and the eternal order. But there is no denying that the underlying substratum of faith is being rapidly undermined by the inrush of puissant materialism. Society no longer functions as a living organism in which the individual works out his own salvation in harmony with his fellows. In the old organic society spiritual development was an evolutionary process. The householder went on doing his duty, says the Lord in the *Bhagavata*, "till he gets disgusted with the treadmill or perchance, develops a passion for hearing about Me".

तवत्कर्मणि कुर्वीत न निर्विद्येत यावता ।
-मत्कथाश्रवणादौ वा श्रद्धा यावच्च जायते ॥

To do your work without desire for the fruit and unspotted by the world is, of course, no easy thing. So much so Sri Ramakrishna roundly declared that "this Karmayoga is very difficult and is not suited to Kaliyuga." The notes of acquisitiveness and self-assertion are so dominant that it is all but impossible for a man to preserve the poise that Karmayoga posits. In the old days wants were

limited, there was little inducement to over-vaulting ambition and disciplining of the self was easier. In such an environment, as Sri Krishna told Uddhava, the transition from Karma to Jnana on the one hand or Bhakti on the other was more smoothly effected. The man who found the spirit of *vairagya* growing within him preferred the path of Jnana; by the constant practice of self-awareness and discrimination he came to concern himself in time exclusively with the one thing that matters. But the path of Jnana, again, is not for men of common clay.

शुभस्य धारा निश्चिता दुरत्यया (Kathopanishad)

Any slight faltering or inattention would be fatal for him who walks on the razor's edge. He who has not the good fortune to find a worthy *guru* may succumb early to any one of numerous temptations ranging from self-deception, so familiar to students of Freud, to *siddhis* or supernatural powers. That is why Sri Ramakrishna, though he had scaled the heights and could open the way to transcendental experience to *adhikaris* of the right type, preferred to remain in *bhavamukha*, that is, on the threshold of the ultimate experience, and to exhort the aspirant to follow the way of Bhakti. In doing this he was in tune with the Bhagavata tradition which emphasised that Bhakti could lead to the highest experience as well as Jnana and on the whole with far less uncertainty or danger. This is the road that the man must travel who (says the Lord to Uddhava) "haply comes to find delight in Me and My deeds, being as much attracted to Me as he is repelled by that long disillusionment which is life. He realises that desire is the root of sorrow, though he is unable to throw off its chains. No matter; let him enjoy the things that attract him, knowing as he does that they turn ashes in the

mouth. But at the same time let him devote himself to Me lovingly, zealously and firmly. He will find that when, thinking constantly on Me, he has managed to instal Me in his heart there is no room there for lesser desires."

प्रोक्तेन भक्तियोगेन भजतो मा सकृन्मुनेः ।

कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥

This harmonious development from stage to stage, which the old *ashrama* ideal facilitated, is become all but impossible in our atomised society in which religion is coming to lead an apologetic, barely tolerated existence. The spiritual aspirant was at the best of times engaged in a lone pursuit. To-day he is hampered and discouraged at every turn. So, unless he is possessed of an unquenchable thirst, of that imperious restlessness by which Sri Ramakrishna recognised the true seeker, there is little chance of his making a start at all.

But, having said this, it is only fair to point out that we of to-day have our own 'compensations. We like to think of ourselves as good democrats. And we are empiricists whom science has taught to make hypotheses which must be verified by experiment. It seems to me that from both stand-points the training of the mystic should commend itself to the modern mind. The man who would embark on the perilous quest of God-realisation is not called upon to produce any credentials other than his own irresistible impulse. Caste, creed, race, none of these things matters. And, if it is proofs you want, you can have them in good time provided you are earnest and are, besides, able at the outset to effect that "willing suspension of disbelief" which the poets are able to induce by the power of imagination. Western psychology now testifies to the objective truth of many experiences obtained on the mystic

way which the half-baked Freudian was wont to dismiss as phantasia of the unconscious. Listen to what Dr. Jung, the celebrated psychologist, has to say on the subject. Discussing the psychology of Eastern meditation, particularly in the contest of yoga, he writes :

"One may ask what has our psychology to say to the Indian evidence of a super-personal world-embracing unconscious which appears when the darkness of the personal unconscious becomes transparent. Our modern psychology has discovered that the personal unconscious is only a superficial layer, which rests on an entirely different foundation, which we call the *collective unconscious* . . . The images in the deeper unconscious have a distinctly mythological character. That is to say, that in form and content they are in accord with all those widespread primordial representations which underlie every myth and legend. They have no longer a personal nature, but consist of a purely impersonal or super-personal nature and therefore they are common to all men. For this reason they are to be found in the myths and legends of all peoples and times, as well as in the productions of single individuals who have not the slightest conscious knowledge of mythology.

"Our European psychology has reached as far as the Yoga, in as much as it is able to demonstrate scientifically a deeper layer of unity in the unconscious. The mythological motifs, whose presence has been proved by the exploration of the unconscious, form, it is true, a *multiplicity*, but this is crowned by a concentric or radical order, which produces the true centre, or the essence of the collective unconscious. On account of the remark-

able agreement between the insight of the Yoga and the results of psychological investigation I have chosen the Sanskrit term *mandala* for this central symbol." (From article translated in "Art & Thought," Edited by K. Bharata Iyer)

I hope my readers will not be annoyed with me for offering this long quotation which embodies the findings of a great school of psychologists which, while it rejects some of the basic conclusions of Freud, is no docile follower of the wisdom of the East. If the experiences of the yogi satisfy the objective tests of experimental psychology at those levels up to which the latter has penetrated—and the same may be claimed for the experiences of the Bhakta and the Jnani also—our doubting Thomases should see the wisdom of giving this method of getting at the truth an honest trial.

But to the man who is not encased in the triple armour of egotism, intellectual pride and nihilism, a far more direct and satisfying assurance that he will not be wasting his time if he follows the trail they have blazed, will be available if he can surrender himself to the atmosphere which the great practising mystics carry about them. Sri Ramakrishna, by universal testimony, was ever in a state of joy to which neither exceeding physical pain nor any of the vicissitudes which are our mortal lot made any the slightest difference. And he shed this joy like an aura. He himself said : "After the vision of God this very world becomes a mansion of mirth." He seemed to exude influence from every pore of his body, influence of the kind that transforms what it touches. But there was nothing coercive about that influence just as there was nothing dogmatic about his teachings. He had no use for miracle-mongering just as he had no use for hedonism. He had the simplicity of the five-year-old child

and the profundity of the *jivanmukta*. Men surrendered themselves to the spontaneity that there was in him. The energy of his conviction communicated itself in time even to the most resistant. "Live in the world like a cast off leaf in a gale," he told them. No human experience was alien to him; and the directness of his vision could bore like a gimlet through hypocrisy and sophistication alike. He was the complete man of whom the Lord spoke when he told Kardama, one of the great progenitors of the race, who thirsted for union, that he must bide his time and duly realise the purpose of life:

कृत्वा दयौ च जीवेषु दत्त्वा चाभयमात्मवान्,
मय्यात्मानं सहजगद्द्रव्यस्यात्मनि चापि माम् ॥

(Having shown compassion to all created things and having achieved that passionless state of Renunciation in which the humblest will shed their fear in thy presence, thou shalt find thyself and the universe in Me and Me in thyself: "Bhagavata" Sk. XI Ch. 20.)

Compassion at one pole, Renunciation at the other, that is the axis that bridges the entire arch of experience. Love is the energising centre. It was this passion for completeness that drove Sri Ramakrishna to experience in himself, as far as that is humanly possible, the infinite modes of Ideal Being.

He passed through all the three well-known stages of the mystic way which European mystics knew as Meditation, Contemplation and Union. The first is the stage of preparation and purification. Sri Ramakrishna was not obsessed with sin; in this he was in the main stream of Indian tradition. Preoccupation with sin is characteristically Christian. The Paramahansa was, however, uncompromising in his denunciation of lust and greed what he compendiously called *kamini-kanchana*. • But neither his

ethical outlook nor his insistence on solitude as indispensable for the aspirant, at all events in the early stages, argues in his case a bent towards asceticism. He pointed out time and again that lust and greed and all the rest were to be avoided because they were apt to obscure and even corrupt one's sense of values. He had no patience with the common fallacy that the mind could remain unaffected by sense-indulgence. Referring to the great difficulty the boy Gadadhar had in reconciling himself to his brother's accepting a living at the hands of a low-caste Hindu against the injunction of the scriptures, Swami Saradananda aptly comments: "This was an instance of unflinching devotion to the mandates of the Sastras known as *Kishtha*, and it was quite different from the narrow orthodoxy of a bigot. . . . With the appearance of this *Kishtha*, this unflinching devotion to the words of the scriptures, one's egotism gets attenuated. There comes an efflorescence of the Spiritual life, and gradually the soul is led to the realisation of the Supreme Truth." To the man who has surrendered himself to the Divine, unorthodoxy has no more attraction than orthodoxy. Thus Sri Ramakrishna himself used to say that when he was possessed by the transcendental consciousness he could not make any distinction between man and man or between one mode of life and another, but, after he had resolved to remain on the threshold, he could not bring himself to regard *vyavaharic* distinctions. The example he often gave was of his inability, at this last stage, to take food from the hands of all and sundry. He had to respect rules of ceremonial purity.

For the liberated man the highest law is to be true to his being, to obey his deepest impulse. But, for the ordinary man, who floats on the surface, it is more

important to help him break his established complexes, as only so he may become fit to tread the way to unitive consciousness. As a spiritual guide Sri Ramakrishna displayed infinite virtuosity and an uncanny insight into the *samskaras* and *vasanas* of those in whom he found an unmistakable vocation. Thus, he insisted that the shy and mouse-like M should sing and dance in company, while in the case of those whom he regarded as *nitya siddhas* he would counsel caution against excessive rapture. He saw in Girish not merely the drunkard, which was what the world saw in him, but also the deep underlying fire of spiritual passion. And to each man, according to his bent and need, came the seasonable word, the endearing look, the sharp rebuke or the touch that thrilled to ecstasy. To the prudent and worldly wise he preached "Jara Bhakti": "Love God with the intensity of an immoral woman's love" he said. The timid he instigated to take Heaven by storm. "Practise *tamasic* bhakti," was the injunction. The only sin was indifference.

The spiritual athlete, who has thus had his thews and sinews strengthened, is ready for the second stage of the journey, Illumination. This is the consciousness of Saguna Brahman in which the Upanishadic truth, "Isavasyam Idam Sarvam", becomes felt reality. It is now that the joy of self-noughting and adoration engulfs him like a flood. To Sri Ramakrishna in the last years of his ministry this condition was habitual. He had the direct vision of the poet and he spoke in images because Truth presented itself to him that way. Referring to his favourite image of removing the thorn of ignorance with the thorn of knowledge and then throwing both of them into the fire of self-realisation, he once remarked, "I had direct

vision of these things." It was this intensity of imaginative sympathy that enabled him so completely to identify himself with those historic and legendary personages, the God-men, who have represented the highest ideals of life for large sections of humanity. It is worth remembering that his Vaishnava and tantric Sadhanas, as also his attempts to realise the truths of Christian and Islamic teaching, all came after he had achieved transcendental consciousness. It was not therefore for him a question of verifying by these means dimly apprehended truths; his desire was, rather, to place himself *en rapport* with aspirants on all the different paths. It was not perhaps an accident that he put himself in the attitude of mind of Hanuman in order to realise Sri Rama. The *Ramayana* itself may be regarded in one sense as the story of the mystic quest of the ideal aspirant Hanuman. The great son of Vayu is born puissant but soon loses consciousness of his own powers. Has not the poet said, "Shades of the prison house begin to close upon the growing boy"? Our life from birth to birth is one continuous forgetting. But, being destined for great things, Hanuman gets a glimpse of the Atman when, as the ambassador of Sugriva, he waits upon the Lord on the shore of the Pampa. The eloquence that wells up in him like a geyser is the result of this sudden vision of Glory. But while Sri Rama praises his eloquence he does not exchange a word with him; Lakshmana does all the talking.

नायमात्मा प्रवचनेन कथ्यः

Hanuman is, however, not discouraged. He goes on to serve the Lord with one-pointed devotion and presently it comes about that the Lord seeks him. He looks

him through and through and sees that he is *vyavasayottara*, that there is stuff in him. Knowing that he would do his work faithfully Sri Rama now addresses himself directly to Hanuman and tells him, "I know you will not fail me." And when, borne on the wings of this Divine trust, the faithful servitor returns victorious after having done doughty deeds, do you see what the Lord does? He gives himself as completely to His bhakta as the bhakta has given himself to the Lord.

एष सर्वस्वभूतो मे परिष्वङ्गो हनूमतः

And with that warm embrace the injunction *Nididhyasitavyah* is amply fulfilled. For Hanuman Sri Rama is no longer something other to himself. He fights the battles of the Lord and wins again and again. But Maya has one last trap for him. For a split second (or an eternity?) he experiences the agony of the lost, what mystics elsewhere have called the Dark Night of the Soul, when the tempter Indrajit cleaves before his very eyes the phantom Sita in twain. The stauncher is his faith when the scales of ignorance fall from his eyes. And at the great crowning in Ayodhya he receives "the pearl of great price" from the hands of Sita herself in recognition of his four-fold excellence in *smṛiti* (recollectedness) *dhrīti* (firmness), *mātī* (discriminative intellect) and *lakṣhyam* (skill). No wonder that Hanuman replies, when the Lord asks him what he can

do for him, "Nothing, Lord, except to see that I remain faithful to thee : "

स्नेहो मे परमो राजस्त्वयि तिष्ठतु नित्यदा
भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु ॥

Such is the state of mind of the illumined man.

As regards the last and highest stage, that of union in ecstasy, it is little use speaking of it, for it can only be felt. Even adepts like Sri Ramakrishna could only vaguely indicate the unspeakable joy of this ineffable experience. The perfected soul there seems to attain a vision of unity which reconciles all opposites and answers to the highest intuition of Reality. Face to face with God, said the saint of Dakshineswar, you enjoy Him and do not talk about Him. Plotinus the great Greek mystic, said : "To have this knowledge, the soul must rise above knowledge and above all its wandering from unity." What is needed is not a going forth but a returning to that Self from which we have strayed. When a man learns the secret of putting himself in focus with the Infinite, then the duality of knower and Known vanishes. But so long as a trace of self-consciousness remains, it would be more true to say with Plotinus : "We no longer sing out of tune but form in truth a divine choir about the One." So long as the jar retains its shell, Sri Ramakrishna used to say, it cannot claim to be the sea though the sea fills it within and engulfs it without.

THE SUPER—CONSCIOUS AND THE SPIRITUAL

By PROF. ANJILVEL MATTHEW, M. ED., PH. D.

An interesting and most useful book—*Hindu Psychology*—has been written by an Indian Swami in America. The first five chapters are definitely devoted to psychology all right; but I do not know how it may be called *Hindu* psychology. It is 'Western' or modern psychology with a few references here and there to Indian ideas of the mind; and I do not find anything in these chapters that may be particularly known as Hindu psychology. In Chapters VI to XIV we see clearly the Indian point of view regarding the mind and reality. The author has been living in America for a number of years and writes particularly for the benefit of American readers.

The Swami is a well-informed student of psychology; he has an easy and lucid style; and he writes with conviction. The chief thesis of his work is that man's life—his mental life—does not consist of consciousness alone. From this standpoint the Swami welcomes the emphasis placed upon the Unconscious by writers such as Freud and Jung. He is acquainted with a number of American authors who deal with the importance of the mental factor in the physical well-being of a man. In accepting the points of view of these modern psychologists and psychiatrists, he does not consider himself entirely at one with any of them. His chief difference with them is that he regards that there is an aspect of the mind that may more suitably be called the super-conscious than the unconscious. Western psychologists, according to the Swami, have a tendency to hold that the unconscious is rather of a lower order than the conscious and that our life is at its best when the unconscious

is brought in relation to the conscious. The Swami's position on the other hand is that the conscious should be brought into touch with the super-conscious, this being a more important aspect of life than the conscious. He does not approve of the creative aspect of the unconscious being called the Unconscious: with all Hindu philosophers he designates it the Turiya-vasta, the super-conscious state, which is higher than the (i) conscious state as well as the state of (ii) dreaming, or (iii) dreamless sleep.

The Swami regards, as Freud does, that the unconscious is made up of our native impulses, urges and instinctive drives. These are things, as Freud holds—and as the Swami himself holds—that are common for men and for beasts; but the super-conscious is something higher than what man has in common with the lower animals. It is where man shares the nature of God. The Swami is one with Jung in considering that this unconscious aspect of man is creative and is something that tends to produce a new personality. But the Swami's position is not identical with that of Jung either. Jung emphasises the spiritual aspects of life; but he is not sure how far man can experiment with the super-conscious. He takes Jung to task for his supercilious attitude in holding that the contention that the subjective and the objective can be identical may be all very well in India but can 'scarcely be recommended anywhere north of the Tropic of Cancer' The Swami insists—

* A review article on Swami Akhilananda: *HINDU PSYCHOLOGY. Its Meaning for the West*, Pub. Harper and Bros., New York. Copyright 1946.

and this is the most characteristic contention of Swami Akhilananda's *Hindu Psychology*—that it is possible for the individual soul to be in touch with God or with Reality, that it is possible to use in daily life the spiritual resources that exist in this ultimate Reality or God. It is possible for people who thus exercise their super-conscious self to do things that are regarded as miraculous from the standpoint of ordinary life. But the Swami again and again stresses the fact that the exercise of the superconscious is not intended to bring about miracles for one's selfish purposes or for spectacular effects: the wise man is rather indifferent to these miraculous powers, his effort being to attain spiritual strength, poise and communion with the Eternal.

As for the spiritual visions and forms enjoyed in the *samadhi* state to which the Swami more than once refers, I am not convinced that they are true and identical in an objective sense. That mystics, in the *samadhi* state, experience contact with spiritual reality is accepted; but to hold that the details of pictures seen in the vision are objectively true is not acceptable to one who knows that contrary and even contradictory kinds of ideas and visions are held by different seers and mystics. Again, that some of the predictions and visionary pictures come true is no guarantee that all of them turn out to be true in an objective sense. The Swami has a chapter on 'Can Super-conscious Knowledge be Imparted?' (Ch. XII). The answer suggested is that where the *guru* is efficient and the *sishya* is fit, it can be done, and that 'theological differences in

the conception of God do not affect the practice of Yoga'. There is no guarantee, however, that what a man feels to be an experience of spiritual reality is objectively correct; nor is it possible to clear off 'theological differences in the conception of God' as easily as the Swami does. The present reviewer does not find it possible to agree with the Swami in regarding all religion as essentially one, though he is ready to appreciate the catholicity of the spiritual outlook of the Swami.

Hindu Psychology is more a book on 'values' and spiritual life than on psychology as such, and it contains a very clear and powerful message for the Western world and its admirers, a warning note for those who put their trust in a materialistic world. The author points out unequivocally that they are on the wrong track when they consider that life consists in the abundance of things that man possesses. Life is meaningless, he says, if it is not lived in daily contact with the Spirit. In this his standpoint is the same as that of those prophets and saints of Hinduism and Christendom who today raise their voice against the prevalence of purposes and ideals of life from which spiritual considerations are excluded. This is the most characteristic feature of the book; and we are thankful to Swami Akhilananda that he joined himself with those who consider it their duty to raise a voice of protest against the ruinous modern tendency to organize life, individual and collective, without reference to God and ultimate spiritual values.

SAINT TYAGARAJA—V

NAMA MAHATMYA

By DR. V. RAGHAVAN

What is there in the name, one may ask. It is name that is everything. Name is fame. It is by using somebody's name that one has to get on. When one is highly enraged or highly pleased, one calls names, of abuse or praise. In the excess of one's hate or love, what comes out of one is mere name. In those short exclamations that break forth, the entire surcharged feeling stands compressed.

A name is therefore a tabloid form of a Guna, an attribute of a person. The Vishnu Sahasranama says that Namas are Gaunas, i.e. based on Gunas—यानि नामानि गौणानि; and the Bhagavata says that the names of the Lord are, each, marked with the fame, exploit and quality of the Lord. नामान्यनन्तस्य यशोऽङ्कितानि (1-4-11)

And of the Lord who is possessed of infinite excellences, the names are also infinite.

The earliest outpourings of man praying to the divine powers are seen in the Rigvedic hymns, in the form of praises of the names and qualities of different deities, Agni, Indra etc. In the Satarudriya, the same deity Rudra who is conceived as everything, the same God is praised with different and numerous names. Even in the Upanishad, Brahman, which is really Nirguna is yet characterised by expressions like Satya, Jnana, Ananta, which an author named Parama Sivendra Sarasvati, the Guru of Sadasiva Brahmendra, has collected together as 'Upanishan-Nama-Sahasra,' to be of help in the contemplation and realisation of the Svarupa of Brahman.

It is a matter of common experience, as the Bhagavata says—यत्तत्सद्विषया मतिः—that when one keeps on muttering the name of a thing, one's mind develops a love for

and a gradual absorption in it. Tyagaraja similarly says, in his Janaranjani piece, 'Smarane sukham,' that the constant listening to Rama Nama, establishes the form of that name in the heart and fills the heart with love.

Rama Nama Sravanam valla nama roopame hrdayamuninti prema putta cheyaka leda.

In a more effective manner, in one of his visions of realisation, Tyagaraja exclaims of the Lord "Are you the letters of the Name I repeat in my Japa, taken shape like this?"

"Na Japa varna roopama" (Najeeva-dhara in Bilahari.)

It is with the help of a word, the name of an object, that one can recollect and fix an object in one's mind. Namas, therefore, serve as nails to fasten the Lord's personality in our mind and heart.

In seeking a person through praise, there are three forms: firstly to describe in varied and poetic manner the greatness of the person sought; secondly, to refer to his varied glory by several significant attributes in the form of manifold names; and lastly, to call him forth for our help by the repetition of only one name of his. Under the first category come all poetic hymns, under the second, the Sahasra Nama and Ashtottara Nama hymns and under the last comes Nama parayana.

It has been held that with the gradual deterioration in the faculties and abilities of men, as ages pass on towards Kali, the sages devised further and further easier paths, for the salvation of suffering humanity. It is with this purpose in view that the path of Bhakti or devotion

was developed. Kali is predominantly an age of emotion and it is through this emotion that man has to be saved. This is achieved by turning the flow of his emotion in the direction of a Supreme saving Personality. To draw man's heart in love, towards the Supreme being the emphasis was shifted from knowledge to devotion and from an abstraction to a Personality endowed with infinite excellences, in fact another human form itself in which Divinity frequently incarnated. When Bhakti was thus evolved and developed, further processes of simplification were introduced, so that anybody and everybody, in whatever standard of equipment of mind and character, might have some means to take to. Along with temples, worship of images, adoration with acts of worship, the singing of the Lord's glory, the reading of or listening to His glory or even the mere recitation of His Names developed. Thus were the Hinna-layan waters of the Upanishads brought to the plains, to irrigate the hearts of the masses of the entire country. All glory to these spiritual engineers who undertook these works, the Pauranikas, the Bhagavatas, the Alvars and Nayanars, the Saints and Bhaktas and Musicians of this country, to which galaxy our Tyagaraja belonged.

The literature of Bhakti bearing in particular on the doctrine of the Lord's

*Like the Mahratta saints on the South-west, and Ramananda and his followers in the North, Sri Chaitanya on the East was responsible for making the whole country resound with 'Hari-bol.' In their doctrines, the Chaitanyaitees go to the length of holding 'Name' itself as a form of the Lord; and though capable of other significances also, two passages in Tyagaraja may lend themselves to an interpretation that the composer knew the tenet that Nama was itself a Roopa of the Lord: 'Na Japa varna roopama' in his Najeedadhara in Bilahari and 'Name roopame hridayamuninti' in his Smarane sukham in Janaranjani:

Name as the supreme means of salvation is quite considerable. Besides some of the later Saguna Upanishads, portions of the Mahabharata, the Gita, the Vishnu-Sahasarnama, the Puranas and especially the Vishnu and the Bhagavata Puranas form the main authorities of this school of thought. A number of religious writers contributed treatises on the theory of the subject of Nama mahatmya, in which they seek support not only in the above mentioned texts, going up to the later minor Upanishads, but also to the Rig Vedic hymns themselves. The basic Vedic text on which they take their stand is Rig Veda, 2-2-26:

आस्य जानन्तो नाम चिद्विविक्तं महत्ते विष्णो सुमतिं
भजामहे ।

Of the Upanishads referred to, I shall mention briefly here only one, the Kali-santaranopanishad, which specially concerns itself with the means of salvation appropriate or most efficacious in Kali or to get over Kali. According to this text, at the end of Dvapara and the opening of Kali, Narada asked his father Brahma how he could cross over Kali. Brahma gave him the remedy: "You can shake off Kali by reciting the Name of Lord Narayana, the Prime Being."

द्वापरांते नारदो ब्रह्माणं जगाम कथं भगवन् गां पर्यटन्
कलिं सन्तरेयमिति । स होवाच ब्रह्मा साधु पृष्टोऽस्मि सर्व-
श्रुतिरहस्यं गोप्यं तच्छृणु येन कलिसंसारं तरिष्यसि ।
भगवन् आदियुगस्य नारायणस्य नामोच्चारणमात्रेण निर्धू-
तकलिर्भवति ।

The Gita added its weight to this school of thought when it said that of all forms of Yajna, the Lord was of the form of Japayajna.

यज्ञानां जपयज्ञोऽस्मि ।

The full significance of this exaltation of Japayajna in the Gita is brought out later in the Great Epic, in the introduction

tion to the Vishnu Sahasranama. Having listened to all sorts of Dharma in full, Yudhishtira, still not satisfied, asked Bhishma again: 'What do you consider to be the greatest Dharma of all Dharmas? By reciting what will beings as such be liberated from the cycle of birth and transmigration?' Bhishma replied that in his view, the devoted adoration of the Lord with hymns of praise and by His thousand Names is the Dharma that is superior to all other Dharmas. It was in reply to this question of Dharmaputra that Bhishma gave the world the thousand Names of the Lord. The superiority of this Japayajna or Nama-stotra, over other Dharmas and Yajnas meant here is well explained by Acharya Sankara in his Bhashya on the Vishnu Sahasranama. Sankara says: "What is the ground of superiority of this adoration in the form of the hymn? Its superiority over other kinds of Yajnas consists in the following points in its favour: It does not involve injury to a being in the form of sacrifice; it is an Ahimsa-yaga. For doing it, you need no collection of men, money or material, nor observe any particular time, place or procedure.

अस्य स्तुतिक्षणस्य अर्चनस्य आधिक्ये किं कारणम् ?
उच्यते - हिंसादि-पुरुषान्तरद्रव्यान्तर-देशकालादिनियमानपेक्ष-
त्वमाधिक्ये कारणम् ।

And Sankara then quotes a large number of verses from several Puranas to bear out his explanation. The Vishnu Purana says: "Meditation in Krita yuga, sacrifices in Treta, worship in Dvapara, what these give, that one attains in Kali by merely uttering the Name of the Lord.

ध्यायन् कृते यजन् यज्ञैश्चेतायां द्वापरेऽर्चयन् ।

यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ 6-2-17.

"One can cast off this sheath of sin by uttering the Lord's Name even as one walks, stands, lies down, drinks, eats or

bends down. In every Karma, gaps or lapses occur and expiations for them have to be done; if those expiations are further Karmas of penance etc., further lapses are in store and there is infinite regress, Anavastha. So, the expiation of all expiations is the thought of the Lord with the uttering of His Name. The singing of His Name reduces all sins, even as fire all dross. In Kali, Name alone is the means; there is no other path."

गच्छंस्तिष्ठन्स्वप्नं वापि पिवन् भुञ्जन्ममंस्तथा ।
कृष्ण कृष्णेति संकीर्त्य मुच्यते पापकञ्चुकात् ॥
प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै ।
यानि तेषामशेषाणां कृष्णानुस्मर्यां परम् ॥
यज्ञाम कीर्तनं भक्त्या विलापनमनुत्तमम् ।
मैत्रेयाशेषपापानां धातुनामिव पावकः ॥
यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यूनं संपूर्णतामेति सद्यो वन्दे तमच्युतम् ॥
हरेर्नामैव नामैव नामैव मम जीवनम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

Again, "You need not recite Riks, Yajus or Samans. Sing the Lord's Name. There is the Lord's Name, there is the tongue under one's control, still men fall into hell. What a wonder!"

मा ऋचो मा यजुस्तात मा साम पठ किंचन ।
गोविन्देति हरेर्नाम गेयं गायस्व नित्यशः ॥
नारायणेति शब्दोऽस्ति वागस्ति वशवर्तिनी ।
तथापि नरके घोरे पतन्तीयेतद्दुःश्रुतम् ॥

The Bhagavata is the Purana of Puranas for this school of Bhaktas and worshippers of the Lord's Name. Owing to the great facility of attaining salvation through Name, Kali becomes moribund, in spite of its many defects, and indeed those that know hold Kali in great regard for this.

कलेर्दोषनिधे राजन् अस्ति हेको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तपद्मः परं ब्रजेत् ॥ XII. 3. 51.
कलिं सभाजयन्त्यार्याः गुणज्ञाः सारभागिनः ।
यत्र संकीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते ॥ XI. 5. 36.

According to the Bhagavata, even the great Jnanins and Paramahansas, though they have nothing to do or gain, revel in the Personality, Names and songs of the Lord. In fact, the Purana holds that the liberated state of pure Jnana, without any act, if it is to be devoid of the love of the Lord, is not good. To sing of the Lord's glory is the only beautiful thing; it is eternally fresh and charming; it is an incessant festivity for the mind; it alone removes men's sorrows completely. The speech and writing in which the glorious Names of the Lord are imbedded, that is the flood that washes away the sins of humanity, though every verse of it may be full of grammatical lapses. That literature, however wonderful, which is barren of the glorification of the Lord, is like the pool where crows splash the dirty water, not the Manasa lake in which the swans of liberated souls sport and delight.

तदेव रम्यं स्वरिं नवं नव

तदेव शङ्खमनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं जगतां

यदुत्तमश्लोकयशोऽनुगीयते ॥ XII. 12. 49.

न यद्वचश्चित्रपदं हरेर्यशः

जगत्पवित्रं प्रगृणीत कर्हिचित् ।

तद्वायसं तीर्थमुशन्ति वायसाः

न यत्र हंसा निरमन्युशिक्षयाः ॥

तद्वाग्विषगो जनताघविश्वो

यस्मिन् प्रतिश्लोकमबद्धवलयि ।

नामान्यनन्तस्य यशोऽङ्कितानि यत्

शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।

I. 5. 10-12.

It is in accordance with this that great Advaitic teachers from Sankara downwards have all been Bhaktas and have sung many a hymn of devotion. It is in accordance with this that many distinguished scholars, Bhaktas and Sannyasins gave a fresh fillip to the school of Nama

Siddhanta in Chola desa (Tanjore District), in the seventeenth and eighteenth centuries. The most noteworthy amongst these propagators of this Nama Bhajana is Sridhara Venkatesa, popularly known by his reverential name 'Ayyaval', who wrote the Akhya Shashti or Sixty verses on Lord's Name, as also a treatise on this subject called Bhagavan Nama Bhushana.

He was followed by Sri Bodhendra Swami, a Sannyasin who wrote four works expounding the details of this doctrine, the Namamrita Rasavana, Namamrita Rasodaya, the Namamrita Suryodaya and the Bhagavan Namamritarnava. The Guru saluted by Tyagaraja in his Nanka charita, Sri Ramakrishnananda, was also probably an expounder of this Nama mahatmyam. 'Nama-paras', adherents of the path of Name, are mentioned separately from those who take to the six philosophical systems etc., by Tyagaraja in his piece Nijamanna mulanu in Umabharana. And it is significant to note here that one of the manuscripts in Tyagaraja's library, which has come down to us, is of a work called Devata Nama Mahatmya.

Of the Saguna form of Sri Ramachandra, as the object of Sri Tyagaraja's devotion, we shall speak in extenso tomorrow morning. Here, we shall cover some ground to understand further the literary and historical background of Tyagaraja, his devotion to Rama Nama, and the ideas he has expressed on this subject in the course of some of his songs. Of the later Saguna Upanishads mentioned by me, three deal exclusively with Rama, the Rama Rahasya and the Purva and Uttara Rama Tapanis. In these as well as in the Kali Santaranopanishad

* See my edition of Akhya Shashti with Introduction, translation etc. in the Sri Kamakoti Series.

cited already, the doctrine of Nama is given to us in the form of *Rama-Nama*.* After Brahma told Narada that Kali could be crossed over by the recital of the Lord's Name, Narada asks again; 'What is that Nama?' and Brahma replies: 'Rama and Hari and Krishna'.

नारदः पुनः पप्रच्छ तज्जाम किमिति ; स होवाच
हिरण्यगर्भः—

हरे राम हरे राम राम राम हरे हरे ।

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

In the *Rama Rahasyopanishad*, Rama says that one escapes from all sins by repeating His Name, ninety-six crores of times :

यो मम कृष्णवतिकोटिनामानि जपति स तेभ्यः पापेभ्यः
प्रमुच्यते ।

Towards the close, this Upanishad expounds the significance of the syllabic constituents of the Name, *Rama*. It is said Siva knows this significance well. The Name *Rama* is a synthesis of the essence of the *Narayana Ashtakshari* and the *Siva Panchakshari*, its two letters being extracted from the two Mantras.

श्रीराममन्त्रराजस्य सम्यगर्थोऽयमुच्यते ।

नारायणाष्टाक्षरे च शिवपञ्चाक्षरे तथा ।

मार्धकाणिद्वयं रामो रमन्ते यत्र योगिनः ॥

The *Rama Uttara Tapani* says that *Rama Mantra* is called *Taraka*, as it enables one to cross over this *Samsara*. *Taraka* is Brahman and *Rama* is Brahman. And this *Rama Taraka Mantra* is imparted to every dying man at the *Avimukta Kshetra* or Benares, at the *Manikarnika* or any part of the Ganges bank, by Siva Himself. Benares or Varanasi, where the two rivers *Varana* and *Nasi* meet, is really

the juncture of the brows and the nose, and here is the spot to be concentrated upon by Yogis. Rama tells Siva accordingly.

मुमूर्षोर्दक्षिणे कर्णे यस्य कस्यापि वा खनम् ।

उपदेक्ष्यसि मन्मन्त्रं स मुक्तो भविता शिव ॥

This imparting of the *Taraka Mantra* of *Rama Nama* by Siva at Benares is further dealt with in the *Kasikhanda*.

Friends, you will kindly excuse me for this rather long introduction, but every part of it is needed to understand Tyagaraja's practice of *Rama Nama Japa* and the full meaning of his songs on *Rama Nama*. Just as the wanderings and doings of Sri Sadasiva Brahmendra along the Cauvery banks (which continue to be a fragrant memory still) are a proof to us of the glory of the high *Avadhuta* state, so is the life and Siddhi of Tyagaraja a proof of the efficacy of *Rama Nama* as a potent means of salvation. According to a tradition in one of the schools of Tyagaraja's pupils, (that of *Umayalpuram*), Tyagaraja embarked in the prime of his youth, his twentieth year, on the great *Tapas* of reciting *Rama Nama* ninety-six crores of times; and it took him twenty-one years and fifteen days to finish this *Japa*; at the end, Tyagaraja had the *Darsana* of Sri Ramachandra and he sang his first piece, '*Ela Ni dayaradu*' in *Atana*.

In this connection, we may bear in mind that the *Rama Rahasya Upanishad* lays down that *Rama Nama* has to be chanted ninety-six crores of times for the attainment of *Siddhi*. Whether the form of the tradition in the *Umayalpuram* school is true exactly or not, there is no doubt that Tyagaraja did attain *Siddhi* through the *Japa* of *Rama Nama*. Attention may be drawn in this connection to three songs

* Indeed Rama has been adored as the *Nama-taraka* par excellence; cf. Dikshitar also in his *Vasanta* song on Rama '*Ramachandram bhavayami*'—'*Nama-keertana-tarakam*.'

of his, in which he himself tells us that he was devoted to Rama from his early years: "chinna nade yanusarinchu" in 'Pahi mam sri Ramachandra' in Kapi, "Ne chinnatana mu nade" in his 'Ninne nera namminanura' in Pantuvarali; and in his 'Pahi mam Hare' a Divya-nama piece in Saurashtra, he even says that he was born into this world with the name Rama on his lips and had steadfastly kept it up."

Pahi Rama yanusu bhuvini baga
puttidi-Pahi Rama yanusu katti batti
pattidi.'

He was thus a Garbha-Bhagavata, like Prahlada. It is not unlikely, when we recollect the fact that his father Ramabrahmam was a classmate of Sri Upanishad Brahman and both of them were Rama Bhaktas. In fact, Upanishad Brahma Yogi has written a treatise on Nama called Upeya-nama-vivoka-vyakhya.

In the same song in Saurashtra, 'Tyagaraja says that he had secured the precious pearl of Rama Nama. -Pahi Rama Nama mukta phalamuleridi.

One of the doctrines of this Rama Nama Siddhanta which we saw mentioned in the Rama Upanishads is that Siva knows the value and taste of the sweet Name of Rama and that He imparts it to people dying in Benares. This tenet is basic to the entire body of 'Tyagaraja's songs. When the composer introduces his Mudra or signature at the end of all his pieces in expressions like 'Tyagarajanutuni', the expression means both Rama praised by poet Tyagaraja and by Siva, Tyagaraja being the name of Siva at the composer's birth place, Tiruvarur. In his Kapi song, 'Inta saukhyamani', Tyagaraja makes an explicit and full reference to this:

"Is it possible for me to describe the Ananda one derives from chanting Rama

Nama? Who knows its measure and quality? Only true and great devotees know it. Lord Sankara, who delights in drinking the nectar of music with the sugarcandy of Rama Nama knows it well."

Inta saukhyamani ne jeppajula
Ento emo ovariki tolusuno

o o o

Svara raga sudha rasa mandu
Vara Rama nama mane khanda chak-
kara

misramu jesi bhujjiyinche
Sankaruniki tolusunu

At the end of the Kapi piece 'Rama Raghukula jalandhe', there is another reference: "You made Sankara utter in the ears of men of this Kali, Your Taraka Mantra."

Kaliyuga manujulakunu ni tarakamu
Nitila netruni chetanu vinula palganu-
ka jesina.

'Nityaroopa' in Kapi says "Kasipati Nee Namamu bakkada"; 'Kanakana ruchira' in Varali cites Siva as a witness to the efficacy of Rama Nama: 'Kailasa sadanudu sakshi'; 'Vadera,' the well-known piece in Pantuvarali, says in the third foot that Siva initiates the ignorant folk of the world in this 'Tarakanama' so that they might cross over the Samsara:

Dari teliyaloni janulaku
bhava neeradhi datu
moksha mandu taku
Nirajari-dharudu upadesinchu
Taraka Namamu tonu velasina

'Sarame gani' in Pantuvarali is another piece which cites the example of Siva. By making reference to the initiation of Valmiki in Rama Nama by Narada and to Suka teaching Hari Nama to king Parikshit, the song emphasises to us the primary position which we should give to the Ramayana and Bhagavata.

“ Did not Śiva, the delighter in Sama gana, drink with all earnestness the nectar of Rama Nama besides unceasingly uttering it to his holy consort Parvati and explaining to Her its great efficacy and significance ? ”

Sama gana loludau

Rajata giri dhamudaina

Tyagaraja Sivudu atinemanuto

Namamrita panamu yemarakanu

jesi, Rama Rama Ramayanusu

Satatamu Srimad adi Gauriki

sringariki a mahimalanu a rahasya-
mulan

ati premanu upadesinchaleda.

The reference to Śiva explaining to Parvati the greatness of Rama Nama is to passages like the oft-quoted verse,

श्रीराम राम रामेति रमे रमे मनोरमे ।

सहस्रनामतस्तुल्यं राम नाम वरानने ॥

We noted above the interpretation of the significance of Rama Nama given by the Rama Rahasyopanishad, that it is an essence extracted out of both the Narayana Ashtakshari and Śiva Panchakshari. The doctrine is set forth fully by Tyagaraja in his Karaharapriya song ‘Evarini’:

“ What do people determine you to be and how do they worship you ? As Śiva, Madhava, Brahma, or Parabrahma ? I prostrate before those wise ones who found the solution by extracting and combining the soul of each of the two Mantras, Ra from Om Namō Narayana and Ma from Om Namah Śivaya ”

Evarini nirnayinchiri ra nin

otla aradhinchirira, Naravara

Sivudano Madhavudano kama labha-
vudano

Para brahmamano

Siva-mantramunaku Ma-jeevamu

Madhava-mantramunaku Ra-jeevamu

I vivaramu telisina ghanulaku
mrokkeda—

Another tenet of the Nama-Worshippers must now be referred to, as on this question, Tyagaraja keenly asserted his reformatory zeal. One of the further developments in the direction of glorification of Nama as the easiest of means is the view that just as fire burns even if it is touched without knowledge, the Lord's Name saves one, even if it comes from any quarter and in any form, even if it is uttered unconsciously or in play, ridicule etc. and even if the letters constituting the name Rama, Śiva etc. occur as part of other sound-combinations in sentences of other meanings. The Vishnu Purana says and this, as well as other similar verses, are quoted by Sankara in his Vishnu Sahasra nama bhashya :

अवशेनापि यन्नामि कीर्तिने सर्वपातकैः ।

पुमान् विमुच्यते सयः सिद्धयस्तैश्चैरिव ॥ * 6. 8. 19.

ज्ञानतोऽज्ञानतो वापि वासुदेवस्य कीर्तनात् ।

तत्सर्वं विलयं याति तोयस्थं लवणं यथा ॥

The Bhagavata also upheld this view and illustrated it with the classic story of Ajamila, who, having spent his life in dissipation, at the time of his death, called out the name of his last beloved son, which was Narayana. The moment the sound Narayana came out of that sinner's mouth, all his sins vanished, and the emissaries of Vishnu rushed to prevent those of Yama from claiming Ajamila. It is declared on that occasion that whatever the spirit or manner in which one uttered the Lord's Name, he is saved. The medicine does not expect one to know it, to give him a cure.

* This verse is echoed by Tyagaraja in his Kapi piece ‘Rama pahi meghasyama’ where he gives the same simile of Nama-recital being the lion's roar that keeps away the wicked :

“ Durjana ganamula varjinchutaku Nama-
garjana gati yantini O Rama ” which shows how these texts of the school were constantly in the composer's mind.

सांकेत्यं पारिद्वात्यं वा क्षोभं हेलनमेव वा ।

वैकुण्ठनामग्रहणमशेषाचहरं विदुः ॥

पतितस्खलितो भग्नः संदृष्टस्त आहतः ।

हरिरित्यवशेनाह पुमानाहिति यातनाम् ॥

यथागदं वीर्यंतममुपयुक्तं यदृच्छया ।

अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥

VI. 2. 14, 15, 19.

•Ajāmila uttered the whole name, though it was as referring to his son. To illustrate the case *Sanketya*, Bhagavatas tell some stories and illustrations. One is the conversion of Valmiki by Narada, which incident is referred to by Tyagaraja in the Varali piece, 'Imenu kalginandaku'. But the Bhagavatas say that Valmiki the hunter could not utter 'Rama', but, as a man of the forest could utter 'Mara', the tree; Narada ingeniously asked him to repeat first Mara-Mara-Mara, so that in the chain, as it were, 'Rama' automatically sounded.

Ayyaval, the predecessor of Tyagaraja and one whose teachings on the subject of Nama-mahatmya held the field in Cholasadesa, subscribed to this view and in some verses in his hymn on the Lord's Name, Akhya shashti, referred to the Name Siva saving one even if its sounds were somehow introduced in the speech of a man, for instance, अधिवाराशिवसति ; 'Where does he live' asks one ; 'On the beach', says another ; in this answer, the sound combination Siva occurs.

This, Tyagaraja felt, was carrying it too far. The uttering of the Lord's Name, he insisted, should be informed by love for the Lord. Those that do not love the Lord know not the relish of His Name.

Rama niyada prema rahitulaku

Nama ruchi telusuna (Kharahara priya).*

* See last lecture, Vedanta Kesari, March '48, p. 421.

Besides, Rama means the essence of Siva and Vishnu; Rama is Brahman itself; what is the use of repeating the sound Rama, without any knowledge of its meaning or as referring to another person or object? Tyagaraja elaborates his view by a series of telling similes.

"The Name must be uttered with a knowledge of its significance and with contemplation of Rama. Closing the senses up for a minute and realising the real truth of the Taraka-rupa of Rama, one should utter the Name.

"Rama means a woman; that leads to lust etc. Rama is the name of the Supreme Brahman too; that removes all the distress of mortal birth.

"Arka is the name of a poisonous plant; Arka means the Sun that dispels all darkness.

"Aja means a goat; Aja means also Brahman, who would bless you with success." (song in Purnachandrika).

Telisi Rama chintanato Namamu

Seyave O manasa—

Talupulanni nilipi nimishamaina

Taraka roopuni nija tattva mulanu

telisi—

Rama yana chapalakshula peru

Kamadula poruvaru veru

Rama yana Para Brahmamunaka peru

A manava janantula teeru

Arka manuchu jilledu taru peru

Markata buddhalettu teeru

Arkudanuchu Bhaskaruniki peru

Ku-tarkamunu andhakaramu teeru

Aja manuchu meshamunaku peru

nijakorika lela keedern

Ajudani vageesvaruniki peru

vijayamu kalguna Tyagaraja nutuni

That Nama kirtana is not a mechanical process, that a real practice of this means a full equipment of knowledge, self-control, purity of mind, devotion, con-

centration etc., has also been emphasised in the books. In his comments on the name Vishnu, which leads the one thousand Names of Vishnu, Sankara says that it is only one that has realised the truth that God is Visva, Everything, that can utter the Nama. Sankara's teaching here in his comments on the name Visva is summarised by Tyagaraja in the last foot of his Bilahari song Intakanna yananda—Nee Japamulu vela yee jagamulu neevai rajillunaya—Such a realisation would make one completely refrain from Himsa etc., and such a person deserves to sing the Lord's Name. Some texts go so far as to say that only the realised souls that have become one with the Lord that can take the Name. Others should not vainly take it,

नविष्णुः कीर्तयेद्दिष्णुम्, नाहः कीर्तयेद् रुद्रम् ।

In the Padmapurana, ten pitfalls of the enthusiasts of Nama kirtana are set forth and their avoidance is insisted upon. They are characterised as ten crimes against the Lord's Name, Nama-Aparadhas. The first is deriding of good men, Ninda of Sadhus. The second is to see difference between Siva and Vishnu. Then, disregard for Gurus, denouncing the Vedas and Sastras as needless, considering that the glorification of Nama is in fact an exaggeration, committing sins on the strength of the Nama, absence of purification of the mind by refraining from injury to others, from lying, stealing, incontinence, and receiving gifts. The next is to desist from all Karmas and Dharmas on the excuse of the Nama-Japa. Then, teaching Nama to the faithless and the un-interested. And lastly, continuing to be dominated by Ahankara and Mamakara, the sense of 'I' and 'Mine'

सतां निन्दा नाम्नः प्रथममपराधं विततुते ।

शिवस्य श्रीविष्णोः य इह गुणनामादि सकलम्

धिया भिन्नं पश्येत् स खलु हरिनामाहितकरः ।

गुरोरवज्ञा भुतिशास्त्रनिन्दनं

तथार्थवादो हरिनामकीर्तने ।

नामो बलाघस्य च पापबुद्धिः

न विद्यते यस्य यमैर्विशुद्धिः ॥

धर्मव्रतत्यागदुतादिसर्वगुणक्रियासाम्यमपि प्रमादतः ।

अश्रद्धधाने विमुखेऽप्यशृण्वति यश्चोपदेशः ॥

श्रुत्वापि नाम माहात्म्यं यः प्रीतिरहितोऽधमः ।

अहं ममेति परमो नाम्नस्तोऽप्यपराधकृत् ॥

Tyagaraja was one of those who considered the recitation of Nama a high form which only qualified people should resort to, if they should reap the benefit. To the second and (partly) to the seventh Aparadha referred to above, Tyagaraja's 'Sukhi Evaro', in Kanada, gives expression. "Who is the blessed one that enjoys the bliss of Rama Nama, the highest of Mantras calculated to save men from bondage? Who is that blessed one who, unflinching from truth, serving all humanity and free from hatred towards other Gods, sings the Rama Nama?"

Sukhi evaro, Rama Nama sukhi evaro—

o o o

Satyamu tappaga, sakala lokamu leka
bhrityudai Daivabhedamu leka
nityamaina susvaramu ganainuto

There is reference to the second Aparadha in the essentials of a true devotee described by Tyagaraja in his 'Bhaktuni charitra' in Begada, 'Siva Madhava bhedanu seyakaradu'.

"Only such a Rama Bhajana as is done with a mind free from the six inner enemies, lust, anger etc., will bring salvation and free one from the ills of this world."

Paraloka sadhaname manasa
smara lobha mohadi papulanu
smariyinchage Sri Rama bhajana, para-
loka—

Jananadiroga bhaya dulacho
Jagamandu kalgu durasalache
Tanayadi bhandhavula premache
Takala needu Tyagarajanutuni

(Poorikalyani)

"If there is one who thus worships
the Lord truly with His Name,—surely,
who can equal him?

Hari yenu vani sari evare

o o o
Noo japamunu hridayamu vega
rajillanu jesina

Hariyenu vani sari evare (Todi).

"Who can equal that worshipper of
the Lord's Name, who has cleared his
mind of all its manifold lumber, who has

steadfast devotion, who discards sectarian
disputes, who longs for the Lord, who
has established the Lord's Feet in his
heart, who shuns like poison the company
of those who do not enjoy this happiness
and who values the company of true
devotees? Who can equal those whom
the meditation of the Lord transports to
ecstasy?" (*Ibid.*)

And "What can equal our own human
birth if we could do this adoration of
the Lord with the flowers of His
glorious Names."

Nama kusumanulache poojinche

Nara janname janmanu. (Sriraga).

REVIEWS AND NOTICES

AN APOSTLE OF MONISM
PUBLISHERS: THE RAMAKRISHNA
VEDANTA MATH, CALCUTTA. PAGES 309
WITH INDEX. PRICE: RS. 7/8/-

We have here the life of one of the foremost exponents of monism in modern times, the great Swami Abhedananda, a brother disciple of Swami Vivekananda. In this book the activities of the Swami in America and the Western world are narrated. Those interested in the Vedanta Movement in America and Europe must be familiar with the Swami, who for a quarter of a century toiled hard and established the Vedanta Movement on a firm footing in America and elsewhere. To understand, however, the real place of the Swami in the Vedanta Movement and his supreme contributions to it, we must go back to the genesis of the Movement.

After Sri Ramakrishna's passing away, his disciples banded themselves into a Brotherhood and established a monastery at Baranagore, near Calcutta. His brother disciples liked to call Swami Abhedananda as Kali-tapaavi (Kali, the austere) due to his severely austere and scholarly habits. The point of unique significance to us is this—how this monk with his traditional outlook was weaned from his vigils and transformed into the Preacher of Vedanta to the Western world. The clue is in Swami Vivekananda. Of all the disciples only Swami Vivekananda had the vision of the historic role they are going to play in the near future. Before Swami Vivekananda nobody had ever dreamt of such a thing as the preaching of Vedanta to the world at large. The plinth of the edifice was laid by Swami Vivekananda and the superstructure was erected by

the later generation of monks, either the other disciples of Sri Ramakrishna or the disciples of Swami Vivekananda. And Swami Abhedananda, by his scholarship and spirituality became the worthy representative of Swami Vivekananda in the West and was able to consolidate the leader's spade-work in America. To-day if the Vedanta Movement in America is flourishing, it is undoubtedly due to the initial efforts of the Swami. When we consider that he was a disciple of Sri Ramakrishna, we do not wonder at that achievement, because it is the natural corollary to his years of discipleship under the Divine Master.

The biographical portion of the book under review adds nothing new to what is already available in the DISCIPLES OF SRI RAMAKRISHNA published by the Adwaita Ashrama, Calcutta. But in this book something more is available, small personal details as to how the Swami affected those interested in Vedanta, his day-to-day life and his life of conscious relationship with the Supreme Being. As one closes the book one feels that the book would have been more effective without the exaggerated statements about the Swami. Even the arrangement of the available matter is indifferent. The biography is marred by a certain sense of 'offended greatness' about it. It seems as though the Sister is arguing for a case. The very pleasant atmosphere with which the book begins is vitiated by certain observations which the Sister makes on some of Swami Abhedananda's co-workers in America and elsewhere. We need hardly point out that in a book of this kind, it is painfully out of place. Writing the biography of a spiritual

personality is no joke. It demands of the writer the severest mental discipline, namely the submerging of all personal prejudices, and an impartial appraisal of whose life we are going to depict. If we have not this qualification, we had better not attempt the biography at all.

ON EDUCATION: BY MULK RAJ
ANAND. HIND KITABS LTD. BOMBAY.
PRICE RE 1-8. PAGES 59.

This smart brochure breathes the burning sincerity and ardour of educational idealism. The author is unable to excuse the elders in charge of the administration for delaying the urgent task of rebuilding our education in spite of the advent of freedom. This complacency he attributes to their fossilised mentality and breeding under a feudal cum-servile colonial order. He pins his hope on our young intellectuals to give the lead.

The ideal of education, according to Mr. Anand, is freedom—"freedom from fear, freedom from hatred and perversion, that is to say, freedom which helps the mind to be free and to live amicably in any social group." This goal is to be reached through love and creative labour. Text-books and grammar, we are told, are not enough. The creative urge or potential dynamics of every child should be duly recognised. The vital connection between art and education must be intelligently fostered so as to bring out the best in the child and allow it to grow to the full stature of its personality. The author approves Gandhiji's educational dictum of learning by doing, but not the self-supporting economics of the Wardha code which he thinks will hamper the freedom and development of the child. He is also an unbeliever in the ideal of rural self-sufficiency when the world is getting rapidly socialised and inundated with cheap-machine made goods. He wants our national schools to be equipped with a cinema, theatre and radio-sets besides other facilities for a full-fledged modern education so as to make a "new kind of individual for a new kind of world" where the maximum freedom for the human spirit will prevail.

Such is the children's paradise that Mr. Anand is eager to usher in. As a preparation he pleads with us for faith in the child as an essentially good being and not the evil thing it is feared to be. He is not unaware of the objection that children brought up in a soft heaven of tenderness and love may not be able to face the hard battle of life and that an unqualified emphasis on freedom will go against the demands of discipline and systematic

training so necessary for development of character and personality. But he refuses to take the criticism seriously. He summarily disposes of it by saying that the wiseacres who so object only beg the question. That is hardly a proper attitude to adopt for a responsible thinker. Defects surely there are and serious ones too—in the ways in which today 'discipline', 'sound direction', 'moral teaching' and 'religious instruction' are imparted in our educational institutions. They do need correction. The cause of education would surely have benefited by suggestions to improve these methods by such genuine lovers of children as Mr. Anand. But the uncompromising idealist that he is, he has no use whatsoever for these 'gagging' factors which according to him only fetter the free self-expression of our child. We are not so sure that the experience of the human race, the science of psychology, yoga and spiritual progress warrant such an attitude. Self-expression without self-discipline cannot but lead to self-abuse of freedom and other undoubtedly good things of life. The average human being does need safeguards against self-degradation. To ignore this is to betray ignorance of human nature and the course of evolution.

The booklet though heavily priced for its size provides rich and stimulating fare that acts as a tonic on the mind.

THE SPIRIT AND FORM OF
INDIAN POLITY: BY SRI AURO-
BINDO. ARYA PUBLISHING HOUSE,
63 COLLEGE STREET, CALCUTTA.
PRICE RE 1-4. PAGES 91.

This timely reprint from the *Arya* deserves to be widely read today when our politicians are engaged in framing free India's constitution. Though penned many years ago in answer to the strictures of an alien critic, these pages have in the present context a fresh positive value in so far as they give an able exposition of the profound, principles underlying the sound and solid socio-political edifice constructed by our forefathers ages ago "combining with remarkable skill the monarchical, democratic and other tendencies to which the mind of man has leaned in its efforts of civic construction." Aurobindo is one with Swami Vivekananda in holding that "India of the ages is not dead; nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples." The fulfilment of this mission, however, does not lie with "an Anglicised Oriental people,

docile pupil of the West, doomed to repeat the cycle of the Occidents' success and failures.' What we must seek now to awaken is "still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma." We commend this book to the attention of the architects of India's future polity.

M. R. R.

THE PHILOSOPHY OF WORK
AND OTHER ESSAYS: BY J. C.
KUMARAPPA. THE A. I. V. A. MAGAN-
WADI, WARDHA, C. P. PRICE AS. 12.
PAGES 47.

This tiny bunch of articles deal with three closely allied questions—the Philosophy of work, the meaning of Progress and the Gandhian approach to economics—from the angle of view adopted by the departed father of the nation. Mr. Kumarappa is an analyst *par excellence* endowed with crystal clarity of thought and a rare perspicacity that penetrates the heart of the problems he dwells on. As an exponent in simple language of Mahatma's teachings and ways of life, he is excelled by few

Gandhians. He is a safe guide in that field of thought and action which is bound to be accepted as a corrective to many of the evils of the modern mechanical and industrial civilisation from which mankind is suffering today.

M. R. R.

ANCIENT INDIAN HISTORY
AND CULTURE: BY S. R. SHARMA.
M. A. FERGUSSON COLLEGE, POONA.
HIND KITABS LTD. BOMBAY. PRICE
RS. 3. PAGES 178.

This is a happy departure from the ordinary dry-as-dust type of text books. There is a fascinating air of romance about ancient Indian history and culture which Mr. Sharma has taken care to preserve in his simple, unvarnished and objective narrative. Though highly condensed, it omits nothing that is of interest or value to the student. A commendable feature is the bold perspective and sense of proportion displayed by the author in arriving at a nice balance between the various aspects—political, social, economic and cultural—of our vast and remarkably rich heritage. The book is meant for under-graduates who are sure to find it highly useful.

M. R. R.

NEWS AND REPORTS

RAMAKRISHNA MISSION REFUGEE RELIEF WORK AT KURUKSHETRA

The Ramakrishna Mission came to Kurukshetra in October, 1947. It took up the work of distributing milk to children, expectant and nursing mothers, sick persons, and invalids; medicine to helpless patients; blankets, quilts and clothes, both cotton and woollen, to deserving people irrespective of any distinction. Milk was provided by the Central Government.

The Mission distributed 1,196 mds. 12 srs. of fresh milk and 5,833 mds. of diluted powdered milk to the refugees through 25 canteens up to the 15th February, 1948. The total number of recipients was 7,43,535. Two Homoeopathic Health Centres were conducted, and the average number of patients attending per week was 1,495. Besides, 31 bales of blankets and warm clothing from Bombay and other clothing, both woollen and cotton, received

by the Mission from the public, were distributed to 5,000 needy refugees. At the Kaithal Camp, 50 miles from Kurukshetra, 690 blankets and 2,000 pieces of warm and cotton clothing were distributed among 1,000 refugees.

Our volunteers visited thousands of tents and distributed 19,000 tickets to deserving refugees after due investigation. Upon these tickets the Central Government supplied blankets and quilts. Apart from this 10,000 pieces of woollen and cotton clothing were distributed by the Mission workers.

The Mission runs at present 25 milk canteens throughout the four towns in the Camp area. The milk is distributed to all children below three years of age, to expectant and nursing mothers, and to sick children on doctors' recommendation. In addition, 16,718 school children were also receiving milk daily at the rate of a quarter of a seer per head. The total number of daily recipients of milk

is 25,799. Except the school children, all other recipients are given milk at the rate of half a seer per head. Altogether 13 mds. of fresh and 204 mds. of diluted powdered milk are distributed daily.

Our Mission has been entrusted with the distribution of the whole of the local Government stock of milk and fruit juice. It may take a couple of months more to exhaust this stock.

Two Homoeopathic dispensaries conducted by the Mission attend to 300 patients daily.

Refugees who have recently arrived from Parachinar, Bahawalpur and Bannu are very badly in need of utensils. The Mission at its own cost has made arrangements for the distribution of 2,500 enamel plates and 1,000 mugs to these people.

Moreover, 12,051 boys and girls were entertained from time to time with sweets.

The Mission also distributed 130½ lbs of multi-purpose food (de-hydrated Soya beans) to 605 refugee families, 120 orphans, 100 destitutes and 20 patients, and 51,000 multi-vitamin tablets, supplied by the Health Department of Kurukshetra, to the refugees.

At present 141 volunteers are working in all the canteens, Dispensaries and distributing centres.

Contributions will be thankfully received by the undersigned.

SWAMI MADHAVANANDA

General Secretary, Ramakrishna Mission,

Belur Math, Howrah,

March 7, 1948

**RAMAKRISHNA MISSION SEVASRAMA,
KANKHAL, HARDWAR,**

Report for 1946.

It is remarkable that the Sevasrama inspite of difficult times has been progressively maintaining its record of service. It completes its forty-sixth year in 1946. The total number of cases treated during the year was 37, 904 and the average attendance in the indoor and outdoor sections came to 131. The special feature of the work is that the patients include pilgrims from all parts of India.

In addition to the Hospital the centre runs a Night School and a Library. The total receipts for the year were Rs. 29,561-6-2 and expenses came to Rs. 31, 117-6-2. The hospital is in urgent need of hospital requisites, land and building for night-school and an endowment for beds. It is hoped that the generous public will come forward to help the efforts of this humanitarian work at one of the holiest places of India.

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